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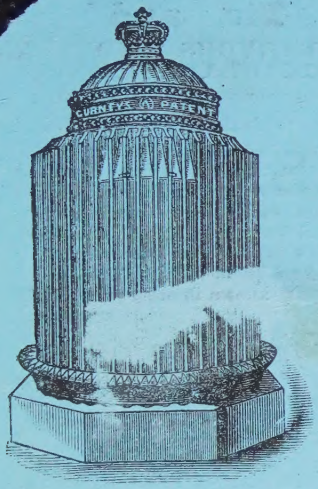

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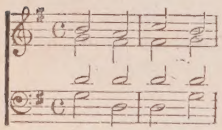

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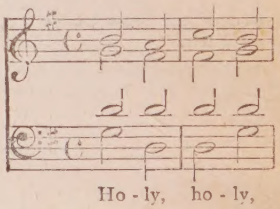

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EXAMPLES OF BONUSES ADDED TO POLICIES AT LAST DIVISION.

Amount Assured.	Premiums Paid.	Bonus added to Policy.	Amount Assured.	Premiums Paid.	Bonus added to Policy.
£1,206	£131	£70	£500	£52	£39
1,000	102	55	150	15	9
600	64	37	100	5	2

SURRENDER OF BONUSES.

Where Bonuses to the amount of £50 and upwards have been allocated to a Policy, the Company will purchase the Surrender of such Bonuses if desired. The consideration may be received in cash or applied to reduce future premiums. In the case of old lives the consideration will frequently be sufficient not only to extinguish all future premiums, but to permit the payment of an Annuity to the Assurer in addition, the full sum assured being also payable at his death. The following are illustrations:—

Policy.	When Effected.	Annual Premium.	Annual Reduction for Remainder of Life.	Annuity after Extinction of Premium
		£ s. d.	£ s. d.	£ s. d.
151	1838	34 15 10	66 3 2	31 7 4
164	1841	30 13 4	41 10 7	10 13 3
989	1842	13 6 7	22 14 8	9 8 1
625	1840	8 6 11	11 6 3	2 19 4
161	1839	11 0 8	12 19 0	1 18 4
459	1840	24 3 9	25 3 11	1 0 2

Invalid Lives Assured on a new and equitable plan. Reversions purchased.
Liberal conditions. Prompt Settlements.

MUTUAL LIFE ASSURANCE.

SCOTTISH PROVIDENT INSTITUTION.

6, ST. ANDREW SQ., EDINBURGH; 17, KING WILLIAM ST., LONDON, E.C.

THIS SOCIETY differs in its principles from other Offices.

Instead of charging rates higher than are necessary, and returning the excess in the shape of periodical Bonuses, it gives from the first as large an Assurance as the Premiums will with safety bear—reserving the Whole Surplus for those members (a majority of the whole) who have lived long enough to secure the Common Fund from loss.

A Policy for £1,200 to £1,250 may thus at most ages be had for the Premium usually charged for (with profits) £1,000 only; while, by *reserving* the surplus, large additions have been given—and may be expected in the future—on the Policies of those who participate.

The **New Assurances** have for several years exceeded a **Million.**

The **Expenses** (9·4 per cent. of Premiums, and 6·6 per cent. of year's income) are much under those of any other Office doing a large new business.

The Realised Funds exceed £4,600,000.

Only Two Offices in the Kingdom (both much older) have as large a Fund.

THE FIFTH SEPTENNNIAL INVESTIGATION

showed a SURPLUS of £624,473, of which a third (£208,150) was reserved for after division, and £416,323 divided among 6,662 Policies entitled to participate. Policies—say, of £1,000 sharing a *first* time were increased to sums varying from £1,180 to £1,300 or more. Others, which had previously shared, were raised to £1,400, £1,500, and upwards. A few of the early Policies have been doubled.

Examples of Premiums for £100 at Death—with Profits.

Age.	Payable during Life.	Limited to 21 payments.	Age.	Payable during Life.	Limited to 21 payments.	Age.	Payable during Life.	Limited to 21 payments.
21	£1 16 3	£2 10 6	31	£2 2 6	£2 16 2	41	£2 16 8	£3 9 2
22	1 16 9	2 11 0	32	2 3 5	2 17 1	42	2 18 8	3 11 1
23	1 17 2	2 11 6	33	2 4 6	2 18 0	43	3 0 11	3 13 1
24	1 17 7	2 12 1	34	2 5 7	2 19 0	44	3 3 3	3 15 3
25	1 18 0	2 12 6	35	2 6 10	3 0 2	45	3 5 9	3 17 6
26	1 18 6	2 13 0	36	2 8 2	3 1 5	46	3 8 5	4 0 0
27	1 19 2	2 13 6	37	2 9 8	3 2 9	47	3 11 5	4 2 8
28	1 19 11	2 14 1	38	2 11 3	3 4 3	48	3 14 8	4 5 8
29	2 0 8	2 14 8	39	2 12 11	3 5 9	49	3 18 1	4 8 9
*30	2 1 6	2 15 4	†40	2 14 9	3 7 5	50	4 1 7	4 12 1

* Thus, a person of 30 may secure £1,000 at Death by a yearly payment, *during life*, of £20 15s. This Premium, in any other of the Scottish Mutual Offices, would secure £800 only, instead of £1,000.

[The non-participating rates of other Offices differ little from these, so that Assurers with them virtually throw away the prospect of additions from the Profits without any compensating advantage.]

OR, if unwilling to burden himself with payments during his whole life, he may secure the same sum of £1,000 by *twenty-one* yearly payments of £27 13s. 4d.—*being thus free of payment after age* 50.

† At age 40 the Premium, *ceasing at age* 60, is, for £1,000, £33 14s. 2d., being about the same as most Offices require to be paid during the whole term of life.

REPORTS *with* STATEMENT OF PRINCIPLES *may be had on application.*

JAMES WATSON, *Manager.*
J. MUIR LEITCH, *London Secretary.*

December, 1883.

Society for the Liberation of Religion from State-Patronage and Control,

2, SERJEANTS' INN, FLEET STREET, LONDON.

Treasurers—Mr. H. R. Ellington and Mr. Alfred Illingworth, M.P.
Chairman of Parliamentary Committee—Mr. J. Carvell Williams.
Secretaries—Mr. J. Fisher and Mr. Sydney Robjohns.

During the last nine years alone the Society has arranged for nearly *six thousand* public meetings and lectures, and has distributed above *sixteen millions* of publications.

To indicate the means by which disestablishment and disendowment may be effected, it has made careful inquiry into the property and revenues of both the English and Scottish Churches, and has prepared practical schemes showing how they may be equitably dealt with by Parliament.

The legal and other advice gratuitously given by the Society has rendered essential service to Nonconformists, and others, by enabling them to assert their rights in connection with ecclesiastical exactions; with the burial of the dead in churchyards and cemeteries; and with educational and other local questions.

By promoting the election of Parliamentary representatives favourable to the principles of Religious Equality, and by action both in and out of Parliament, the Society has been able to carry, or to assist in carrying, a series of measures by which those principles have been greatly advanced.

So much progress has been made in destroying the outworks of the Established system, that the Society is about to attempt the more serious work of assailing the remaining Church Establishments by direct action in Parliament. For this purpose there will be submitted to the House of Commons, in the Session of 1884, three separate motions in favour of the disestablishment of the Church in England (by Mr. Richard), in Wales (by Mr. Dillwyn), and in Scotland (by Mr. Peddie).

Many of the founders and early supporters of the Society have now passed away. On a new generation—which is reaping the fruit of their exertions, in enlarged liberties and in an improved public opinion—has devolved the duty of completing the arduous enterprise begun by their predecessors, and carried on in the face of difficulties now happily removed. In proportion as that duty is discharged with energy and efficiency will the end be hastened.

Subscriptions, or Donations, may be made payable to H. R. Ellington, Esq.

The Society's monthly journal, *The Liberator*, is sent to subscribers. Publications and special information on the subject of Disestablishment, together with legal advice relative to the Burial Laws and other matters affecting the interests of Nonconformists, may be obtained by addressing "The Secretaries," 2, Serjeants' Inn, Fleet Street, London.

PERPETUAL
INVESTMENT BUILDING SOCIETY.

(*Established* 1851. *Incorporated* 1874.)

Offices—16, NEW BRIDGE STREET, LONDON, E.C.

Directors.

Chairman—FREEMAN, GEORGE SCOTT, Esq.

ASH, CHARLES F., Esq. | ROBERTSON, GEORGE, Esq.
BURGESS, HENRY, Esq. | ROGERS, H. G., Esq.
GROSER, W. H., Esq., B.Sc. (Lond.) | SILVESTER, H. R., Esq.

Arbitrators.

LUSK, Sir ANDREW, Bart., Ald., M.P. | MANN, JOHN, Esq.
McARTHUR, Sir WILLIAM, K.C.M.G., Ald., M.P. | TRITTON, JOSEPH, Esq.
WELCH, S. KEMP, Esq.

Auditors.

MILLAR, W. H., Esq. | WILSON, ROBERT, Esq.

Solicitors.

Messrs. WATSON, SONS, & ROOM, 12, Bouverie Street, Fleet Street.

Bankers.

Messrs. BARCLAY, BEVAN, TRITTON, & CO., 54, Lombard Street.

INVESTMENT DEPARTMENT.

Cash received in Thirty-two Years exceeds FOUR MILLIONS.

Deposits received daily at 3½ per cent. Sums under £100 withdrawable at three days' notice; from £100 to £250, fourteen days; above £250, one month.

Realised Shares of £10, £25, £50, and £100, paid up in full, bear Interest at 4 per cent., payable half-yearly.

Subscription Shares by monthly payments of 10s., 15s., or 20s. each, thus providing a profitable investment for savings as they accrue.

A Member's Liability in this Society can never exceed the actual amount of his Investments, and, as a Security for the safety of such Investments, all the Funds of the Society are advanced upon the Mortgage of approved Freehold, Copyhold, and Leasehold Properties.

ADVANCE DEPARTMENT.

Above ONE MILLION THREE HUNDRED and SIXTY THOUSAND POUNDS has been already advanced, which is a proof that the advantages offered by the Society have been appreciated by the public, and that the terms are such as to meet the requirements of those who are desirous of acquiring their own residences or purchasing house property.

Money in large or small sums, for long or short periods, may be obtained without delay, upon the security of Freehold, Copyhold, and Leasehold Property.

No Premiums are charged by this Society, the amount of advance being paid in full, without any deduction for Law Costs.

Persons desirous of Purchasing House Property for Investment, or of living in their own houses, should read the "New System of House Purchase" by this Society.

A Prospectus and Annual Report will be sent, and all information given, upon application to

JOHN EDWARD TRESIDDER, Secretary.

The Board is prepared to receive Applications for Agencies.

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THE CONGREGATIONAL
PASTORS' INSURANCE AID SOCIETY.

Trustees.

JOHN MORLEY, Esq., J.P. | THOMAS BARNES, Esq., J.P.
ROGER CUNLIFFE, Esq., J.P.

Treasurer. | Secretary.
ROGER CUNLIFFE, Esq. J.P. | Rev. C. F. VARDY, M.A.

Bankers.

Messrs. ROGER CUNLIFFE, SONS, & CO.

The object of this valuable Society is to aid Ministers in insuring a provision for their Widows and Children, by paying for them a part of the requisite annual premiums. Since the establishment of the Society, December 13th, 1853, £3,900 have been invested in Debenture Stocks and Bonds; 1,234 grants have been voted, amounting together to £4,344 6s.; 120 policies have been effected or saved, assuring original annuities, since largely increased, to a total value of £2,233 a-year to the widows of the insured, or equivalent advantages to their children; twenty-two of such children have received sums amounting together to £1,851.

Seven deceased widows received during their widowhood annuities amounting together to £1,500; and eight widows are at this time in the receipt of annuities amounting together to £277 10s., who, but for the Society, would have been destitute of such provision. The Committee earnestly solicit additional subscriptions and donations, which are greatly needed. £1 per annum, or £10 in one sum, constitutes membership.

Communications may be addressed to the Honorary Secretary, Rev. C. F. VARDY, Memorial Hall, Farringdon Street, E.C., by whom subscriptions or donations will be thankfully received; also by Messrs. ROGER CUNLIFFE, SONS, & Co., 6, Princes Street, Lothbury, E.C. [66

PROTESTANT UNION
MUTUAL ASSURANCE SOCIETY.

For Protestant Ministers of all Denominations.

ESTABLISHED IN 1798.

DIRECTORS.

REV. DR. ANGUS.	REV. A. D. McMILLAN.
„ GEO. WILKINS.	„ DR. HANNAY.
„ R. S. ASHTON, B.A.	„ DR. KENNEDY.

This Society, which has an Accumulated Capital of £60,512, affords the most advantageous medium through which Ministers, by the payment of an Annual Premium, can secure a proportionate Annuity for their Widows, or an equivalent advantage for their children.

After the last quinquennial valuation, Members admitted before January 1st, 1876, had a reduction of Premium, or addition to Annuity, equal to 50 per cent, and Members admitted between January 1st, 1876, and January 1st, 1881, a similar bonus equal to 30 per cent.

Communications may be addressed to the Secretary, the Rev. CHARLES FOX VARDY, M.A., at the Office, Memorial Hall, Farringdon Street, E.C., where attendance is given every *Tuesday* and *Friday*, from Eleven till One o'clock. [67

Widows' Fund.

THE SOCIETY FOR THE RELIEF OF NECESSITOUS

Widows and Children of Dissenting Ministers

Of the Three Denominations in England and Wales.

FOUNDED 1733.

MANAGERS.

William Edwards, Esq., Treasurer.	Isaac Solley Lister, Esq.	A. C. Stratten, Esq.
William Appleton, Esq.	Rev. Thos. L. Marshall.	Stephen Seaward Tayler, Esq.
W. W. Baynes, Esq., J.P.	Samuel Morley, Esq., M.P.	John Stroud, Esq.
Philip Cadby, Esq.	Stephen Olding, Esq.	Rev. William Tyler.
John Dawson, Esq.	J. T. Preston, Esq.	Rev. Josiah Viney.
Henry Gover, Esq.	Rev. Thos. Sadler, Ph.D.	Ebenezer Viney, Esq.
Thomas Greenwood, Esq.	John James Smith, Esq.	Rev. Robert Wallace.
Joseph I. Holcombe, Esq.	James Spicer, Esq., J.P.	Edward Warren, Esq.
Walter David Jeremy, Esq.	Evan Spicer, Esq.	John Warren, Esq.
	Rev. J. A. Spurgeon.	

During the past session 239 widows were helped by grants in aid of their support.

The Managers earnestly appeal to the friends of the Widow and Orphan to enable them to augment the help rendered.

The Pastors of the Free Churches are respectfully urged to bring the claims of this most valuable Institution before their congregations. Annual Subscribers of £1 1s., and Donors of £10 10s., are Members of the Society, and enjoy the privilege of signing Petitions for help.

Subscriptions and contributions will be thankfully received by the Treasurer, Wm. Edwards, Esq., 157, Queen Victoria Street, E.C.; the Secretary, R. Grace, 28, Bromar Road, Denmark Hill, S.E.; at the Bankers', Messrs. Barclay, Bevan, Tritton, & Co., 54, Lombard Street, E.C.; and by the Collector, Mr. Charles Cordelier, 25, Devonshire Road, South Hackney, E.

ROBERT GRACE. [54

THE CONGREGATIONAL
PASTORS' RETIRING FUND,

Memorial Hall, Farringdon Street, E.C.

Formed in 1860, "To raise and administer a Fund to facilitate the retirement of Congregational Ministers from the Pastorate, when no longer able, by reason of age or infirmity, efficiently to discharge its duties."

Amount paid in annuities from the commencement, £75,000. Paid annually to about 120 annuitants, £5,000. Total number of annuitants from the commencement, about 340.

The constantly increasing list of applications makes necessary a constant appeal to the liberality of those who value the work of the Christian ministry, and who feel that faithful men should not be left at the close of life, when power to labour has departed, without a sufficient and comfortable maintenance.

Forms of bequest, and all information, may be obtained by application to the Secretary, Rev. R. T. Verrall. Contributions may be paid either to him, or to the Treasurer, John Kemp-Welch, Esq., J.P., 18, Billiter Street, E.C. [52

THE CONGREGATIONAL

PASTORS' WIDOWS' FUND.

ESTABLISHED 1871.

This Fund is under the same management as the Congregational Pastors' Retiring Fund, from which, however, it is entirely distinct.

Its object is, "To provide Annuities for Widows of recognised and well-accredited Congregational or Independent Pastors in England and Wales, or who have been Pastors, including Tutors and Professors of Colleges."

Thirty-five Widows are now receiving benefactions, and the average payment is about £25 per annum to each.

Donations, Subscriptions, and Legacies are earnestly solicited, and will be thankfully received by the Treasurer, JOHN KEMP-WELCH, Esq., J.P., or by the Secretary, Rev. R. T. VERRALL, at the Memorial Hall, Farringdon Street, E.C. The Secretary will be happy to give any information that may be desired. [51

MONTHLY TRACT SOCIETY,

(With which is now amalgamated the Protestant Tract Society,)

8, New Bridge Street, Blackfriars.

(*Opposite Ludgate Hill Railway Station.*)

A SALOON has been opened, where the Publications of the Society may be seen every day from Ten till Five, except on Saturdays, when it closes at One o'clock. Every information, with List and Price of Publications, may be obtained of the Secretary, Mr. W. Durban.

RECENT PUBLICATIONS.

MONTHLY TRACTS FOR ADULTS.

The Illuminated Bible.
Judge Fraser of Lucknow.
Philip Henry.
Justification: a Tract for the Times.
Seeking and Waiting.
Hitherto and Henceforth: a New Year's Tract.

FOR CHILDREN.

How Uncle Ellis Became a Soldier.
Edith Graham.
The Old Lodge in the Forest.
The Thunder-Storm.
How Ropes are Made.
The Other Side of the Hill: a New Year's Tract.

A Tract to the Bereaved. Tracts on Scepticism and Infidelity.
Also books at 2d., 3d., 4d., 6d., and 1s. each. Children's Packets and Envelope do
A large variety of Four-page Tracts, on Tinted Paper with Woodcuts, from 6s. per 1,000.
A Choice Selection of Illuminated Texts and Cards, suitable for the Season, in great variety, on reasonable terms.
A variety of useful French, German, Italian, and Spanish Tracts.
The "Voice of Warning"—the Monthly Protestant Organ of the Society—One Penny. [87

BRITISH EMPIRE
MUTUAL LIFE ASSURANCE COMPANY,
NEW BRIDGE STREET, LONDON, E.C.

Incorporated in the year 1847, *under Act* 7 *&* 8 *Vict., cap.* 110, *and further empowered by Special Act*, 15 *Vict., cap.* 53.

DIRECTORS.

JOHN RÜNTZ, Esq., *Chairman.* | AUGUSTUS BENHAM, Esq., *Deputy-Chairman.*

H. M. BOMPAS, Esq., Q.C. | DONALD MUNRO, Esq.
HUGH CAMPBELL, M.D. | GEORGE PHILLIPS, Esq.
ROBERT FREEMAN, Esq. | GEORGE ROOKE, Esq.
WILLIAM GROSER, Esq. | JOHN E. TRESIDDER, Esq.
PEARSON HILL, Esq. | J. H. TROUNCER, M.D. Lond.

Auditors—W. AUGUSTINE SPAIN, Esq., and HENRY CATTLEY STEWART, Esq.
Solicitors—Messrs. WATSON, SONS, & ROOM. *Physician*—E. H. GREENHOW, M.D., F.R.S.
Surveyor—SAMUEL WALKER, Esq. *Surgeon*—JOHN MANN, Esq.
Actuary—JOSIAH MARTIN, F.I.A., F.S.S. *Secretary*—EDWIN BOWLEY, F.I.A., F.S.S.

This Company being established on the **Mutual Principle**, all profits belong to the Members. Every third year a careful Valuation of the Business is made, and large Bonuses have been declared. The Average Cash Bonus (Triennially) exceeds 20 per cent. on the Premiums paid.

It has an ANNUAL INCOME exceeding **One Hundred and Fifty Thousand Pounds,**

An ACCUMULATED FUND, arising solely from Premiums, of nearly **One Million Sterling,**

And has paid in CLAIMS upwards of **One Million Sterling.**

LOANS on FREEHOLDS, LEASEHOLDS, and other SECURITIES considered.

Prospectuses, Copies of the last Report and Balance Sheet and Board of Trade Returns, &c., can be obtained on application to any of the Agents of the Company, or to

EDWIN BOWLEY, *Secretary.* [47

The Asylum for Fatherless Children,
REEDHAM, NEAR CATERHAM JUNCTION, SURREY.

UNDER THE PATRONAGE OF HER MAJESTY THE QUEEN.

For Children of both Sexes, and from every part of the Kingdom.

This Asylum was instituted in the year 1844, on liberal principles, for the purpose of relieving Fatherless Children, without respect to *place, sex, or religious distinction;* the only qualification being that the child must be destitute and above the condition of a pauper. Children are received at any age (from the birth, if necessary) up to 11 years, and are all retained and cared for, both boys and girls, until 15 years of age.

During the 40 years of its existence, it has received 1,345 children, and there are now 320 in the Asylum.

Donations and annual subscriptions are earnestly solicited, as this Charity *depends entirely upon voluntary contributions.*

Cheques and Post Office Orders should be made payable to MR. J. R. EDWARDS, Secretary, at the

OFFICE, 26, FINSBURY PAVEMENT, E.C.

T. W. AVELING, D.D., Hon. Sec.

An Annual Subscription of 10s. 6d., or Life Donation of £5 5s., entitles the giver to one Vote at each Half-yearly Election, the votes increasing in proportion to the Subscription. [53

TOTAL CIRCULATION from the COMMENCEMENT of the SOCIETY, 2,192,589,870.

The Religious Tract Society.

INSTITUTED 1799.

For PUBLISHING RELIGIOUS TRACTS and BOOKS at HOME and ABROAD.

LONDON—56, PATERNOSTER ROW; 65, ST. PAUL'S CHURCHYARD; AND 164, PICCADILLY.

BRIGHTON—31, WESTERN ROAD. MANCHESTER—100, CORPORATION STREET.

LIVERPOOL—18, SLATER STREET, BOLD STREET.

Secretaries—REV. LEWIS BORRETT WHITE, D.D.; REV. SAMUEL G. GREEN, D.D.

Special attention is asked to some of the modes in which the work of the Society is done, and to facts which illustrate its wide usefulness.

MISSION PRESSES.

Every year the whole Foreign Mission Field receives help in various ways, and Missionaries of all Evangelical Churches testify that their usefulness is largely dependent upon the activity of the Printing Presses, which are entirely, or in great part, sustained by the grants from the Society's funds.

In China, Japan, India, Burmah, the Indian Archipelago, Africa, and Syria, thirty-eight Branch or Corresponding Societies and Mission Presses are thus directly aided.

CONTINENTAL WORK.

On the **Continent of Europe** a large sum is spent every year in France, Belgium, Switzerland, Italy, Spain, Portugal, Germany, Sweden, Norway, Austria, Russia, Greece, and Turkey in aid of the production and distribution of a **Protestant Evangelical Literature.**

WHAT THE SOCIETY DOES AT HOME.

At Home during the current year **Libraries** have been granted at greatly reduced price, and in some cases entirely free, to

425 Districts, Parishes, and Congregations;
637 Sunday and Day Schools;
21 Workmen's Clubs and Coffee Rooms;
96 Hospitals, Union Houses, Prisons, and Asylums;
28 Soldiers' and Sailors' Institutions;
109 Ministers on Ordination, and to Evangelists, £10 Library Grants on payment of £3 15s.
36 Colleges and Teachers—grants at half-price.

Since 1832 no less than 36,333 **Libraries** have been thus granted, and the Committee feel justified in believing that the circulation of so large a number of healthy religious and entertaining books cannot but have been a great help to the work of Ministers of the Gospel.

Tract Circulation, chiefly in Great Britain, has amounted during the same period to 33,249,800 **Copies.** A very large number of these have been granted free, and the remainder at half-subscriber's price—*i.e.*, 20s. worth for 7s. 6d.

EMIGRANTS CARED FOR.

To **Emigrants** leaving their native land nearly 31,427 packages of good reading have been distributed from London, Liverpool, Plymouth, Greenock, &c., during the year ending March 31, 1883.

TOTAL CIRCULATION.

The Circulation from the Home Depot, including Books, Tracts, Periodicals counted in numbers, Cards and Miscellaneous Issues, has reached 79,379,350, of which 33,249,800 are Tracts, being an increase upon the previous year of 6,217,730. Foreign Circulation, 14,000,000. Total, 93,379,350.

MISSIONARY FUNDS.

The total amount received from subscriptions and other contributions, part payment for grants, dividends and legacies, is £26,227 9s. 6d., the whole of this sum being available for the missionary objects of the Society. The missionary expenditure has amounted to £51,801 17s. 11d. The amount of grant thus exceeds the missionary receipts by £25,574 8s. 5d., which has been supplied from the trade funds, which have also borne the entire cost of management, both of the business and missionary departments.

HOW THE FUNDS ARE USED.

All Contributions are devoted to the Missionary Work of the Society without any deduction whatever; the whole cost of management and administration being charged upon the Trade Funds.

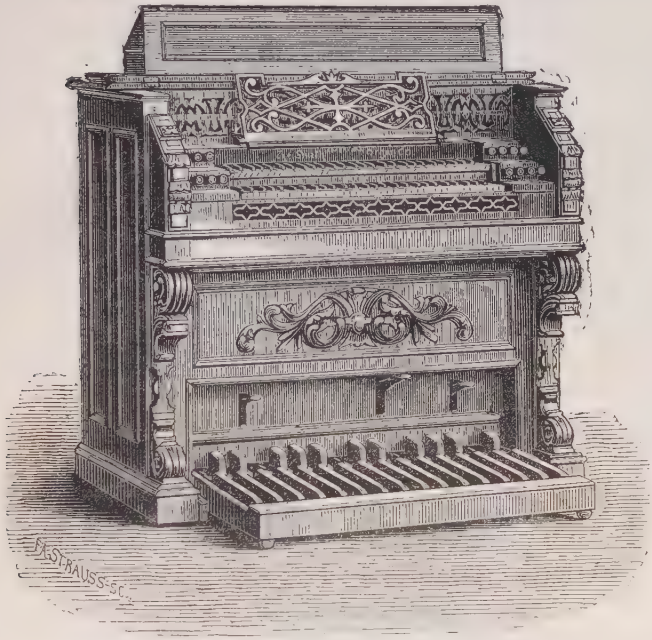
The Committee, in humble dependence on God, desire that the work, requiring large means to maintain, should be vigorously carried on, and extended where the demand for its extension arises. They, therefore, with confidence, appeal for support to all those who are striving for the extension of the Redeemer's Kingdom.

LONDON: 56, PATERNOSTER ROW.

ORGANS

FOR THE CHURCH, THE HOME, AND THE SCHOOL,

IN EVERY STYLE, from £18 to £175.



To facilitate the acquisition of these BEAUTIFUL INSTRUMENTS, the Sunday School Union Committee offer them, as well as

HARMONIUMS,

of a very superior make, on the

THREE YEARS' SYSTEM,

while allowing an extra discount for Cash.

Full particulars may be obtained on application to the Trade Manager, AT THE SOCIETY'S DEPOT, 56, Old Bailey, London, E.C., where a large variety of these magnificent instruments are always on show, and where their many merits may be tested.

THE BOOK SALOONS

At the same address contain upwards of **5,000 VOLUMES** from which to select for School Libraries, Prizes, &c., &c., Study, and General Reading.

Complete Catalogues on Application.

London : Sunday School Union, 56, Old Bailey, E.C.

British Society for the Propagation of the Gospel among the Jews.

ESTABLISHED 1842.

President—W. G. HABERSHON, Esq.

This Society, in confining itself to the special purpose expressed in its title, undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support from Christians of all denominations. Its Committee and Agents belong to several Christian bodies, and its Honorary Secretaries are A. Saphir, D.D., and J. H. Rigg, D.D.

The Society has upwards of a hundred Agents who are Christian Jews, who carry the Gospel to their brethren in England, Italy, Germany, Switzerland, Austria, Russia, and Turkey. Their labours are supplemented by the work of Schoolmasters and Colporteurs. Tracts and Copies of the Scriptures are circulated. Many Jews have, by this Society, been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the Missionaries, by the House of Call, and by the New Mission House, 26B, Church Street, Spitalfields.

Increased Funds are urgently needed, and will be thankfully received by the Secretary, Rev. J. DUNLOP, at the Office, 96, Great Russell Street, Bloomsbury, London. [8

CITY OF LONDON TRUSS SOCIETY.

FOR THE RELIEF OF THE RUPTURED POOR THROUGHOUT THE KINGDOM.

35, FINSBURY SQUARE.

INSTITUTED 1807.

Patron—HIS ROYAL HIGHNESS THE PRINCE OF WALES.

The number of Patients relieved in 1882 was 8,813. They were of all ages and both sexes, from children a few weeks old to patients over 86. The total since the establishment of the Society is 394,107.

When a pulpit is granted for the purpose of advocating the cause of the Charity, should the collection amount to five guineas, the Clergyman or Minister of the Church or Chapel, for the time being, shall have the privileges of a Governor for fifteen years, and be allowed to recommend two patients annually. Should the collection amount to ten guineas, the Preacher shall be allowed the same privileges; and should the collection—exclusive of annual subscriptions and donations of five guineas and upwards—exceed ten guineas, the privileges to be proportionably increased for every additional five guineas.

An annual subscription of one guinea, or a donation of ten guineas, entitles to four letters of recommendation. A donation of five guineas, to two letters annually for life.

Subscriptions and Donations will be thankfully received by the Society's Bankers, Messrs. BOSANQUET, SALT, & Co., 73, Lombard Street; and by the Secretary, at the Institution. JOHN WHITTINGTON, *Secretary*.

N.B.—The proportion of aggravated cases to simple cases is larger than it was formerly; hence more expensive instruments are required, greater cost is entailed, and increased funds are needed. [7

VICTORIA UNIVERSITY.

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J. HOLME NICHOLSON, M.A., Registrar.

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TETTENHALL COLLEGE, STAFFORDSHIRE.

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Fellow of University College, London.

Second Master.

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In the Sixth, the Higher Fifth, and Higher Fourth Forms the course embraces the classical subjects usually read in schools in Latin and Greek, together with German, French, Mathematics, and English; while in the Modern Fourth and Modern Fifth Forms special attention is paid to French, English, Book-keeping, Arithmetic (including Mensuration), and Latin—Greek being omitted from the course. In the Third, Second, and First Forms the instruction given is of such a character as to prepare for entrance from the Third into either the Modern or Higher Fourth, as the parent desires.

Terms.

For Pupils under 13 years of age (board and tuition) ..	50	Guineas	per annum
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Day Boarders	26	,,	,,
Day Pupils	16	,,	,,

The Terms for Pupils entering under *eleven* years of age are not advanced during their uninterrupted stay at the College.

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Ministers' sons are received on reduced terms.

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Pew Rent	1	,,	,,

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Instrumental Music	2	Guineas	per Term
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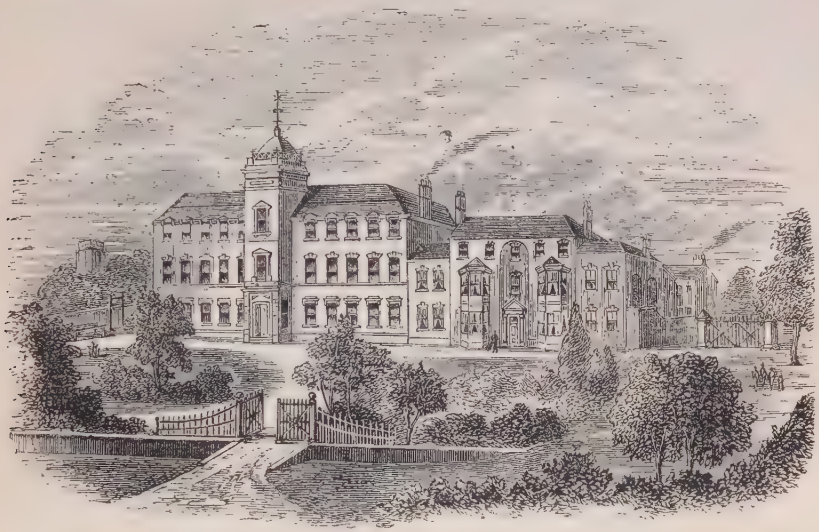

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Six Scholarships are now offered by the School.

For Prospectuses, &c., apply to the Head Master, the Rev. Wm. Field, M.A. [71
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HUDDERSFIELD COLLEGE.

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AFFILIATED TO THE LONDON UNIVERSITY, 1844.

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The College is divided into Three Schools—the CLASSICAL, the MODERN, and the PREPARATORY.

In the CLASSICAL SCHOOL boys are prepared for the Civil Service and the Universities. The Ancient Classics hold co-ordinate rank with Mathematics and Natural Science; but (if desired) a boy may learn German instead of Greek.

In the MODERN SCHOOL the Ancient Classics are entirely omitted, and the chief subjects of Study, are English, French, German, Mathematics, Chemistry, Natural Science (Light, Heat, Electricity, &c.), Commercial History and Book-keeping, with Modern Geography and Political Economy.

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The general management of the educational course in all the Schools is under the direct supervision of the Principal; but the Head Master of each School also conducts Examinations, from time to time, of all the boys in his School, in the several subjects taught. Discipline is maintained without corporal punishment.

The daily course of study is preceded by reading the Scriptures and Prayer, in the College Hall. The Scriptures are also read and taught in the several schools, with such explanations, other than theological, as are adapted to the capacities of the young.

The Year is divided into Three Terms, viz.:—LENT TERM, beginning in the third week in January; SUMMER TERM, beginning in the first week in May; and MICHAELMAS TERM, beginning in the third week in September.

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Fees for Tuition of Day Pupils: Boys under 10 years of age, Three Guineas; above 10 but not over 12, Four Guineas; above 12, Five Guineas per Term. These fees include the charges for Chemistry, Drawing, Drilling, Gymnastics, and the whole course of instruction. All fees are payable each Term in advance.

Prospectuses may be obtained from the Principal, or from the Secretary,

Mr. J. BATE, York Place, Huddersfield.

Applications for admission to the College to be made to

The PRINCIPAL, College Place, Huddersfield.

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TUDOR HALL

Ladies' College,

FOREST HILL,

SYDENHAM.

Principal:

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*** The College Year is divided into Three Equal Terms. [92

THE LEYS SCHOOL, CAMBRIDGE

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This School was established in the year 1875, and already numbers more than 150 boys.

The Course of Study is varied according to the intended profession of the Pupil; and in every department of Instruction, whether in Classical or Mathematical preparation for the Universities, or in training for scientific pursuits or for business, it is the aim of the Governing Body and of the Head Master to make the teaching the best of its kind.

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A. M'CULLAGH, B.A., Dublin.
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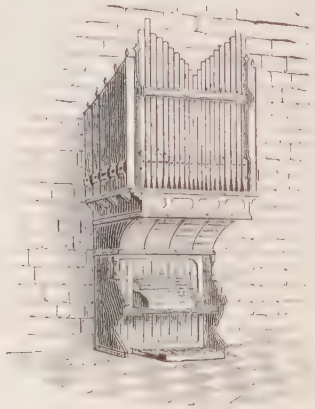

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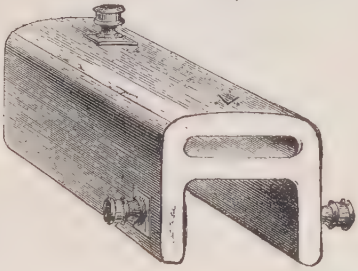

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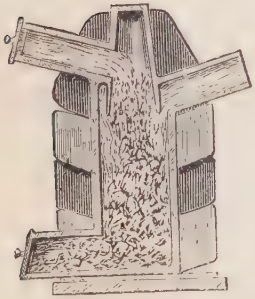

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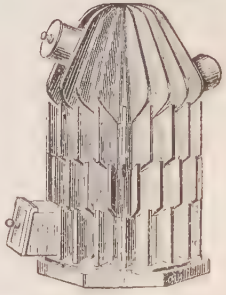

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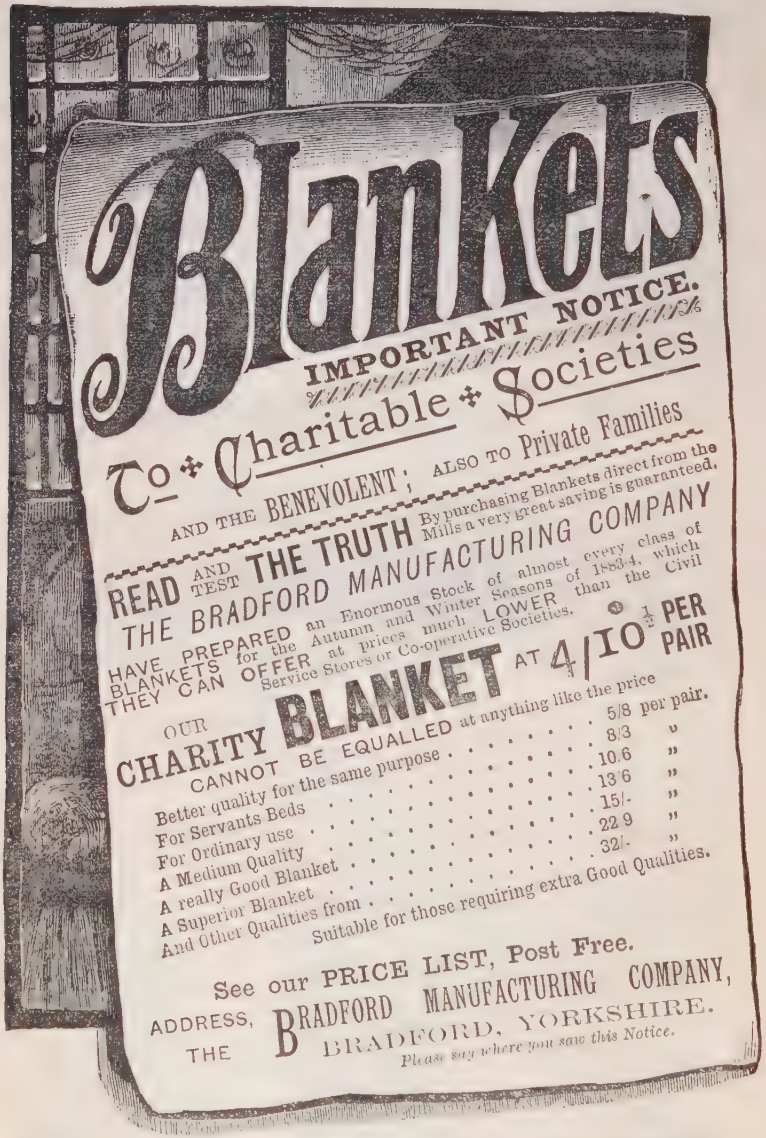
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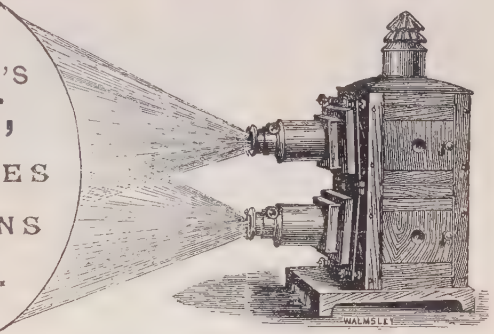

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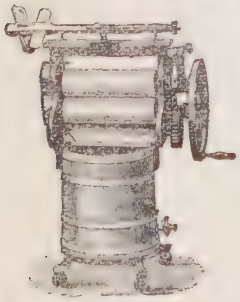

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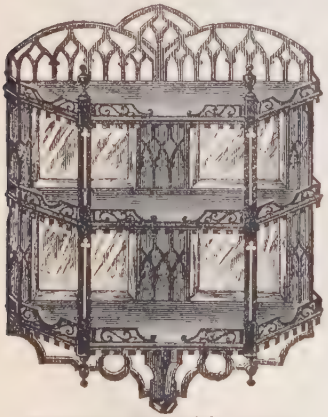

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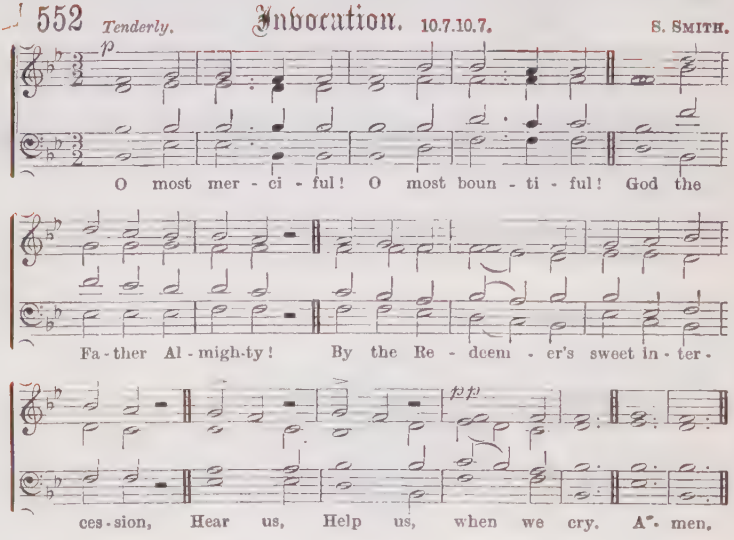
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m,	:—	s,	:f,	r,	:d,	r,	:—	m,	:—	f,	:s,	f,	:s,	s,	:—|s, :—
s,	:—	d	:d	t,	:d	t,	:—	d	:—	d	:d	l,.t,	:d	t,	:—|d :—
d,	:—	m,	:f,	s,	:l,	s,	:—	d,	:—	f,	:m,	r,	:d,	s,	:—|d, :—

d	:t,	d	:s,	l,	:—	t,	:—	d	:r	m	:r	d	:—	d	:—|—:— d :—|—:—
s,	:s,	s,	:m,	f,	:—	s,	:—	s,	:f,	s,	:—.f,	m,	:—	m,	:—|—:—
d	:r	d	:d	d	:—	r	:—	d	:d	d	:t,	d	:—	s,	:—|—:—
m,	:s,.f,	m,	:d,	f,	:—	f,	:—	m,	:l,	s,	:s,	d,	:—	d	:—|—:—

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s,	:—	s,	:s,	s,	:—	s,	:—	s,	:se,	l,	:l,	s,	:—	s,	:
m	:—	m	:m	f	:—	f	:—	m	:m	f	:f	m	:—	r	:
d	:—	d	:d	t,	:—	t,	:—	d	:d	f,	:f,	s,	:—	s,	:

m	:—	m	:m	m	:—.r	r	:—	d	:—.d	r	:d	d	:—	t,	:
s,	:—	s,	:s,	se,	:—	se,	:—	l,	:—.l,	l,	:l,	l,	:—	se,	:
d	:—	d	:m	m	:—	m	:—	m	:—.m	f	:m	m	:—	m	:
d	:—	d	:d	t,	:—	t,	:—	l,	:—.l,	l,	:l,	m,	:—	m,	:

E.t. f.A.

m	:—	d	:d	f	:—.m	r	:—	m l	:—.l	s	:f	m	:r	d s,	:—
d	:—	s,	:s,	s,	:—	s,	:—	s, d	:—.d	t,	:t,	d	:t,	d s,	:—
s	:—	m	:m	r	:—	r	:—	d f	:—.f	s	:s	s	:f	m t,	:—
d	:—	d	:d	t,	:—	t,	:—	d f	:—.f	r	:r	d	:—	d s,	:—
d,															

m	:—	d	:r	d	:—	t,	:—	d	:—	:	—	d	:—	:	—
s,	:—	l,	:l,	s,	:—	:	—	s,	:—	:	—	l,	:—	:	—
d	:—	d	:f	m	:—	r	:—	m	:—	:	—	d	:—	:	—
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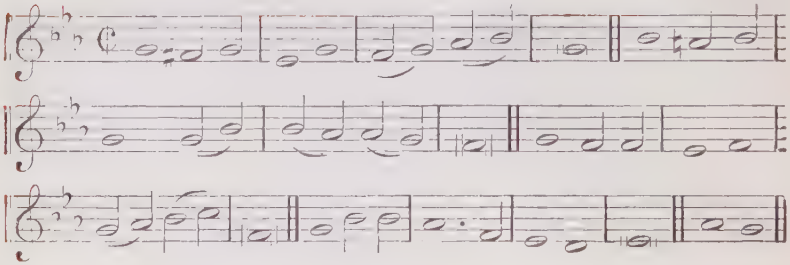

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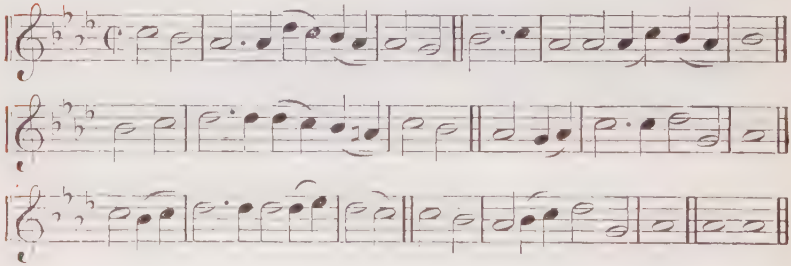

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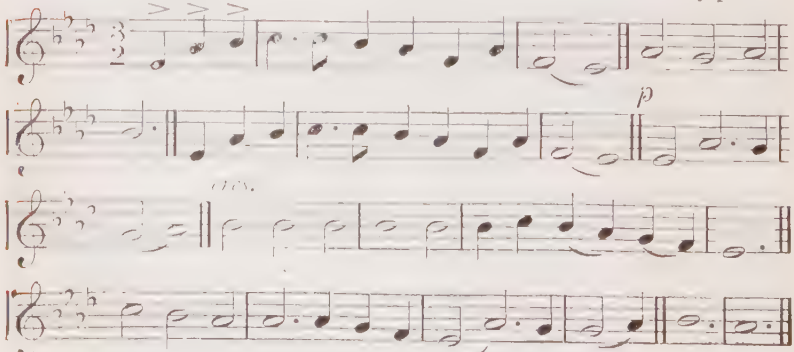

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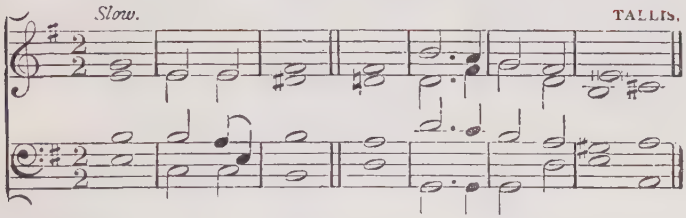

I CRIED unto the Lord | with my | voice ; || With my voice unto the Lord did I | make my | sup...pli|ca...tion.

2 I poured out my com|plaint be|fore Him ; || I | shewed be|fore - him my | trou...ble.

3 When my spirit was over|whelmed with|in me, || Then | thou | knewest my | path.

4 In the way where|in I | walked, || Have they privily | laid a | snare | for me.

5 I looked on my right hand, | and be|held, || But there was | no man | that would | know me :

6 Re|...fuge | failed me ; || No man|ca...red | for my | soul.

7 I cried unto | thee, O | Lord ; || I said, thou art my refuge and my portion in the | land | of the | liv...ing.

8 Attend | unto my | cry ; || For | I - am brought | ve.. ry | low :

9 Deliver me | from my | persecutors ; || For | they are | stronger than | I.

10 Bring my | soul out - of | prison, || That | I may | praise thy | name :

11 The righteous shall compass | me a|bout ; || For thou shalt deal | boun...ti|ful...ly | with me.

GLORY BE TO THE FATHER, AND | TO THE | SON : || AND | TO THE | HO...LY | GHOST :

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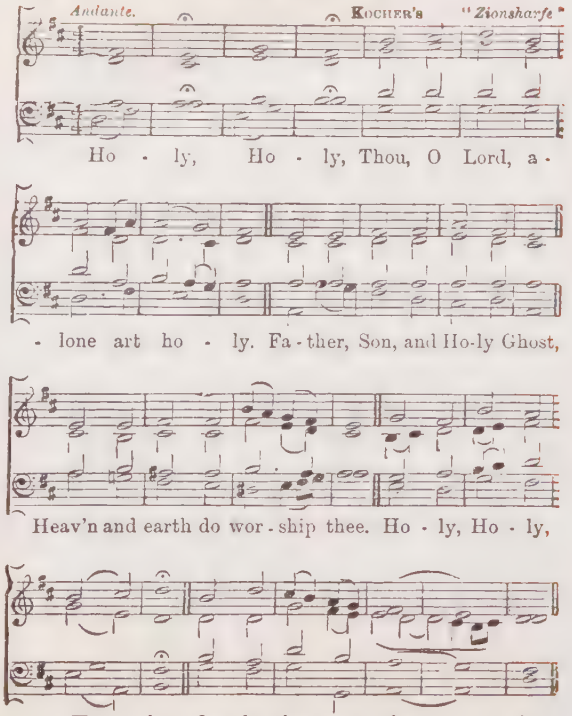
Ho - ly, Ho - ly, Thou, O Lord, a -
- lone art ho - ly. Fa - ther, Son, and Ho-ly Ghost,
Heav'n and earth do wor - ship thee. Ho - ly, Ho - ly,
Ho - ly, On - ly thou art ho - - - - ly.

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Me	d	:r	m	:—	Me	fe	:s	s	:fe	s	:—
Doh	d	:t_1	d	:—	Doh	d	:t_1	l_1	:l_1	t_1	:—
Soh	s	:s	s	:—	Soh	l	:r	r	:r	r	:—
Doh	m_1	:s_1	d	:—	Doh	l_1	:s_1	r	:r	s_1	:—

GLORY be to | God on | high: ‖ And in earth peace, | good will | to...wards | men.

We praise thee, we bless thee, we | wor...ship | thee: ‖ We glorify thee | we give | thanks to | thee

Me	d	:r	m	:—	Me	d	:r	r	:—	d	:—
Doh	d	:t_1	d	:—	Doh	d	:d	t_1	:—	d	:—
Soh	s	:s	s	:—	Soh	s	:l	f	:—	m	:—
Doh	m_1	:s_1	d	:—	Doh	m_1	:f_1	s_1	:—	d	:—

For thy great glory | O Lord | God, ‖ Heavenly King, God the | Fa...ther | Al | mighty.

Slow.

Me	m	:r	m	:—	Me	d	:r	r	.—	d	:—
Se,	l_1	:l_1	se,	:—	Soh,	s_1	:l_1	s_1 / f_1	:—	s_1 / m_1	:—
Te,	l_1	:l_1	t_1	:—	Doh	d	:d	t_1	:—	d	:—
Me,	f_1	:f_1	m_1	:—	Doh,	m_1	:f_1	s_1	:—	d	:—

O Lord, the only begotten Son | Je...su | Christ: ‖ O Lord God, Lamb of God, | Son of - the | Fa | ther.

Thou that takest away the | sins - of the | world: ‖ Have | mercy up | on | us.

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34 *PSALM LXXXVII.*

1 His foundation is in the | ho...ly | mountains. || The Lord loveth the gates of Zion, more than | all the | dwellings of | Jacob.

2 Glorious | things are | spoken, || Of | thee, O | city of | God.

3 I will make mention of Rahab and Babylon to | them that | know Me: || Behold Philistia, and Tyre, with Ethiopia; | this man | was born | there.

4 And of Zion it shall be said, This and that man | was born | in her: || And the Highest Him | self | shall es- | tablish her.

5 The Lord shall count, when He writeth | up the | people, || That | this man | was born | there.

6 As well the singers as the players on instruments | shall be | there: || All my | springs | are in | Thee.

GLORY BE, ETC.

35 *PSALM LXCVI.*

1 O sing unto the | Lord - a new | song: || Sing unto the | Lord, | all the | earth.

Sing unto the Lord, | bless His | name; || Shew forth His sal- | vation from | day to | day.

2 Declare His glory a- | mong the | heathen, || His | wonders a- | mong all | people.

For the Lord is great, and | greatly to - be | praised; || He is to be | feared a- | bove all | gods.

3 For all the gods of the | nations are | idols; || But the Lord | made the | heavens.

Honour and majesty | are be- | fore Him; || Strength and beauty are | in His | sanctuary.

4 Give unto the Lord, O ye kindreds | of the | people, || Give unto the | Lord | glory and | strength.

Give unto the Lord the glory due | unto His | name; || Bring an offering, and | come in- | to His | courts.

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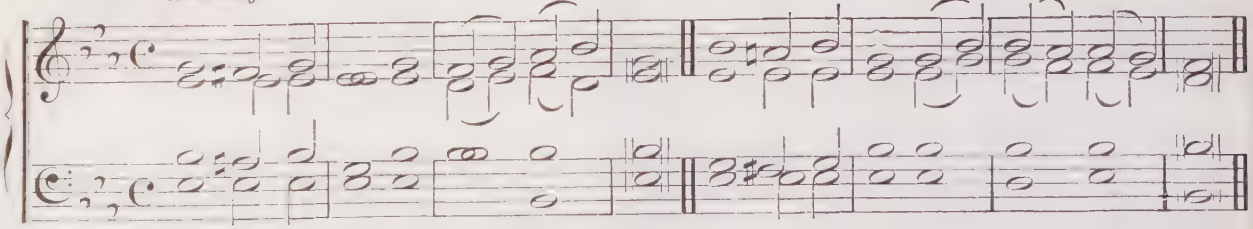
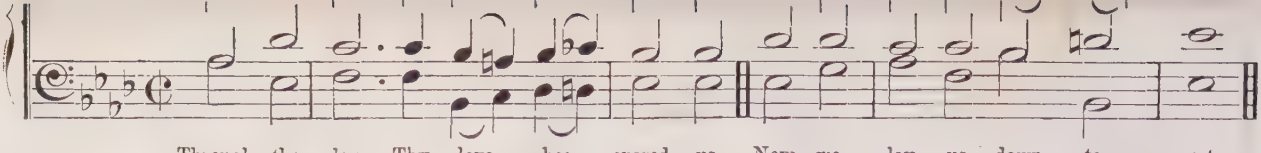
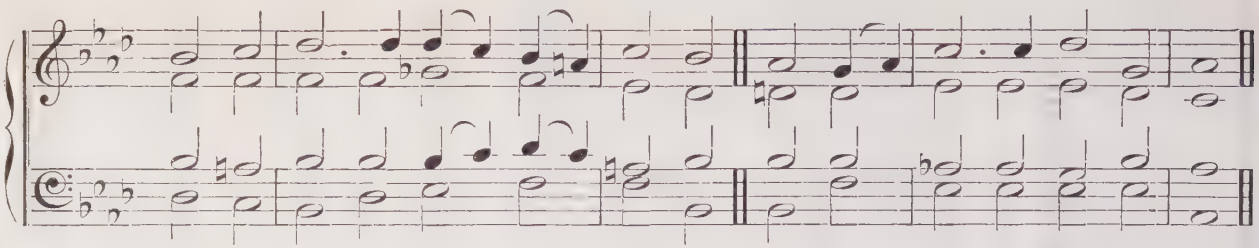
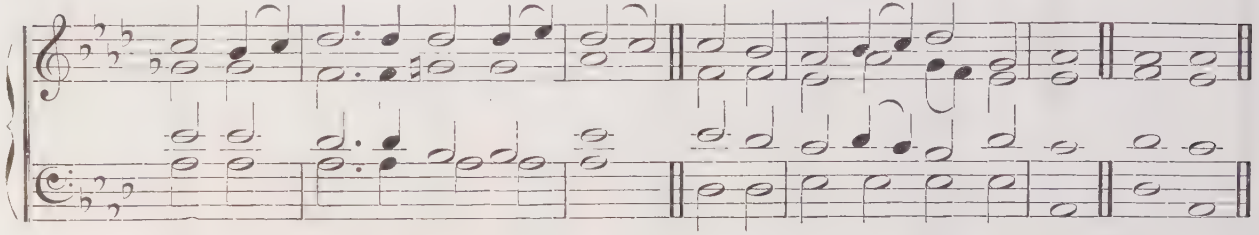

Lord, speak to me, that I may speak In liv - ing e - choes of Thy tone;
As Thou hast sought, so let me seek Thy err - ing child - ren, lost and lone. A - men.

410. Sherbrooke. 8.7.8.7.7.7.

Moderate. W. SCHULTHES.







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Sing unto the Lord.

PSALM XXX. 4, 5.

Joyfully.
f
E. PROUT.
Sing un - to the Lord, O ye saints of His . .
Sing un - to the Lord, O ye saints of His, . . and give
thanks at the re - mem - brance of His ho - li - ness.
Sing un - to the Lord, O ye saints of His . . O ye

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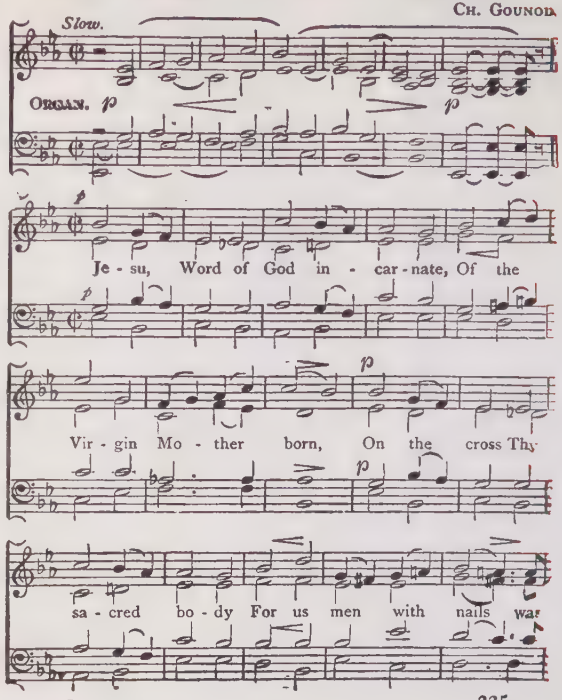
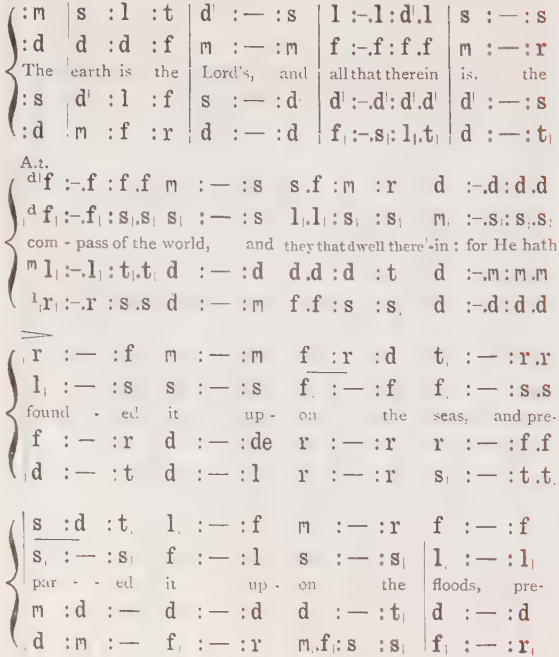


91 THE EARTH IS THE LORD'S.

PSALM xxiv.

KEV D. W. H. MONK.


The earth is the Lord's, and all that therein is, the
com - pass of the world, and they that dwell there - in : for He hath
found - ed it up - on the seas, and pre-
par - - ed it up - on the floods, pre-

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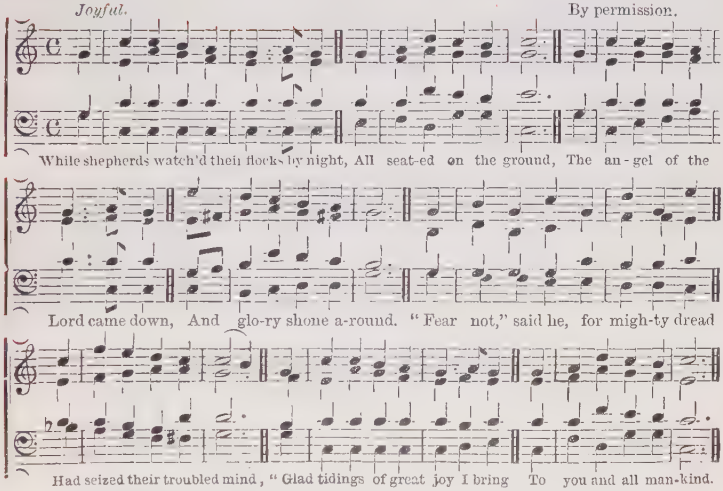
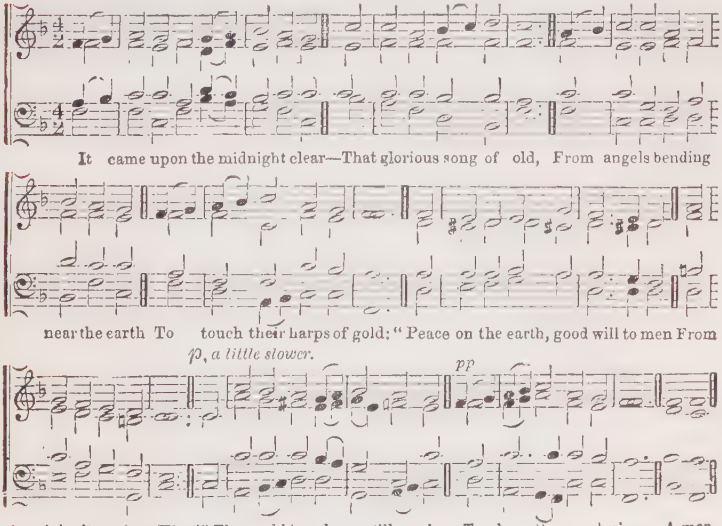
Joyful.


While shepherds watch'd their flocks by night, All seat-ed on the ground, The an-gel of the
Lord came down, And glo-ry shone a-round. "Fear not," said he, for migh-ty dread
Had seized their troubled mind, "Glad tidings of great joy I bring To you and all man-kind.

49 **Noel.** C.M.D. Arranged by ARTHUR SULLIVAN. By permission.

Cheerful.


It came upon the midnight clear—That glorious song of old, From angels bending
near the earth To touch their harps of gold; "Peace on the earth, good will to men From
p, a little slower.
pp
heav'n's all gracious King!" The world in solemn stillness lay To hear the angels sing. A-men

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Key E♭. *Moderate.* MENDELSSOHN.

p

:s | m :d |t$_1$:-.d | m :— |r :d | f :m | l :-.l | s :— |—
:s | m :d |t$_1$:-.d | d :— |t$_1$:s$_1$ | d :d | r :-.r | s :— |—
:s | m :d |t$_1$:-.d | s :— |f :m | l :s | t :-.t | d^1 :— |—
:s | m :d |t$_1$:-.d | s$_1$:— |s$_1$:s$_1$ | s$_1$:s$_1$ | f :-.f | m :— |—

God, who hath made the dai - ses, and ev' - ry love - ly thing;

f *p* *cres.*

:s | d^1 :s |f :-.m | m :— |r :l | l :r | f :-.t$_1$ | d :— |
:f | m :d |d :-.d | d :— |d :d | d :d | t$_1$:-.s$_1$ | s$_1$:s$_1$ |d
:t | d :d^1 |l :-.l | l :— |l :f | r :r | r :-.f | m :m |l
:r | d :m |l :-.s | f :— |f :f | f$_1$:f$_1$ | s$_1$:-.s$_1$ | d :— |

He will ac - cept our prais - es, And heark - en while we sing. He says,

He says though we are sim - ple, B♭. *f*

:m | m :-.r |r :r | f :— |m — | ^{s}d :d .,d |d :d | t$_1$:— |— :m
:t$_1$ | l$_1$:—|r :r | t$_1$:— |m :— | ^{de}fe :fe .,fe$_1$ |fe :fe | t$_1$:— |se$_1$:—
:s | fe :—|s :s | se :— |l :— | ^{le}re :re .,re |re :re | m :— |r :—
: :d |t$_1$:t$_1$ | r :-.r |de :de | ^{m}l$_1$:l$_1$.,l$_1$ |l$_1$:l$_1$ | se$_1$:— |m$_1$:—

though we, He says, though we are sim - ple, Though ig - nor - ant we be;

f. E♭. *pp*

"Suffer the lit - tle chil - dren, And let them come to Me,"

^{f}d^1.d^1:s |f :m | m :— |r :l | l :-.r |m :f | m :— |—:s
^{l}m.m:d |d :d | d :— |d :d | d :-.t |t$_1$:t | d :— |—:r
^{d}s.s:s |s :s | l :— |l :r | f :-.f |m :r | d :— |—:t
^{l}m.m:m$_1$ |m$_1$:m$_1$ | f$_1$:— |— :— | s$_1$:— |— :— | d.d:m |s :-.f

"Suffer the lit - tle chil - - - dren, Suffer the lit - tle

f "Suffer the lit - - tle chil - dren *dim.*

s .s :d |m^1 :-.r^1 | d^1 :t |l .se | l :r^1 | f :—|—:t$_1$ | d :— |—
m .m :d |t$_1$:-.t | m :r |d :r | d :—|—:— | —:t$_1$ |l$_1$:s$_1$ | s$_1$:—|—
d^1.d^1 :s |se :-.se | se :— |l :t | l :l :— | r :—|—:f | m :—|—
m :—|—:— | m :— |— :m$_1$ | l$_1$:f$_1$:— | s$_1$:—|—:s$_1$ | d :—|—

chil - - - dren, And let them come to Me.

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:d | m :s |s :l | s :— |m :d | t$_1$:d |f :m | r :— |—
:s$_1$ | d :d |d :d | d :— |d :s$_1$ | s$_1$:d |t$_1$:d | t$_1$:— |—
:m | s :m |m :f | m :— |s :s | s :s |s :s | s :— |—
:d | d :d |d :d | d :— |d :m | f :m |r :d | s$_1$:— |—

From Greenland's i - cy moun - - tains, From In - dia's cor - al strand,

The red line indicates size of page.

"*He led them on safely, so that they feared not.*"
Ps. lxxviii. 53.

Compton, 403. } 10.4. [A. A. PROCTER.
Hemmingford, 404. }

331 I DO not ask, O Lord, that life may be
A pleasant road:
I do not ask that Thou wouldst take from me
Aught of its load.

2 I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

3 For one thing only, Lord, dear Lord, I plead,
Lead me aright,
Though strength should falter, and though
heart should bleed,
Through Peace to Light.

4 I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

5 I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.

6 Joy is like restless day; but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through Peace to Light.

"*Rejoice in the Lord alway.*"—Phil. iv. 4.

Migdol, 399.] 666.666. [LATIN, *tr. by* E. CASWALL.

332 WHEN morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised:
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised.

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Holley, 409.] L.M. [FRANCES R. HAVERGAL.

307 LORD, speak to me, that I may speak,
In living echoes of Thy tone:
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

2 O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

3 O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

4 O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

5 O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones, in needful hour.

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76.76.

107 O LAMB of God, our Saviour!
Although from spot of stain,
O [illegible]
And [illegible]
O Lamb of God most holy!
So great art Thou, yet so meek,
May we thy price all [illegible]
May [illegible]
O Lamb of God most gentle!
And [illegible] and true,
May we [illegible]
Thy gentleness pursue.

4 O Lamb of God most lovely!
To Thee our faith would flee;
Reveal to us Thy beauty,
And win our hearts to Thee.

W. P. BALL[illegible].

"*Christ is all and in all.*"—Col. iii. 11.

99.99.

108 REST of the weary. Joy of the sad;
Hope of the dreary, Light of the glad;
Home of the stranger, Strength to the end;
Refuge from danger, Saviour and Friend.

2 Pillow where lying, love rests its head;
Peace of the dying, Life of the dead;
Path of the lowly, Prize at the end;
Breath of the holy, Saviour and Friend.

3 When my feet stumble, to Thee I'll cry,
Crown of the humble, Cross of the high;
When my steps wander, over me bend,
Truer and fonder, Saviour and Friend.

4 Ever confessing Thee, I will raise
Unto Thee blessing, glory, and praise;
All my endeavour, world without end,
Thine to be ever, Saviour and Friend.

J. S. B. MONSELL.

3 We'll sing of mercies daily given,
Through every passing year;
We'll sing the promises of heaven,
With voices loud and clear.
We come, &c.

"*We spend our years as a tale that is told.*"—Psa. xc. 9.

Benison, 157.] 66.97.

624 DROPPING, dropping, dropping,
Slowly dropping away:
Like the silent sands of the hour glass
Drops the old year day by day.

2 Dropping, dropping, dropping,—
No sound of spoken word:
But every day had a tale to tell,
Which only God has heard.

3 Dropping, dropping, dropping,
Swiftly dropping away;
So go the years of the early life
On their appointed way.

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"*Hitherto hath the Lord helped us.*"—1 Sam. vii. 12.

St. Ann, 37.] C.M.

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GENERAL STATISTICS OF THE DENOMINATION,

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Ministers who, in the course of the year, have removed from one County to another too late to join the Association of the County to which they have removed before the returns have to be prepared for next Year Book, should forward to the Secretary of the Association an official certification of their connection with the Association of the County which they have left, that he may include their names in his official list.

Early information is solicited on all matters for the next Year Book, to be addressed to the Editor. Insertions cannot be guaranteed after the 1st day of December.

PREFACE.

THE EDITOR, in committing this new volume of the "Year Book" to the press, has only cordially to thank the Secretaries of Associations, and others who have aided him in its preparation, and to express the hope that it will be found useful to the Pastors and Office-Bearers of the Churches.

MEMORIAL HALL,

December 21*st*, 1 83.

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„ Retiring Fund	366
„ Widows' Fund	366
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Periodicals	447
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„ Union	377
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Ragged Church and Chapel Union	395
Ragged School Union	391
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Richmond (Yorks) Church	415
Robert Street Church	402
Robinson's Relief Fund	378
„ Retreat	378
Rotherham College	343
Russia, English Worship	280
Rutland Churches	153
Sailors' Society	382
Schools Opened	452
Scotch Ministers and Widows' Fund	370
„ Ministers' Provident Fund	370
„ Total Abstinence Society	372
„ Tract and Book Society	393
Scotland—Congregational Union	188
„ Conf. of Congregationlists.	188
„ Congregational Churches	189
„ Theological Hall	350
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Shropshire Churches	157
Silcoates School	358
Somerset Churches	158
South Australian Churches	262
„ „ College	352
South Australian Provident Fund	372
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Staffordshire Churches	160
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Sunderland, Stockton Road Church	412
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Taunton Independent College	385
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Tollington Park Church	412
Total Abstinence Society (Congl.)	372
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„ College	351
„ Provident Fund	371
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„ „ Cong. Board	369
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Wilts Churches	167
Windermere Church	411
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CALENDAR—1884.

JANUARY—31 DAYS.

MOON'S CHANGES.
First Quar., 5th day, 9h. 35m. p.m.
Full Moon, 12th day, 3h. 27m. p.m.
Last Quar., 20th day, 5h. 23m. a.m.
New Moon, 28th day, 8h. 1m. a.m.

MONTHLY NOTICES.
Quarter Sessions begin during first week.
5. Half-yearly dividends due.
9. Last day for Fire Insurances due at Christmas.

1	Tu	Rose & his Volntry. Ch. seized, [1555
2	W	Slaves in U. States freed, 1863
3	Th	The Five M.P.'s accused, 1642
4	F	The Commonwealth began,
5	S	[1649
6	Su	Diet at Worms, 1520 [1583-4
7	M	New High Commiss. Ct. obtd.,
8	Tu	Rev. Dr. Collyer d., 1854
9	W	Royal Exchange burnt, 1838
10	Th	Procl. agst. Conventicles, 1661
11	F	Colonel Gardiner d., 1688
12	S	Dissenting Deputies, 1736
13	Su	Greece decl. Independt., 1822
14	M	Hampton Court Conf., 1604
15	Tu	Edw. VI. refrmd. Liturgy, 1549
16	W	Charles V. abdicated, 1556
17	Th	Charles I. tried, 1649.
18	F	White imprisoned
19	S	Cong. Mem. Hall opd., 1875
20	Su	Board of Bap. Ministers, 1723
21	M	Coverdale d., 1568
22	Tu	Duke of Kent, the Queen's
23	W	[father, d., 1820
24	Th	Rev. Dr. Medhurst d., 1857
25	F	Princess Royal married, 1858
26	S	Dr. Daniel Williams d., 1716
27	Su	Peter the Great d., 1725 [VI.
28	M	Scotch Covenant sigd. by Jas.
29	Tu	Rev. M. Wilks d., 1829 [1649
30	W	Chas. I. sur. by Scots, 1647; bhd.
31	Th	39 Articles subscribed, 1562

FEBRUARY—29 DAYS.

MOON'S CHANGES.
First Quar., 4th day, 5h. 57m. a.m.
Full Moon, 11th day, 4h. 48m. a.m.
Last Quar., 19th day, 3h. 13m. a.m.
New Moon, 26th day, 6h. 35m. p.m.

MONTHLY NOTICES.
2. Candlemas Day. Scotch Quarter Day.
8. Half Quarter Day.
15. Last day for objecting to Owners' Votes for Guardians.

1	F	[1632-3 Prynne committed to Tower,
2	S	Dr. Olinthus Gregory d., 1841
3	Su	Spanish Inquisitn. abol., 1813
4	M	Rogers burnt, Smithfield, 1555
5	Tu	Dr. J. Pye Smith d., 1851
6	W	Charles II. d., 1685 [1832
7	Th	Bap. Chapels destr., Jamaica,
8	F	Mary, Qu. of Scots, behd., 1587
9	S	Hooper & Taylor burnt, 1555
10	Su	Queen Victoria married, 1840
11	M	London Univ. Charter, 1836
12	Tu	Decl. of Rights passed, 1689
13	W	English Revolution, 1688
14	Th	Bishops excl. H. of Lords, 1642
15	F	Lib. Conscience, Scotld, decl.,
16	S	Scotch Relief Ch., 1752 [1687
17	Su	Occ. Conformity law rpld. 1719
18	M	Luther d., 1546. Raikes' first
19	Tu	[Sun. Sch. at Glo'ster, 1781
20	W	Negro Suffrage estab., 1869
21	Th	Robert Hall d., 1831 [1649
22	F	Westminster Assembly clsd.,
23	S	Dr. Thomas Goodwin d., 1680
24	Su	Dr. T. Binney d., 1874
25	M	Sir Christopher Wren d., 1723
26	Tu	Rev. J. Smith, Demerara, d.,
27	W	Corn Laws repld., 1849 [1823
28	Th	Corn Laws expired, 1849. Dr.
29	F	[Spence d., 1876

MARCH—31 DAYS.

MOON'S CHANGES.
First Quar., 4th day, 1h. 33m. p.m.
Full Moon, 11th day, 7h. 40m. p.m.
Last Quar., 19th day, 11h. 13m. p.m.
New Moon, 27th day, 5h. 48m. a.m.

MONTHLY NOTICES.
1. Boro' Auditors & Assessors elected.
15. Last day for publishing Notices of Election of Guardians.
25. Lady Day.
31. Dividends on East India Stock.

1	S	[1638 Natnl. Covenant of Scotland,
2	Su	John Robinson d., 1625 [1875
3	M	Japanese Ambass. presented,
4	Tu	[Uniformity Scotld., 1603-4
5	W	Procl. of James, enforcing
6	Th	First Missnry. in Tahiti, 1797
7	F	Brit. & F. Bib. Soc. formed, 1804
8	S	Raphael born, 1483 [1768
9	Su	Meth. Stdts. expelled Oxford,
10	M	Bishops excluded from Par-
11	Tu	[liament, 1540.
12	W	
13	Th	English Revolution, 1688
14	F	Reform Bill, 1832 [1671
15	S	Charles II. iss. Decl. Indulg.,
16	Su	Duchess of Kent d., 1861
17	M	[Tower, 1554
18	Tu	Elizabeth committed to the
19	W	First rec. Eclipse Moon, B.C.
20	Th	Sir Isaac Newton d., 1727 [720
21	F	Cranmer burnt, 1556 [1758
22	S	Presdt. Jonthn. Edwards d.,
23	Su	[Pryr.-Bk., 1859
24	M	Act abol. certain relig. days in
25	Tu	Lady Day.
26	W	First Printing in Engld., 1471
27	Th	Dr. Robert Ferguson d., 1875
28	F	[Assent. 1673
29	S	The Test Act received Royal
30	Su	Henry VIII. Head of Ch., 1534
31	M	High Comssn. Ct. estab., 1559

APRIL—30 DAYS.

MOON'S CHANGES.
First Quar., 2nd day, 9h. 17m. p.m.
Full Moon, 10th day, 11h. 44m. a.m.
Last Quar., 18th day, 3h. 55m. p.m.
New Moon, 25th day, 2h. 58m. p.m.

MONTHLY NOTICES.
Qr. Sess. begin during first week.
5. Dividends due.
9. Last day for payment of Fire Insurance due March 25th.
11. Good Friday. 13. Easter Sunday.

1	Tu	
2	W	Rev. J. Howe d., 1705 [1571
3	Th	Petn. behalf deprvd. Mnstrs.,
4	F	D. Neal d., 1743.
5	S	Robert Raikes d., 1811
6	Su	Barrow & Greenwood mrtrd.,
7	M	[1593
8	Tu	Quakers' Oaths abol., 1859
9	W	
10	Th	Liberty Conscience decl., 1687
11	F	Rev. Rowland Hill d., 1833
12	S	Civil War in U. States, 1861
13	Su	Catholic Emancipation, 1829
14	M	Chas. II.'s Decl. at Breda, 1660
15	Tu	President Lincoln shot, 1865
16	W	Conventicle Act passed, 1664
17	Th	Luther at Diet at Worms, 1521
18	F	Fox, Martyrologist, d., 1587
19	S	Melancthon d., 1560
20	Su	Cromwell dissolved Long
21	M	[Parliament, 1653
22	Tu	
23	W	Shakespeare d., 1616
24	Th	Serampore Miss. Ch. formed,
25	F	Cowper, Poet, d., 1800 [1800
26	S	Lancashire College opened,
27	Su	[1843
28	M	Chaucer d., 1400 [pealed, 1547
29	Tu	Statutes against Lollards re-
30	W	Puritans prevntd. emigr., 1637

MAY—31 DAYS.

MOON'S CHANGES.
First Quar., 2nd day, 6h. 8m. a.m.
Full Moon, 10th day, 4h. 8m. a.m.
Last Quar., 18th day, 4h. 54m. a.m.
New Moon, 24th day, 10h. 37m. p.m.
First Quar., 31st day, 4h. 56m. p.m.

MONTHLY NOTICES.
9. Half Quarter Day.
24. Queen's Birthday. Holiday at most Public Offices.

1	Th	Slave Trade abolished, 1807
2	F	Islington Congrn. seized, 1560
3	S	Columbus disc. Jamaica, 1495
4	Su	Oliver Heywood d., 1702
5	M	Hangman brnt. Bk. of Sports,
6	Tu	Rel. Tract Soc., 1799 [1643
7	W	Rel. Exercises put down, 1577
8	Th	Cong. Union formed, 1832.
9	F	Cong. Library opened, 1831
10	S	Test & Corportn. Act rpld., 1828
11	Su	Puritans sailed to Massachu-
12	M	[setts, 1629
13	Tu	United Presbyterian Church
14	W	[formed, 1847
15	Th	Disrptn. Ch. of Scotland, 1843
16	F	Dr. Henderson d., 1858
17	S	Synod for suppress'g Wycliffe.
18	Su	Parly. Oaths abol., 1866 [1378
19	M	Act of Unifrmty. passed, 1662
20	Tu	Coverdale d., 1567 [1811.
21	W	Ld. Sidmouth's Bill rejected,
22	Th	Solemn League & Covnt. brnt.,
23	F	Savonarola burnt, 1498 [1661
24	S	Act of Toleration, 1689
25	Su	[Luther, 1521
26	M	Charles V.'s Edict against
27	Tu	Calvin d., 1564
28	W	
29	Th	Charles II. restored, 1660
30	F	Jerome of Prague mtrd., 1416
31	S	Dr. Chalmers d., 1847

JUNE—30 DAYS.

MOON'S CHANGES.
Full Moon, 8th day, 7h. 49m. p.m.
Last Quar., 16th day, 2h. 34m. p.m.
New Moon, 23rd day, 5h. 33m. a.m.
First Quar., 30th day, 6h. 15m. a.m.

MONTHLY NOTICES.
1. Whit Sunday. 2. Whit Monday.
16. List of County Voters to be affixed to doors of Churches and Chapels.
24. Midsummer Day.

1	Su	[Vaccination, 1802 £10,000 to Dr. Jenner, discvr.
2	M	Gordon Riots began, 1780
3	Tu	Dr. E. Calamy d., 1732
4	W	Baptist Fund formed, 1717
5	Th	
6	F	
7	S	Reform Bill passed, 1832
8	Su	Seven Bps. sent to Tower, 1688,
9	M	Dr. Carey d., 1834 [acq...29th
10	Tu	Oxford fired at Queen, 1840
11	W	Duke of Monmouth landed,
12	Th	Dr. Arnold d., 1842 [Lyme, 1685
13	F	Dr. John Morrison d., 1859
14	S	Battle of Naseby, 1645
15	Su	Dr. R. Vaughan d., 1868
16	M	University Tests abol., 1871
17	Tu	Countess Huntingdon d., 1781
18	W	Battle of Waterloo, 1815
19	Th	Magna Charta signed, 1215
20	F	Diet at Augsburg, 1530
21	S	Rev. Matthew Henry d., 1714
22	Su	Dissenters admtd. to Oxford
23	M	[Univ., 1859
24	Tu	Elizabeth's Act Unifrmt., 1559
25	W	Schism Act passed, 1714
26	Th	Free Trade Bill, 1849
27	F	Eng. Exiles at Frankfort, 1554
28	S	Queen Victoria crowned, 1838
29	Su	Decree against Printing, 1566
30	M	Conventicle Act passed, 1664

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JULY—31 DAYS.

MOON'S CHANGES.
Full Moon, 8th day, 10h. 10m. a.m.
Last Quar., 15th day, 9h. 39m. p.m.
New Moon, 22nd day, 0h. 54m. p.m.
First Quar., 29th day, 10h. 1m. p.m.

MONTHLY NOTICES.
1. Quarter Sessions.
5. Half-yearly Dividends due.
9. Last day for Fire Ins. due June 24.
20. Last day for Poor Rates due Jan. 5. Last day for Claims for County Votes.

		[1643
1	Tu	Westminster Assemb. begun,
2	W	Battle of Marston Moor, 1644
3	Th	[1776
4	F	American Indpend asserted,
5	S	Star Chamber abol., 1641
6	Su	Edward VI. d., 1553
7	M	John Huss burnt, 1415
8	Tu	
9	W	[murdered, 1534
10	Th	William I., Prince of Orange,
11	F	Three Denom. formed, 1727
12	S	Erasmus d., 1536 [1803
13	Su	Sund. School Union formed,
14	M	Dr. W. Bates d., 1699
15	Tu	Peto's Trust Deeds Act, 1850
16	W	Flight of Mahomet, 622
17	Th	Dr. Watts born, 1674 [1870
18	F	Pope's Infallibility decreed,
19	S	Rev. Job Orton d., 1783 [1588
20	Su	Barrow and Greenwood imp.,
21	M	Spanish Armada deftd., 1588
22	Tu	Pilg. Fathers left Delft, 1620
23	W	Jews adm. to Parliament, 1858
24	Th	[1869
25	F	Irish Church disestablished,
26	S	Ragged & Sun. Sch. Act, 1869
27	Su	Six Dissenters brnt. at Brent-
28	M	[ford, 1558
29	Tu	New Toleration Act, 1820
30	W	Penn d., 1718 [1868
31	Th	Compulsory Ch. Rates abol.,

AUGUST—31 DAYS.

MOON'S CHANGES.
Full Moon, 6th day, 11h. 7m. p.m.
Last Quar., 14th day, 3h. 8m. a.m.
New Moon, 20th day, 9h. 54m. p.m.
First Quar., 28th day, 3h. 42m. p.m.

MONTHLY NOTICES.
1—25. Claims of Lodgers to vote to be sent in.
4. Bank Holiday.
11. Half-Quarter Day.
31. Taxes paid to be enr. as Burgesses.

		[1834
1	F	Slavery in West Indies abol.,
2	S	Endow'd Sch. Act passed, 1869
3	Su	Bank of England estab., 1732
4	M	
5	Tu	Pilgrim Fathers left South-
6	W	[ampton, 1620
7	Th	End. Sch. Act amended, 1874
8	F	Meth. New Con. formed, 1797
9	S	Elementary Education Act,
10	Su	[1870
11	M	[Relgn., 1553
12	Tu	Mary promis'd not to enforce
13	W	Braintree Ch. Rate Case, 1853
14	Th	Joshua Wilson d., 1874
15	F	Napoleon I. born, 1769
16	S	Andrew Marvel d., 1678
17	Su	Marriage & Regist. Act passed,
18	M	Dr. Halley d., 1876 [1836
19	Tu	Pascal died
20	W	Com. Goodenough murd., 1875
21	Th	Dr. Adam Clarke d., 1832
22	F	C. Love, Puritan, beheaded
23	S	Lady Hewley d., 1710
24	Su	Ejectment of Nonconform-
25	M	[ists, 1662
26	Tu	Prince Albert born, 1819
27	W	Dr. John Philip d., 1851
28	Th	Augustine d., 430
29	F	
30	S	Jerusalem destroyed, A.D. 70
31	Su	John Bunyan d., 1688

SEPTEMBER—30 DAYS.

MOON'S CHANGES.
Full Moon, 5th day, 10h. 56m. a.m.
Last Quar., 12th day, 8h. 17m. a.m.
New Moon, 19th day, 9h. 37m. a.m.
First Quar., 27th day, 10h. 21m. a.m.

MONTHLY NOTICES.
7, 14, 21. List of Jurors to be affixed to church and chapel doors.
20. Revising Barristers' Courts held.
21. Equal day and night.
29. Michaelmas Day.

1	M	[of Sedan, 1870
2	Tu	Fire of London, 1666. Battle
3	W	Cromwell d., 1658 (born, 1598)
4	Th	Dr. Marshman d., 1837
5	F	Massacre of Jews in Eng., 1189
6	S	"Mayflower" left Plymth., 1620
7	Su	New Style introduced, 1752
8	M	Sebastopol taken, 1855
9	Tu	
10	W	Tea first imported, 1391
11	Th	Siege of Delhi, 1857
12	F	
13	S	Charles James Fox d., 1806
14	Su	Chrysostom d., 407
15	M	First Pub. Railway opd., 1830
16	Tu	P.O. Savings Bank estab., 1861
17	W	[1471
18	Th	First English Bible printed,
19	F	Edw. Blk. Prin. defeated, 1356
20	S	Dr. Robt. Johnson tried, 1573
21	Su	First Meetg. Lond. Miss. Soc.
22	M	[at Spa Fields, 1795
23	Tu	Charles I. dethroned
24	W	
25	Th	Cong. Board of London, 1727
26	F	Thos. Clarkson d., 1856
27	S	Soc. of Jesuits formed, 1540
28	Su	Elec. Telegraph commd., 1851
29	M	Michaelmas Day
30	Tu	Rev. Geo. Whitefield d., 1770

OCTOBER—31 DAYS.

MOON'S CHANGES.
Full Moon, 4th day, 10h. 0m. p.m.
Last Quar., 11th day, 2h. 29m. p.m.
New Moon, 19th day, 0h. 31m. a.m.
First Quar., 27th day, 4h. 54m. a.m.

MONTHLY NOTICES.
1—15. Mayors, &c., to hold open court to revise List of Voters.
5. Half-yearly dividends due.
14. Last day for Fire Insurance due Sept. 29.

1	W	London Univ. opened, 1828
2	Th	Quakers' Petn. to Jas. II., 1686
3	F	Rev. Joseph Hughes d., 1833
4	S	Tercent. of Reformatn., 1835
5	Su	First Eng. Bible printed, 1535
6	M	Tyndale martyred, 1536
7	Tu	
8	W	King's Coll., Lond., opd., 1831
9	Th	Eddystone Lighthouse comp.,
10	F	America discov., 1492 [1759
11	S	
12	Su	Savoy Confession publ., 1658
13	M	Beza died, 1605. [1869
14	Tu	Bunhill Fields given Public.
15	W	Rev. John Foster d., 1843
16	Th	Ridley & Latimer burnt, 1555
17	F	
18	S	Second Book of Sports, 1633
19	Su	Episcopacy formally abol.,
20	M	[1643
21	Tu	
22	W	Meeting Chas. II Bps. & Non-
23	Th	Prynne d., 1669 [conf.. 1668
24	F	Hampton Court Conference,
25	S	[1603
26	Su	Dr. Doddridge d., 1751
27	M	Servetus brnt. at Geneva, 1553
28	Tu	Alfred the Great d., 900
29	W	Dr. Calamy d., 1666
30	Th	Francis Johnson exp. Camb.,
31	F	Five Mile Act, 1665 [1589

NOVEMBER—30 DAYS.

MOON'S CHANGES.
Full Moon, 3rd day, 8h. 37m. a.m.
Last Quar., 9th day, 11h. 12m. p.m.
New Moon, 17th day, 9h. 1m. p.m.
First Quar., 25th day, 10h. 16m. p.m.

MONTHLY NOTICES.
1. Borough Councillors to be elected.
9. Lord Mayor's Day. Mayors and Aldermen elected.
11. Scotch Quarter Day. Half Quar. Day.

		[1638
1	S	Episcopacy abol. in Scotland,
2	Su	Richard Hooker d., 1600
3	M	
4	Tu	William III. landed, 1688
5	W	Gunpowder Plot, 1605
6	Th	Rev. Joseph Alleine d., 1668
7	F	Rev. D. Thomas, B.A., d., 1875
8	S	John Milton d., 1674
9	Su	Prince of Wales born, 1841
10	M	Dr. William Ames d., 1633
11	Tu	Pilg. Fathers landed on Ply-
12	W	[mouth Rock, 1620
13	Th	Synod of Dort, 1618. [1646
14	F	Rev. Jeremiah Burroughs d.,
15	S	Andrew Marvel d., 1620
16	Su	Revolution in Rome, 1848
17	M	
18	Tu	[1865
19	W	Slavery abol. in U. States,
20	Th	Popery established, 1553
21	F	John Williams murdrd., 1839
22	S	Dr. Guyse d., 1761
23	Su	
24	M	John Knox d., 1572
25	Tu	Dr. Isaac Watts d., 1748
26	W	Dr. Leighton maltreated, 1630
27	Th	Sir Henry Havelock d., 1857
28	F	Burton & Prynne releas'd, 1640
29	S	Tischendorf d., 1874
30	Su	American Independence ac-
		[knowledged, 1782

DECEMBER—31 DAYS.

MOON'S CHANGES.
Full Moon, 2nd day, 7h. 0m. p.m.
Last Quar., 9th day, 11h. 31m. a.m.
New Moon, 17th day, 1h. 23m. p.m.
First Quar., 25th day, 1h. 21m. p.m.

MONTHLY NOTICES.
21. Shortest day.
25. Christmas Day.
26. Bank Holiday.

1	M	Botany Bay settled, 1787
2	Tu	Coup d'Etat in Paris, 1852
3	W	First Covenant sub. Edinb.,
4	Th	Dr. J. Bennett d., 1862 [1557
5	F	Secess. from Ch. Scotland, 1733
6	S	Chas. II., Indulg. for Tender
7	Su	[Consciences, 166.
8	M	Richard Baxter d., 1691
9	Tu	Self-denying Ord. propd., 1644
10	W	Grindall sequestered, 1576
11	Th	Livingstone's Exp. sailed, 1872
12	F	Rough seized, Islington, 1557
13	S	Council of Trent began, 1545
14	Su	Prince Albert d., 1861
15	M	Episcopacy restored, 1661
16	Tu	Cromwell dec. Protector, 1653
17	W	Dr. Ralph Wardlaw d., 1853
18	Th	Archbp. Laud impeach'd, 1640
19	F	Revised Prayer-Book, 1661
20	S	Test & Corporation Act, 1661
21	Su	
22	M	Rough martyred, 1557
23	Tu	
24	W	
25	Th	*Christmas Day.*
26	F	Bank Holiday.
27	S	Rev. W. Jay d., 1853
28	Su	Lord Macaulay d., 1859
29	M	Rev. A. Wells d., 1850
30	Tu	Wycliffe d., 1384
31	W	Rev. Dr. Calamy imprsn., 1460

POSTAL REGULATIONS.

ORDINARY POSTAGE RATES.

LETTERS.

The rates of postage, when prepaid, are as follows, viz.:—

For a letter not above 1 oz.	-	-	-	1d.
,, above 1 oz. but not above	2 oz.	-	-	1½d.
,, ,, 2 oz.	,,	4 oz.	-	2d.
,, ,, 4 oz.	,,	6 oz.	-	2½d.
,, ,, 6 oz.	,,	8 oz.	-	3d
,, ,, 8 oz.	,,	10 oz.	-	3½d,
,, ,, 10 oz.	,,	12 oz.	-	4d.
,, ,, 12 oz.	1d. for every ounce.			

A letter posted unpaid is chargeable on delivery with double postage; and a letter posted insufficiently prepaid is chargeable with double the deficiency.

No letter may be above 18 inches in length, 9 inches in width, or 6 inches in depth, unless it be sent to or from one of the Government Offices.

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Under the "Post Office Act, 1870," any publication fulfilling certain conditions, can, upon payment of an annual fee of 5s., be registered at the General Post Office to pass within the United Kingdom as a Newspaper for a postage of one halfpenny. Without such registration a Newspaper cannot be sent through the post at less than the book rate of postage.

BOOK POST.

The postage is one halfpenny for every 2 oz. or part of that weight.

A book packet may contain any number of separate books or other publications, photographs (when not on glass, or in cases containing glass or any like substance), drawings, prints, or maps, &c., and any quantity of paper, or any other substance in ordinary use for writing or printing upon; and the books or other publications, prints, maps, &c., may be either printed, written, engraved, lithographed, or plain, or any mixture of these. Further, all legitimate binding, mounting, or covering of a book, &c., or of a portion thereof, is allowed, whether such binding, &c., be loose or attached; as also rollers in the case of prints or maps, markers (whether of paper or otherwise) in the case of books, pens or pencils in the case of pocket-books, &c.; and, in short, whatever is necessary for the safe transmission of such articles, or usually appertains thereto; but the binding, rollers, &c., must not be sent as a separate packet.

INLAND PARCELS POST.

Parcels *not exceeding 7 lbs. in weight* are received at any Post Office for transmission between places in the United Kingdom

In order that a packet may go by Parcels Past, it must be tendered for transmission as a parcel, and should bear the words "Parcels Post," which should be clearly written in the left-hand top corner.

The size allowed for an Inland Postal Parcel is—

Greatest length - - - -	3 ft. 6 in.
Greatest length and girth combined	6 ft. 0 in.

The rates of postage are,—for a Parcel,—

Not exceeding 1 lb. in weight	-	-	-	3d.
Exceeding 1 lb., and not exceeding	3 lbs.	-		6d.
,, 3 lbs.	,,	,, 5 lbs.	-	9d.
,, 5 lbs.	,,	,, 7 lbs.	-	1s. 0d.

No parcel is accepted which weighs more than 7 lbs., or is not sufficiently paid. The postage must, in all cases, *be paid in advance*, and by ordinary postage stamps, which must be affixed by the sender before tendering a parcel for transmission by Parcels Post at a Post Office.

REGISTRATION.

The fee for registering a letter, newspaper, book packet, or other article passing through the post between any two places in the United Kingdom is twopence.

MONEY ORDERS.

When application is made for a Money Order payable in London, or in any town where there is more than one Money Order Office, the remitter should say at which office he wishes it to be paid, otherwise the Order can be paid at the Chief Office alone. The commission (to be paid on issue) is:—

For any sum under 10s., 2d.; from 10s. to under £2, 3d.; and 1d. more for every additional pound up to £10, beyond which sum no single Money Order will be granted.

The holder of a Money Order may direct, by crossing it, that the Order be paid through a bank. After once paying a Money Order, by whomsoever presented, the Office is not liable to any further claim.

POST OFFICE SAVINGS BANKS, &c.

Post Office Savings Banks are established at nearly all Money Order Offices, and open for business during the same hours. The deposit may be one shilling, or any number of shillings or pounds, but not fractional parts of a shilling. The amount of deposits under one name must not exceed £30 in one year ending 31st December, nor £150, exclusive of interest, in the whole; but the depositor may have a second sum in the name of his wife or child in conjunction. When the saving, together with the interest, amounts to £200, it is capitalised, and not allowed to increase beyond that sum. Interest of two and a half per cent. is allowed on every complete pound deposited.

GOVERNMENT INSURANCE AND ANNUITIES.

The Postmaster-General is empowered to insure the lives of persons of either sex, between the ages of sixteen and sixty, for not less than £20, or more than £100. He is empowered to grant annuities of not more than £50 on the lives of persons of either sex, and of the age of ten years and upwards. Particulars of the rates of payment may be ascertained at most Money Order Offices, or will be found in the "British Postal Guide."

POST OFFICE TELEGRAPHS.

Telegraphic messages are now transmitted by the Post-Office throughout the United Kingdom, including the Channel Islands and the Isle of Man, at the uniform rate of 1s. for the first twenty words, and 3d. for every additional five words after the twenty. The names and addresses are not charged for.

GENERAL POSTAL UNION.

The Countries in the Union are in two classes, A and B.

All correspondence to or from any one State to another that is included in its own class is reduced to a uniform rate of charge and weight.

In Class A, letters for every ½ oz. in weight may now be forwarded for 2½d. Newspapers under 4 oz. for 1d. Books, printed papers, MSS., patterns, photographs, and legal documents under 2 oz. for 1d. Post cards, 1¼d.

The following are the countries in Class A of the "Union":—Austro-Hungary, Belgium, Canada (Dominion of), Denmark (including Iceland and the Faroe Islands), Egypt, France, Germany, Gibraltar, Great Britain, Greece, Italy, Luxembourg, Malta, Marquesas Islands, Netherlands, Norway, Persia *via* Black

Sea or Caspian Sea, Portugal (including Madeira and the Azores), Roumania, Russia, St. Pierre-et-Miquelon, Servia, Spain, Sweden, Switzerland, Tahiti, Turkey, the United States, Bulgaria, Canary Islands, Cyprus, Montenegro, and Newfoundland.

In Class B, letters are 6d. per ½ oz., post cards 3d., books and pattern packets 2d. per 2 oz., newspapers 1d. per 4 oz. each. No post cards sent to British India.

POSTAGE STAMPS.

At every Money Order Office the Postmaster is required to keep, for sale to the public, a sufficient stock of the different postage stamps in use;—envelopes with an embossed penny postage stamp;—registered letter envelopes;—newspaper wrappers with impressed halfpenny and penny postage stamps;—Inland and Foreign Post Cards;—as also a stock of ½d., 1d., 3d., and 1s. Telegraph Stamps. The Postmaster is, moreover, bound, on application, to procure (if not already in stock) Telegraph Stamps of other values. Postage Stamps are of the respective values of ½d., 1d., 1½d., 2d., 2½d., 3d., 4d., 5d., 6d., 1s., and 5s. The embossed postage Envelopes are of four sizes—viz., A., $4\frac{3}{4} \times 3\frac{1}{16}$ ins. (square shape, white); B., $5\frac{1}{4} \times 3\frac{3}{8}$ ins. (blue); C., $5\frac{1}{4} \times 3$ ins. (white); and D., $4\frac{3}{4} \times 2\frac{3}{4}$ ins. (white), and are sold at the following prices:

A. (Square shape, white.)				B., C., and D., Sizes.			
1	1½d.	6	0s. 7d.	1	1¼d.	6	0s. 6½d.
2	2½d.	8	0s. 9½d.	2	2¼d.	8	0s. 8¾d.
3	3½d.	12	1s. 2d.	3	3¼d.	12	1s. 1d.
4	4¾d.	24	2s. 4d.	4	4½d.	24	2s. 2d.

Registered Letter Envelopes, bearing a twopenny stamp embossed on the flap for the payment of the registration fee, are of five sizes, and are sold at the following prices:—

Size.	*Price.*
F.— 5¼ ins. × 3¾ ins.	2¼d. each, or 2s. 2½d. per packet of 12.
G.— 6 ins. × 3¾ ins.	2¾d. each, or 2s. 7d. per packet of 12.
H.— 8 ins. × 5 ins.	3d. each, or 2s. 10d. per packet of 12.
I.—10 ins. × 7⅛ ins.	
K.—11½ ins. × 6 ins.	

Newspaper Wrappers are sold at the following prices:—

Bearing Halfpenny Stamp.				*Bearing Penny Stamp.*			
1	¾d.	4	2½d.	1	1¼d.	5	5½d.
2	1¼d.	5	3d.	2	2¼d.	6	6¼d.
3	1¾d.	6	3½d.	3	3¼d.	7	7½d.
				4	4¼d.	8	8½d.
£1 3s. 4d. per parcel of 480.				£1 1s. 3d. per parcel of 240.			

Uncut sheets of these Wrappers, impressed with halfpenny or penny postage stamps, can be obtained at any Post Office by giving two or three days' notice. They are sold only in quarter-reams of 120 sheets, each sheet containing 14 wrappers; and the prices per quarter-ream are £3 18s. for the wrappers bearing the halfpenny stamp, and £7 8s. for those bearing the penny stamp.

Inland Post Cards are sold at the following prices:—

Stout Cards.				*Thin Cards.*			
1	¾d.	4	2¾d.	1	¾d.	4	2¼d.
2	1¼d.	5	3¼d.	2	1¼d.	5	3d.
3	2d.	6	4d.	3	1¾d.	6	3½d.
13s. 4d. per parcel of 240.				£1 3s. 4d. per parcel of 480.			

Uncut sheets of these Cards can be obtained at any Post Office by giving two or three days' notice. They are sold only in quarter-reams of 120 sheets, each sheet containing 42 cards; and the prices are £14 per quarter-ream for stout cards, and £12 5s. for thin cards.

Reply Stout Cards.

1	1½d.	4	5½d.
2	2¾d.	5	6¾d.
3	4d.	6	8d.

6s. 8d. per parcel of 60.

Reply Thin Cards.

1	1¼d.	4	4¾d.
2	2½d.	5	6d.
3	3¼d.	6	7d.

11s. 8d. per parcel of 120.

At Post Offices which are not Money Order Offices, Sub-Postmasters are required to keep halfpenny and penny stamps (the latter available for either postage or receipt purposes), Post Cards, and Registered Letter Envelopes only; but they are bound, on application, to procure postage stamps of other values, embossed postal envelopes, newspaper wrappers, and telegraph stamps.

Impressed Bill Stamps of the respective values of 1d., 2d., 3d., 6d., 9d., and 1s., and 6d. adhesive stamps (for agreements, contracts, &c.) are sold at all London Receiving Offices.

Civil Service and Judicature Fee Stamps are sold at all Head Post Offices in England. They can also be obtained through any Post Office in Ireland or Scotland.

Other classes of Inland Revenue Stamps are sold at many of the larger Post Offices, and Postmasters can obtain any description of Inland Revenue Stamp for which there is a demand.

COMMITTEES

COMMITTEE OR BOARD MEETINGS

AT THE

CONGREGATIONAL MEMORIAL HALL AND LIBRARY, FARRINGDON STREET, E.C.

Congregational Union on the first Tuesday in every Month, at 12.0 NOON.

Church-Aid and Home Missionary Society, as occasion requires.

Irish Evangelical Society on the last Tuesday in every Month, at 4.30 P.M.

Colonial Missionary Society on the first Monday in every Month, at 4 P.M.

Congregational School on second Monday in every Month, at 5.0 P.M.

Congregational Total Abstinence Association on the first Tuesday in every Month, at 4.30 P.M.

Hackney College Committee on second Wednesday in every Month, at 4 P.M.

The Associate Fund on Tuesday after third Sunday in January, April, July, and October, at 5.0 P.M.

The Pastors' Retiring Fund and the *Pastors' Widows' Fund*, London Managers' Meetings are held as occasion may require. [The General Managers meet always at the time and place of the Annual and Autumnal Meetings of the Congregational Union.]

The Christian Witness Fund, as often as occasion may require.

Council of New College on the last Tuesday in every Month, from October to May, at 4.0 P.M.

The Apprenticeship Society on the last Tuesday in January, March, July, and September, at 11.0 A.M.

London Congregational Union, third Monday in every Month, at 4 P.M.

Memorial Hall Committee, third Tuesday in every Month, at 3.30 P.M.

English Congregational Chapel-Building Society. The General Committee meets regularly three whole days in the year, in April, July, and November, in different principal towns. The Executive Committee meets as often as occasion requires.

Protestant Union, Tuesday after second Sunday in each Month (August excepted), at 1.0 P.M.

The Congregational Pastors' Insurance Aid Society on the first Thursday in March, June, September, and December, at 1.0 P.M.

Congregational Board of Ministers on the Tuesday after the second Sunday in every Month, except May, June, July, and August, at 4.0 P.M.

Christian Instruction Society on the first Tuesday in every Month, at 6.0 P.M.

London Congregational Chapel-Building Society, as occasion requires.

London Congregational Church-Extension Committee on the first Monday in every Month, at 4.30 P.M.

Evangelical Magazine.—The Managers meet for Distribution of Funds in the middle of January and July, at 11.0 A.M.

COMMITTEES AT VARIOUS PLACES.

Congregational Fund Board on the first Monday in the Months of February, June October, December, at 11.30 A.M., in the Cheshunt College Rooms, 13, Blomfield Street, E.C.

Congregational Board of Education on the third Friday in each Month (July and August excepted), at Homerton College, at 6.0 P.M.

Cheshunt College, 13, Blomfield Street, London Wall, E.C., the third Monday in the Month, at 4.0 P.M., but does not meet every Month.

Milton Mount College, Executive Committee on the Tuesday after the third Sunday in each Month, at 7, East India Avenue, E.C., at 2.30 P.M. The General Board of Management in May, in London, and in October, where the Autumnal Meeting of the Congregational Union is held.

The Widows' Fund of Protestant Dissenting Ministers, on the third Tuesday in every Month, except July, August, September, and October, at 1.0 P.M., at 56, Old Bailey.

Aged and Infirm Ministers' Fund on the last Tuesday in March, June, September, and December, at 1.0 P.M., at 56, Old Bailey.

London Missionary Society. Directors' Meeting on the second, fourth, and fifth Mondays in the Month, at 4.0 P.M., at the Mission House, 14, Blomfield Street, London Wall, E.C. Special Meetings of Directors are held half-yearly, convened by summons.

British and Foreign Bible Society on the first and third Monday in every Month, at 11.30 A.M., at 146, Queen Victoria Street, Blackfriars, E.C.

Religious Tract Society every Tuesday at 8.0 A.M., at 56, Paternoster Row, E.C.

Sunday School Union on the third Friday in every Month, at 6.30. P.M., at 56, Old Bailey.

British and Foreign School Society on the third Friday in every Month, at 5.0 P.M., at the Society's House, Borough Road, S.E.

London City Mission every Monday at 4.0 P.M., at the Mission House, Bridewell Place, New Bridge Street, E.C.

Evangelical Continental Society, Tuesday after the first Sunday in every Month, at 13, Blomfield Street, London Wall, at 4.0 P.M.

Evangelical Alliance on the second Thursday in the Month, at 2.30 P.M., at 7, Adam Street, Adelphi, W.C.

THE MERCHANTS' LECTURE is delivered on Tuesdays, at 12.0 NOON, at Finsbury Chapel.

Congregational Union of England and Wales.

OFFICERS OF THE CONGREGATIONAL UNION, 1883—4.

Treasurer—JAMES SPICER, Esq., J.P.

Trustees—E. J. CARTER, Esq., JAMES SCRUTTON, Esq., A. J. SHEPHEARD, Esq., JAMES SPICER, Esq., J.P., ALBERT SPICER, Esq., AND STANLEY KEMP WELCH, Esq.

Chairman (1884)—Rev. JOSEPH PARKER, D.D.

Chairman of Committee.—JAMES SCRUTTON, Esq.

Secretary—Rev. ALEXANDER HANNAY, D.D.

Clerk—Mr. CHARLES STANCLIFF.

Committee.

LONDON MEMBERS.

Rev. ALLON, H., D.D.
BEVAN, L. D., LL.B., D.D.
BRIERLEY, J., B.A.
HEBDITCH, S.
KENNEDY, J., M.A., D.D.
KNAGGS, J.
MACBETH, R.
MACGREGOR, G. D.
MEARNS, A.
REANEY, G. S.
ROGERS, J. G., B.A.
ROWLAND, A., LL.B., B.A.
RUSSELL, J. S., M.A.
SANDISON, A.
SODEN, F.
STATHAM, W. M.
VERRALL, R. T., B.A.
WHITE, E.
WRIGHT, J. M.

Mr. CAPPER, W.
CLARKE, B.
COATS, W.
CURWEN, E. S.
EVANS, J. J.
GARDNER, T.
HARTLEY, F. J.
HUNT, T.
JOHNS, T. A.
LEMON, W. G.
LEWIS, W. D.
LOCKHART, W.
MACKINNON, D. C.
McLAREN, J.
PYE-SMITH, A.
SMITH, W. M.
WALKER, T.
WRIGHT, H., J.P.

COUNTRY MEMBERS.

Rev. BARRETT, G. S., B.A., Norwich.
BARTLETT, J., Nottingham.
BYLES, A. H., B.A., Leamington.
CARLISLE, H. H., LL.B., Southampton.
CLARKSON, W., B.A., Bristol.
CLARKSON, W. F., B.A., Birmghm
CROSBIE, W., M.A., LL.B., Brighton.
DALE, B., M.A., Halifax.
GRAY, B., B.A., Blandford.
HUNSWORTH, G., M.A., Derby.
MACFADYEN, J. A., D.D., Manchester.
MACKENNAL, A., B.A., Bowdon.
PEARSON, S., M.A., Liverpool.
ROBERTSON, J. B., Ripon.
SLATER, C. S., M.A., Plymouth.
THOMAS, J., D.D., Liverpool.
WILSON, A., B.A., Bristol.

Mr. ANDERTON, W., J.P., Cleckheaton.
BROWN, W., Braintree.
COMMON, A., J.P., Sunderland.
GALE, W. J., Bristol.
GODDARD, D. F., Ipswich.
HANKINSON, T. J., Bournemth.
HARRISON, T. W., Hanley.
LANGLEY, BATTY, Sheffield.
LEE, H., M.P., Manchester.
MANSERGH, R., Lancaster.
NICHOLSON, J. O., Macclesfield.
PURCHASE, W. O., J.P., Romsey.
RUSTON, J., J.P., Lincoln.
SHARMAN, N. P., J.P., Wellingboro'.
STEWART, H., St. Leonards.
TOMKINS, D., Yarmouth.
WILLIAMS, E. D., Chatham.
WILLIAMS, J. BICKERTON, Birmingham.

Chairmen of the Union.

ANNUAL MEETINGS.

Year.	Chairman.	Place.	
1831	A. Douglas	Reading	deceased.
1832	W. Chaplin	Bishop's Stortford	deceased.
1833	J. Gilbert	Nottingham	deceased.
1834	G. Redford, D.D., LL.D.	Worcester	deceased.
1835	T. P. Bull	Newport Pagnel	deceased.
1836	G. Payne, LL.D.	Plymouth	deceased.
1837	J. Fletcher, D.D.	London	deceased.
1838	J. A. James	Birmingham	deceased.

ANNUAL AND AUTUMNAL MEETINGS.

Year.	Chairman.	Place of Autumnal Meeting.	Preacher.
1839	T. Raffles, D.D., Liverpool, dec...	Birmingham	Dr. Halley, deceased.
1840	J. Bennett, D.D., London, dec...	Bristol	W. Jay, deceased.
1841	R. Elliot, Devizes, dec.	Nottingham	Dr. Vaughan, dec.
1842	J. Leifchild, D.D., London, dec.	Liverpool	Dr. Hamilton, dec.
1843	J. Reynolds, Romsey, dec.	Leeds	Dr. Binney, deceased.
1844	H. F. Burder, D.D., Hackney, dec	Norwich	J. Burnet, deceased.
1845	J. Burnet, Camberwell, dec.	Manchester	Addresses.
1846	R. Vaughan, D.D., London, dec.	Plymouth	J. Ely, deceased.
1847	R. W. Hamilton, D.D., Leeds, dec.	York	Dr. W. L. Alexander.
1848	T. Binney, LL.D., London, dec..	Leicester	Dr. Harris, deceased.
1849	J. Parsons, York, dec.	Sheffield	Dr. Vaughan, dec.
1850	J. Morison, D.D., London, dec...	Southampton	J. Parsons, deceased.
1851	J. Kelly, Liverpool, dec.	Northampton	Dr. Raffles, deceased.
1852	J. Harris, D.D., New College, dec.	Bradford	J. A. James, deceased
1853	J. Alexander, Norwich, dec.	Manchester	T. Adkins, deceased.
1854	A. M. Brown, LL.D., Cheltenham, dec.	Newcastle, Sunderland, and Shields.	
1855	R. Halley, D.D., New Coll., dec.	London	J. C. Harrison.
1856	J. Stoughton, D.D., Kensington..	London	Special Conference.
1857	A. Jack, North Shields, dec.	Cheltenham	J. A. James, deceased.
1858	R. Alliott, LL.D., Spring Hill, dec.	Halifax	S. Martin, deceased.
1859	G. Legge, LL.D., Leicester, dec.	Aberdare	E.R.Conder, M.A., D.D.
1860	J. Hill, Hove, Brighton, dec.	Blackburn	J. Alexander, deceased.
1861	J. G. Miall, Bradford	Birmingham	Dr. Raleigh, deceased.
1862	S. Martin, Westminster, dec.	London	J. C. Harrison.
1863	E. Mellor, M.A., D.D., Halifax, dec	Liverpool	Dr. Allon.
1864	H. Allon, D.D., London	Hull	Dr. Alexander.
1865	David Thomas, B.A., Bristol, dec.	Bristol	Addresses.
1866	Newman Hall, LL.B., London...	Sheffield	J. G. Rogers, B.A.
1867	Jas. R. Campbell, D.D., Bradford	Manchester	D. Thomas, B.A., dec.
1868	Alexander Raleigh, D.D., London, dec.	Leeds	Dr. Binney, deceased.
1869	R. W. Dale, M.A., LL.D., Birmingham	Wolverhampton.	R. A. Redford, LL.B.
1870	J. C. Harrison, London	Plymouth	R. D. Wilson.
1871	Thomas Jones, Swansea, dec.	Swansea	R.W.Dale, M.A., LL.D.
1872	J. Kennedy, M.A., D.D., London	Nottingham	John Bartlett.

Year.	Chairman.	Place of Autumnal Meeting.	Preacher.
1873	E. R. Conder, M.A., D.D. Leeds	Ipswich.....	John Graham.
1874	J. Guinness Rogers, B.A., Clapham	Huddersfield.....	Dr. H. Wilkes.
1875	Alex. Thomson, M.A., Manchester	London	Dr. Allon.
1876	T. W. Aveling, D.D., London ...	Bradford	C. Wilson, M.A.
1877	H. Richard, Esq., M.P., London.	Leicester	A. Maclaren, D.D.
1878	J. Baldwin Brown, B.A., London	Liverpool	A. M. Fairbairn, D.D.
1879	W. Cuthbertson, B.A., B. Stortfd.	Cardiff	E. Mellor, D.D., dec.
1880	S. Newth, M.A., D.D., London	Birmingham ...	E. R. Conder, M.A., D.D.
1881	Henry Allon, D.D., London.....	Manchester	J. B. Brown, B.A.
1882	J. A. Macfadyen, M.A., D.D., Manchester	Bristol	Devotional Meeting.
1883	A. M. Fairbairn, D.D., London	Sheffield.....	Devotional Meeting.

HONORARY MEMBERS.

LONDON.

Ashton, R. S., B.A., Stoke Newington.
Corbin, J., Hornsey.
Davids, T. W., Upton.
Davies, T., Anerley.
Dyall, S., Chelsea.
Gates, W. J., Croydon.
Godwin, J. H., Hampstead.
Greenfield, T., Croydon.
Gunn, H. M., Ealing.
Hartland, E. J., Finsbury Park.
Hopwood, M., Anerley.
Hurry, N., Crouch End.
Jones, Edward H., Chelsea.
Jukes, E, Hornsey Rise.
Kennedy, J., D.D., Hampstead.
Lovett, R., M.A., Clapham.
Mabbs, J. G., Shepherd's Bush.
Mearns, A., Chelsea.
Mummery, I. V., Hampstead.
Reed, A., B.A., Hampstead.
Reed, C. E. B., M.A., Hornsey Lane.
Reeve, Jonah, Walthamstow.
Reynolds, H. R., D.D., Cheshunt.
Richards, J. E., Hammersmith.
Robinson, R., New Cross.
Rudd, T., B.A., Lewisham.
Stallybrass, E., Stratford.
Stoughton, J., D.D., Ealing.
Strutt, P., Hackney.
Thompson, R. W., Stamford Hill.
Tuck, R., B.A., Lewisham.
Twentyman, G., M.A., B.D., Barnet.
Tyler, A., Finsbury Park Road.
Vardy, C. F., M.A., Clapham.
Waterman, T. T., B.A., Croydon.
Wilkins, G., Hackney.

COUNTRY.

Alliott, R., M.A., Bishop's Stortford.
Arnold, T., Northampton.
Berry, G., Over Darwen.
Bishop, J. B., Baldock.
Black, J., Malvern.
Bull, J., M.A., Nottingham.
Clarke, A., Stockport.
Clarkson, S., Ilkley.
Davies, C. McC., Toxteth Park, Liverpool.
Davies, D., Bromsgrove.
Davis, J. T., Epping.
Deane, G., B.A., D.Sc., Birmingham.
England, S. S., Tunbridge Wells.
Goodall, S., Tynemouth.
Gordon, A., LL.D., Walsall.
Heathcote, H. J., Handsworth.
Lloyd, D., Bristol.
Lord, T., Great Bridge.
Morris, E., Sale.
Paull, W. M., Red Hill.
Potter, T. G., Manchester.
Robertson, J. B., Ripon.
Roseman, W., Bury.
Sibree, J., Hull.
Skinner, R., Manchester.
Stephens, F., Birmingham.
Tarbotton, W., Ilkley.
Wallace, T., Bath.

CONSTITUTION AND LAWS

OF THE

Congregational Union of England & Wales

[*Adopted October*, 1871].

NAME.

1. The Congregational Union of England and Wales, hereinafter called the Union.

FUNDAMENTAL PRINCIPLE.

2. The Union recognises the right of every individual Church to administer its affairs, free from external control, and shall not, in any case, assume legislative authority or become a court of appeal.

OBJECTS.

3. To uphold and extend Evangelical religion, primarily in connection with Churches of the Congregational order.

4. To promote Scriptural views of Church fellowship and organisation.

5. To strengthen the fraternal relations of the Congregational Churches, and facilitate co-operation in everything affecting their common interests.

6. To maintain correspondence with the Congregational Churches and other Christian communities throughout the world.

7. To obtain statistics relating to Congregational Churches at home and abroad.

8. To assist in procuring perfect religious equality for all British subjects, and in promoting reforms bearing on their moral and social condition.

MEMBERSHIP.

9. The Union shall consist of Representative Members, Honorary Members, and Associates.

A. Representative Members.—Delegates appointed according to any of the following Rules (*a*—*d*) shall be Representative Members:—

(*a*) Any Congregational Church, connected with the Congregational Association of the county in which it meets, or with the London Congregational Union, or recommended by such Association or Union, which subscribes not less than ten shillings annually to the funds of the Union, may elect delegates in the proportion of one to every fifty members, but no Church shall appoint more than four delegates.

(*b*) Any Church known as a "Union Church"—*i.e.*, one in which neither Church membership nor tenure of office is dependent on opinions held regarding the subjects or mode of Baptism—may appoint delegates on the same terms as other Congregational Churches.

(*c*) The Committee of any College or Society recognised by the Committee for the time being as a Congregational College or Society, and which subscribes not less than ten shillings annually to the funds of the Union, may elect two delegates.

(*d*) The pastor of any Church which contributes to the funds of the Union according to any of the preceding Rules (*a*—*b*) shall be *ex officio* a Representative Member.

B. Honorary Members.—Retired pastors of Congregational Churches who, on the recommendation of the Committee of the Union, shall be elected by open vote of an Annual or Autumnal Assembly shall be Honorary Members, and have all the privileges of Representative Members.

C. Associates.—(*a*) The members of any Church competent to appoint delegates according to the foregoing Rules, and the pastors and members of any Church which does not contribute to the funds of the Union, but is otherwise competent to appoint delegates, may become Associates on the payment of an annual subscription of five shillings.

(*b*) Missionaries in foreign lands who have received Congregational ordination, and pastors of Congregational Churches in the British Colonies, shall, when residing in the United Kingdom, be eligible as Associates.

10. Delegates shall be appointed from year to year, and their appointment shall be officially notified in writing to the Secretary of the Union.

PRIVILEGES OF MEMBERSHIP.

11. Representative Members shall be entitled to attend and vote at all Assemblies of the Union and at its Business Meetings.

12. Associates shall be entitled to attend and vote at the Assemblies of the Union, but not at its Business Meetings, provided that, if any Associate be elected to serve on the Committee, or hold any office in the Union, he shall have all the privileges of a Representative Member while serving on the Committee or holding office.

MEETINGS.

13. General Meetings.—Two General Meetings shall be held every year, to be called, respectively, the Annual and Autumnal Assembly, the former to be held in London in the month of May, and the latter in the Autumn and generally at some other city or town of England or Wales.

14. Business Meeting.—In connection with the Annual Assembly a Meeting of the Representative Members shall be held, to receive the Report of the Committee, with audited accounts, to elect the Committee, Treasurer, Secretary, Auditors, and Chairman for the year next following. At such Meeting all matters proposed shall be determined by a majority of the Members present and voting.

15. Special General or Business Meetings may be summoned at the discretion of the Committee, and the Autumnal Assembly may, when occasion requires, be held in London.

ELECTION OF COMMITTEE.

16. The Committee shall consist of seventy-two Members elected at the Business Meeting, eighteen who are Ministers, and eighteen who are not Ministers, resident in London and its vicinity; and the same number, and in the same proportion, resident in the country; together with the Trustees of the Union, the Treasurer, Secretary Chairman, and Chairman-elect, who shall be Members *ex officio*.

17. At the Annual Election, one-fourth of the Committee, nine members from London, and nine from the country, consisting of those who have least frequently attended the meetings during their term of office, shall be ineligible for re-appointment, until they have been out of office for one year.

18. Seven Members, exclusive of the officers of the Union, shall be a quorum.

DUTIES AND POWERS OF THE COMMITTEE.

19. The Committee shall take steps to carry into effect the decisions of the Assemblies, and shall from time to time adopt such measures as in their judgment are calculated to promote the objects of the Union. They shall be empowered to collect and receive all moneys contributed to the Union, or accruing as profits on its publications, and shall expend the same in the management of its affairs, or in grants for the benefit of aged Congregational Ministers, or for other objects connected with the Congregational denomination.

20. The Committee are authorised to form standing Sub-Committees, for Finance and Publication, for Literature and Statistics, and for General Purposes; and, as occasion may require, special Sub-Committees. They are also empowered to frame By-Laws for the control of their own business, to define the duties of officers, and to fill up vacancies which may occur during the year in their own number, or in any of the offices of the Union.

21. All moneys shall be lodged, as soon as practicable after they are received by any officer of the Union, in the hands of the Treasurer, who shall retain only such sums as, in the judgment of the Committee, may from time to time be required for the use of the Union, or for benevolent grants; and all moneys exceeding the sum thus retained by the Treasurer shall be invested by the Com-

mittee in such securities as they may approve, in the name of not less than four Trustees, who shall be appointed by them.

22. The Committee shall have power to remove, at their discretion, any Trustees appointed by them, and to fill up any vacancies occurring by the death, resignation, or removal of any Trustee, and such Trustees shall act under the instructions of the Committee in all matters connected with their Trust.

ALTERATIONS OF CONSTITUTION.

23. The foregoing Regulations shall not be altered except at a General or Special Business Meeting of the Union, after one month's notice of the proposed alteration has been given to the registered Representative Members of the Union, and the same advertised in at least one English newspaper circulated amongst Congregationalists.

STANDING ORDERS.

[*Adopted by the Assembly of the Union, May 13th*, 1872.]

CHAIRMAN OF THE UNION.

1. At each Annual Business Meeting a Chairman of the Union shall be elected, who shall hold office from the 1st of January to the 31st of December in the year next following that in which he is elected.

2. The election shall be by ballot. There shall be no nomination previous to the ballot, and each representative member present shall be free to vote for any person who is a member of the Union or of a Congregational Church connected with the Union.

3. The person for whom a majority of those present and voting record their votes shall be held to be duly elected. Should no person have such majority on the first ballot, the four names for which the largest number of votes has been given shall be read out with the number of votes given for each, and, if needful, successive ballots shall be taken. After every such ballot the name receiving the smallest number of votes shall be struck off the list until the requisite majority of votes has been given for one person.

4. For the purposes of this election Scrutineers shall be appointed by the Chairman, and ballot papers, in four sections, duly numbered, shall be distributed at a time to be specified in the notice convening the meeting.

5. Should no election take place at the Annual Meeting, or should a Chairman, or Chairman-elect, die, resign, or become incapacitated for the duties of the office, the Committee shall fill up the vacancy so caused.

COMMITTEE OF THE UNION.

6. The election of the Committee of the Union shall be by ballot. A voting-paper shall be prepared by the Committee for the time being, containing a list of not fewer than seventy-two names, with instructions for voting; such voting-paper shall be supplied to each Member at least fourteen days previously.

7. The Committee shall receive written nominations for the Committee, and shall place the names of persons so nominated on the voting paper, provided that they be nominated by seven representative members, and that they be sent to the Secretary not later than the 15th of March; but no nomination paper shall contain the name of more than one nominee, who must be connected with the Union, either as a Representative Member or an Associate.

8. Members unable to attend the Business Meeting, but wishing to record their votes in the election of the Committee, may send their voting Papers, sealed, to the Secretary, who shall hand such voting papers, unopened, to the Scrutineers, but no member shall be at liberty to send to the Secretary any voting paper in addition to his own.

9. The Treasurer, Secretary, and Auditors shall be elected by show of hands.

MEETINGS.

10. The Annual Meeting shall be held on the Monday and Tuesday after the first Wednesday in May, and on the following Friday. The Autumnal Meeting shall be held at a time and place to be fixed by the Committee.

11. The Annual and Autumnal Meetings shall be publicly advertised, in such way as the Committee may from time to time determine.

12. Not less than fourteen days before such Meetings, the Secretary shall send to the Members and Associates a statement of the business proposed to be submitted by the Committee.

13. At the commencement of the proceedings of such Meetings there shall be a Committee elected, consisting of seven Members and the Secretary. Such Committee shall be called the Committee of Reference, and to it questions concerning business not in the Agenda, or on which the Assembly requires advice, may be referred, provided that it shall have no power to determine such questions, but only to consider them and report to the Assembly.

14. The time allowed for the reading of a paper, or the delivery of a speech in opening a discussion, shall be twenty minutes; subsequent speakers or readers of papers shall be allowed ten minutes.

[This order may be suspended by the Committee in the case of papers which are not meant to open a discussion.]

15. The mover of a resolution shall have the right of reply.

GRANT FOR AUTUMNAL MEETING.

16. The Committee may make such grants in aid of the expenses of the Autumnal Meetings as, after conference with the Local Committees, may seem desirable.

ANNUAL SUBSCRIPTION.

17. Annual Subscriptions shall be payable in advance, and become due on the 1st day of January in each year. The Secretary shall communicate with all who have not paid their Subscription before the 31st day of that month.

18. Any Church, Society, or College failing to pay its Subscription for two years in succession shall be incompetent to elect Delegates.

BY-LAWS.

[*Adopted by the General Committee of the Union, June*, 1872.]

COMMITTEE MEETINGS, ETC.

1. The Ordinary Meetings of Committee shall be held on the first Tuesday in each month, at Twelve o'clock; but when, in the opinion of the Secretary, there is not sufficient business to render a Meeting necessary, an intimation shall be sent to the Members that no Meeting will be held.

2. At the first Ordinary Meeting after the Annual Assembly, the Committee shall elect one of its Members as Chairman for the year. The election shall be by ballot. Should the Chairman be absent from any Meeting, the Committee may appoint one of their number present to preside.

3. Special Meetings shall be convened by the Secretary, at his discretion, or on the request of seven Members. Such request shall be in writing, and contain a statement of the special business for which the Meeting is convened.

4. As far as practicable, the business to be transacted at each Meeting shall be stated in the summons.

5. An Attendance Book shall be provided for the signatures of Members present at the Meetings.

6. Seven Members, exclusive of the Secretary, shall be a quorum.

7. Ministerial Members resident in the country shall be entitled to receive from the funds of the Union their travelling expenses incurred in attending two Meetings in the year. The Committee shall determine to which Meetings this Rule shall be applied, and as far as practicable reserve for them the more important business of the year.

8. The travelling expenses incurred by the Chairman of the Union in attending the Meetings of Committee shall be defrayed out of the funds of the Union.

SUB-COMMITTEES.

9. The General Committee shall annually appoint, out of their own number, three Standing Sub-Committees, which shall be called respectively the Committee for General Purposes, the Committee for Finance and Publications, and the Committee on Literature. Three Members, exclusive of the Secretary, shall constitute a quorum of each of these Committees.

10. When special Sub-Committees are appointed, a quorum shall be named by the General Committee.

11. The Chairman of the General Committee and the Secretary shall be *ex-officio* Members of all Sub-Committees.

12. The proceedings of special Sub-Committees shall be entered in a Minute Book kept for that purpose, and a separate Minute Book shall be kept for each of the Standing Sub-Committees.

13. The Reports of all Sub-Committees shall be presented in writing.

14. The powers of all Sub-Committees shall terminate with the Annual Meeting of the Union.

Committee for General Purposes.

15. The duties of this Committee shall be—(*a*) to consider and report on matters arising out of the ordinary business of the Union which may be referred to it by the General Committee; (*b*) to consider the bearing of public movements and political measures on the interests of the Churches, and to advise the General Committee as to the action, if any, which should be taken with regard to them.

16. The Committee shall not, except when it is so specified in the Minute of Reference, take action on its decisions, but shall report to the General Committee.

Committee for Finance and Publications.

17. The duties of this Committee shall be—(*a*) to take charge of all matters relating to the printing, binding, publishing, storing, sale, and advertising of the Publications of the Union, and to receive all moneys derived from the sale thereof, and no important change shall be adopted in relation to these matters, except on the authority of the General Committee; (*b*) to make the arrangements required for the collection and safe custody of the receipts of the Union from all sources, and examine and pay all accounts, subject to such directions as may from time to time be given by the General Committee; (*c*) to prepare an Annual Financial Statement, and submit the same to the General Committee before it is audited. It

shall also present to the General Committee a Quarterly Statement of Receipts and Expenditure, and an Annual Report, containing recommendations for the disposal of profits.

18. All cheques drawn by the authority of the Committee shall be signed by two Members and by the Secretary.

Committee on Literature.

19. The duties of this Committee shall be—(*a*) to consider, from time to time, such questions, concerning existing or contemplated Publications of the Union, as may be referred to it by the General Committee; (*b*) to advise the General Committee in regard to literary projects in which the Union may be engaged, or which it may seem desirable for the Union to undertake; (*c*) to advise the Editor of the Year Book on all questions connected with the preparation of that publication.

THE YEAR BOOK.

20. The Alphabetical List of Ministers in Great Britain and Ireland, published in the Year Book, shall contain only such names as are officially furnished from year to year by the Secretaries of County Associations or Unions.*

21. When, in any year, the name of a Minister which has been on the List is not furnished according to the foregoing regulation, such Minister shall be informed of the fact by the Editor without delay.

VOTES OF MONEY.

22. Grants of money shall be made only by vote of the General Committee, and such grants shall in no year exceed the amount of the credit balance at the end of the year preceding.

23. The grants for each year shall be made at the Meeting of Committee in the month of March or April, as the Committee may previously determine; and at such Meeting the Committee for Finance shall present a Report, containing recommendations regarding grants. These recommendations shall be notified in the summons calling the Meeting. A portion of the sum available for grants may be reserved for special cases at any other period of the year.

24. At least one-half of the sum granted for any year shall be for the benefit of aged and other needy ministers.

25. A sum not exceeding £250 per annum may be reserved for literary purposes.

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* The London Congregational Union is, for the purposes of this By-Law, considered a County Union.

RULES

OF THE

CONGREGATIONAL CHURCH-AID

AND

Home Missionary Society,

Being a Re-organisation of the Home Missionary Society.

NAME.

1.—The Congregational Church-Aid and Home Missionary Society' hereinafter called the Society.

OBJECTS.

2.—The objects of the Society may be described generally as identical with the objects hitherto contemplated in common by the County Unions and the Home Missionary Society, and may be more definitely specified as follows:—

(i.) To aid the weaker Churches with a view to the more adequate maintenance of the Ministry, and the increase of their general usefulness.

(ii.) To plant and foster new Churches where they are needed.

(iii.) To provide for the preaching of the Gospel and other evangelistic work in spiritually destitute places.

FIELD OF OPERATIONS.

3.—The field of the Society's operations shall be England and the English-speaking population of Wales.

CONSTITUENCY.

4.—The Society shall be constituted:—

(i.) Of such County Unions as may agree to confederate for the objects aforesaid, hereinafter called the Confederated Associations.

(ii.) Of such individual Churches connected with non-confederated Associations as may contribute to the General Fund according to the

following scale, namely:—A sum of not less than £10 per annum for Churches of less than 100 members; of £20 for Churches of less than 200 members; and £30 for Churches of 200 members and upwards.

(iii.) Of personal contributors to the General Fund of not less than £100 in one sum, or of £10 per annum.

(iv.) Representatives of Trusts contributing to the General Fund, the number of representatives being determined by the Council, from time to time, when the Trusts become contributory.

(v.) Life Members of the Home Missionary Society before its re-organisation.

(vi.) Subscribers to the Home Missionary Society before its re-organisation, who continue to subscribe not less than one guinea per annum to the General Fund.

FUNDS.

5.—The Funds of the Society shall consist of (1) The General Fund, to include all the moneys collected by the several Confederated Associations for the objects aforesaid, and also contributions by Associated Churches, and subscriptions, donations, and bequests made for the general purposes of the Society, whether to or for the Society, or to or for the Home Missionary Society before its re-organisation. And (2) Special Funds, to include moneys given or bequeathed for special purposes, or on special trusts, whether to or for the Society, or to or for the Home Missionary Society before its re-organisation.

MANAGEMENT.

6.—The affairs of the Society shall be managed by a Council.

A. *Election of the Council.*—The members of the Council shall be elected to the number of not more than 200 by the several Confederated Associations, in proportions to be determined by a Special Committee appointed for that purpose, which shall fix the proportion for each Association according to the number of Church Members connected with it and the amount of its contributions to the Society, provided that at least two members shall be elected by each Association. The elections to the Council shall be made annually by the several Associations, and be duly reported in writing to the Secretary of the Society. To the members of the Council thus elected shall be added any number not exceeding 25, elected by the Annual Meeting, and the Chairman, Treasurer, and Secretary for the time being of the Congregational Union of England and Wales, as *ex-officio* members.

The Special Committee provided for in this rule shall be appointed in the first instance by the Conference constituting the Society, and afterwards by the Council at intervals of four years.

B. *Functions and powers of the Council.*—(*a.*) The Council shall receive the moneys collected by the Confederated Associations, the subscriptions of Churches and of individual contributors, and all other moneys contributed for the purposes of the Society; but the moneys raised by the Associations may, according to arrangement, either be remitted to, or be made a matter of account with, the general treasury. The financial year of the Society shall close on the 31st of December.

(*b.*) The Council shall from year to year vote from the general fund to each Association, in one sum, such an amount as, after due consideration of the condition of the fund, and of the claims and needs of the several counties, shall seem just; the distribution of the sum voted being left to the discretion of the Associations, with such reservations as are hereinafter provided.

(*c.*) The Council shall, in the month of January every year, obtain from each of the Confederated Associations its account of contributions for the past year, and an estimate of the amount needed by it for the current year; and shall, as soon thereafter as possible, vote the sums available for the several Associations for the year.

(*d.*) The Council shall receive annually, in the month of April, a report from each of the Associations, specifying the grants agreed to by them, with notes explanatory of new and special cases.

(*e.*) The grants of the Associations shall, as a rule, be final, but the Council (i.) shall determine any questions in reference to grants referred to it by the Associations; (ii.) may revise any vote, whether to give or withhold a grant, against which a minority of not less than one-third of the meeting at which the vote was taken has voted; (iii.) may, on its own part, raise the question as to any vote to give or withhold a grant determined by an Association. Provided that no vote revised under iii. of this rule shall be reversed for the current year, except with the consent of the Association or its Executive, or be reversed at all until after full conference with the Association.

(*f.*) The Council may consider any question which may be brought before it in regard to the extension of Congregational missions, or the planting of Churches; but any decision which it may reach shall be carried out in concert with the Association of the county to which the question refers.

(*g.*) The Council shall, from time to time, take steps to stimulate and develop the liberality of the Churches, and of individual contributors, so as to secure larger funds for the objects aforesaid.

(*h.*) The Council shall concern itself to aid and encourage County Associations in their work, and generally to promote their efficiency in carrying out the objects aforesaid.

(*i.*) The Council shall, annually, elect an Executive Committee, consisting of 57 of its own number, representing, as far as practicable, the different districts of England; and the Council shall have power to appoint such other Committees as it shall deem desirable.

(*j.*) The Council shall, in order to assist the Annual Meeting in the election of the Members of the Council, provided for in clause 6 A, nominate to the Annual Meeting at least 25 suitable persons.

(*k.*) The Executive Committee shall prepare the business for the meetings of the Council, make arrangements for the Annual Meeting, and have power to perform any duties assigned to it by the Council, and shall meet as often as may be necessary for these purposes.

(*l.*) The Council shall, from year to year, prepare a report of the operations of the Society, with a statement of accounts, to be submitted to the Annual Meeting.

(*m.*) The Treasurer and Secretary shall be *ex-officio* members of all Committees.

MEETINGS.

7. A. An Annual Meeting of the Society shall be held in the month of May in connection with the Meetings of the Congregational Union of England and Wales, and shall be arranged for by the Committee of that Union in correspondence with the Executive Committee of the Society. The Report of the Society shall be published with the Report of the Union.

B. Meetings for the furtherance of the objects of the Society shall be held in connection with the Autumnal Meetings of the Union, and at such other places and times as may be deemed desirable.

C. The following persons shall be eligible to attend and vote at the Annual Meeting:—

(*a.*) The Members of the Council.

(*b.*) Personal Contributors to the General Fund, according to Rule IV. iii.

(*c.*) Representatives of Trust Funds according to Rule IV. iv.

(*d.*) Representative Members of the Congregational Union of England and Wales from Churches in the Confederated Associations, or from contributing Churches connected with non-confederated Associations.

(*e.*) Representatives to their own County Associations of Churches

not connected with the Congregational Union in the same proportion as they would be entitled to send to that Union.

(*f.*) Life Members of the Home Missionary Society before its re-organisation.

(*g.*) Subscribers to the Home Missionary Society before its re-organisation, who continue to subscribe not less than one guinea per annum to the General Fund.

D. The business of the Annual Meeting shall be :—

(*a.*) To receive and consider the Report of the Council for the past year.

(*b.*) To elect a Treasurer or Treasurers, a Secretary or Secretaries, and the additional members of the Council, provided for in Clause 6 A.

(*c.*) To consider questions bearing on the work of the Society, and to devise measures for the promotion of its objects.

ALTERATION OF RULES.

8.—The foregoing Rules shall not be altered, except at an Annual Meeting of the Society, after notice given in or before the month of January preceding the Meeting, to the Secretary, such notice being specified in the circular convening the Meeting.

BY-LAWS.

COMPLETION OF COUNCIL.

1.—The Executive Committee of each year shall, after the several Associations have reported the appointments made by them for the Council, prepare a list of 25 names to complete the number of members provided for in Rule 6A. This list shall be reported to the retiring Council for approval or alteration, and, after adoption by it, be submitted to the Annual Meeting. The Executive Committee may entrust the preparation of this list to one of its standing Sub-Committees, or to a Committee specially appointed, with power to report direct to the retiring Council.

EXECUTIVE COUNCIL.

2.—The Annual Meeting of the Society shall appoint a Special Committee of not more than seven Members from a list supplied by the retiring Executive, which shall prepare a list of names for the new Executive, and submit the same to the Council at its first meeting.

3.—The SPECIAL COMMITTEE in preparing this list shall assign at least one seat on the Executive, and as many more as shall seem equitable, to those Associations which contribute most largely to the funds of the Society. The remaining seats on the Executive shall be divided among the other Associations, which shall be grouped for this purpose, each group having one Member on the Executive, who shall be chosen from the several Associations in the group successively. But the Associations (thus grouped) which shall not be represented on the Executive in any given year shall have assigned to them a representative, who shall be summoned to all meetings, and have a deliberate voice. Such representative, however, shall not vote, nor be competent to serve on Sub-Committees.

4.—The Executive shall have power to fill up vacancies in its number, provided that the name substituted for that of any Member declining or otherwise failing to serve shall not affect the relative representation of the Associations.

5.—The Members of the Council appointed by the Annual Meeting shall be equally eligible with other Members for service on the Executive, and shall, when appointed, be reckoned as representing the Associations within whose bounds they reside.

6.—The ELECTION of the Executive shall be by open vote of the Council on the list prepared by the Special Committee. That list shall be printed with the names arranged under the heading of the Association which they represent, and placed in the hands of Members as they enter the meeting; and the vote shall be taken, not on the individual names, but on the Association lists, the question being put from the chair without the formality of moving and seconding.

7.—The FUNCTIONS of the Executive Committee shall be,—i. To exercise the powers provided for in the By-Laws: ii. To give effect to any measures determined upon by the Annual Meeting or the Council: iii. To collect Statistics and such other information respecting the work carried on by the confederated Associations as may be deemed necessary from time to time: iv. To consider the Report on Budgets received from the Finance Committee, and prepare the same for the Council: v. To consider questions of policy in carrying on the work of the Society, and report thereon to the Council: vi. To prepare generally the business for the meetings of the Council, and, in conjunction with the Committee of the Congregational Union, to make arrangements for the Annual Meeting of the Society.

8.—MEETINGS.—i. The Executive shall hold a meeting in May, as soon as possible after its appointment; in September; and in February; and as often besides as may be necessary. At every meeting it shall determine the date of its next meeting; but the Secretary or Secretaries shall have a discretion to alter the date; and on their own authority to summon meetings not otherwise provided for: ii. At least a week's notice shall be given of every meeting, except the one to be held in May, and as far as possible the business to be considered shall be stated in the summons: iii. An attendance book shall be provided to receive the signatures of

Members attending the meetings: iv. Ten Members, exclusive of the Secretaries, shall constitute a quorum: v. Ministerial Members resident in the country shall receive their railway fares from the funds of the Society, except for meetings held in connection with the Annual or Autumnal Meetings of the Congregational Union. The same rule shall apply to Sub-Committees, but not to meetings of the Council.

SUB-COMMITTEES.

9.—i. The Executive Committee shall annually appoint from its own number three standing Sub-Committees, to be called severally, the Finance, the General Purposes, and the Deputations Committee, which shall meet as often as may be necessary: ii. Five Members, exclusive of the Secretaries, shall be a quorum: iii. A separate minute book shall be kept for the use of each standing Sub-Committee: iv. The powers of the standing Sub-Committees, and of such special Committees as the Executive may from time to time appoint, shall terminate with the powers of the Executive appointing them: v. The decisions of these Committees shall be reported in writing to the Executive, and action shall not be taken on them except by authority of the Executive.

10.—The Finance Committee shall—i. Have charge of all moneys raised on behalf of the Society, whether contributed by the Confederated Associations or paid direct to the Central Exchequer; it shall also have charge of all legacies bequeathed for the general purposes of the Society, or under special trusts for particular objects contemplated by the Society, but the receipt of one of the Treasurers shall be sufficient discharge to all persons paying money: ii. Receive from the Associations an Annual Budget, setting forth (*a*) the amount which they severally propose to contribute for the year, and (*b*) the amount which they wish to receive: iii. Prepare yearly, on the receipt of the Budgets, a scheme for the equitable division of the available income of the Society among the different Associations, and report the same to the Executive Committee: iv. Provide for all the Working Expenses of the Society: v. Prepare an Annual Financial Statement, and submit the same to the Executive before Audit: vi. All moneys received by this Committee, or by the Treasurers on its behalf, shall be paid into a Bank Account, and all payments shall be made by cheque on the same. All cheques shall be signed by Two Members and a Secretary.

11.—General Purposes Committee.—i. This Committee shall obtain Statistical and other information bearing on the work of the Associations: ii. It shall consider and report on all questions of General Policy in carrying out the objects of the Society which may be referred to it by the Executive, or which may originate in its own meetings: iii. It shall consider and report on any question which may arise under any of the clauses of Rule 6 B. (*e.*): iv. To it shall be referred any matters of business which do not belong to the functions of the other Sub-Committees.

12.—Deputations Committee.—i. This Committee shall arrange for deputations to attend and plead the cause of the Society at Meetings of County Associations, and at other Meetings: ii. It shall charge itself

with the work of promoting Congregational and other Auxiliaries : iii. It shall devise and recommend measures, by publications and otherwise, for promoting a knowledge of the Society's work and creating an interest in it.

FUNDS.

13.—All moneys raised by Congregational Collections or Subscriptions shall be credited to the County Association within the limits of which they are raised.

14.—Subscriptions paid to any Officer of the Society in continuance of subscriptions to the Home Missionary Society before its re-organisation shall be credited to the Central Fund.

15.—Special contributions paid to the Central Fund shall be credited according to the donor's wish, which it shall be the duty of the Secretaries to ascertain.

16.—Bequests shall be applied according to the direction of the testators: but such portions of bequests not specially devised, as the Finance Committee may from time to time determine, shall be invested in the names of trustees appointed by it, and removable at its discretion; but the Executive shall have power to use any portion to meet the current needs of the Society.

17.—Special Donations and Legacies given for the purpose of forming a Capital Fund shall be vested, according to the direction of the Finance Committee, in the names of four trustees to be appointed by the Council, which shall also fill up vacancies.

18.—The Society shall not be bound to expend all its income in any given year, and any surplus may be invested under the direction of the Finance Committee for the future use of the Society.

ANNUAL REPORT.

19.—The Annual Report shall include:—i. An account of the Society's administrative action for the year: ii. A statement of all moneys received and expended by the Society, whether directly or through the Confederated Associations, and an Audited Balance Sheet: iii. An Appendix containing Extracts from the Reports of work done during the year by the Confederated Associations.

20.—In order to obtain materials for the Annual Report, Forms approved by the Executive Committee shall be supplied to all County Secretaries to be filled up from the returns made to them from the various stations in their Associations. These Forms shall be issued early in January, and returned to the Secretaries not later than the 31st of March in each year.

EX-OFFICIO MEMBERSHIP OF COMMITTEE.

21.—The Treasurers and Secretaries shall be Members of the Executive and of all Sub-Committees.

CHAIRMAN.

22.—One of the Treasurers shall be Chairman of every Meeting, but when neither Treasurer is present, a Chairman shall be elected by vote of the meeting.

PART I.

PROCEEDINGS OF

ANNUAL AND AUTUMNAL MEETINGS,

REPORT,

BALANCE SHEETS, CHAIRMAN'S ADDRESSES,

ETC., ETC.

FIFTY-FIRST ANNUAL MEETING

OF THE

Congregational Union of England & Wales,

MAY, 1883.

FIRST SESSION.

BUSINESS MEETING, MONDAY, MAY 7th, 1883, in the MEMORIAL HALL, at 6.30 p.m.

Rev. A. M. Fairbairn, D.D., in the Chair.

Prayer was offered by the Rev. W. A. Wrigley.

The Chairman appointed the Scrutineers for the two Ballots as follows:—

1. For the Chairman for 1884: Messrs. Wm. Crosfield, G. Walter Knox, and Benjamin Clarke.

2. For the Committee for 1883-4: Messrs. A. J. Shepheard and J. J. Evans.

The Chairman shortly addressed the meeting.

The Secretary read

THE FIFTY-FIRST ANNUAL REPORT,

as follows:—

The Committee, in giving an account of its service for the year, has to report, in the first place, on the steps taken to carry out instructions received from the Assembly or to complete undertakings to which the Committee of the preceding year was committed.

Jubilee Fund.—At the Annual Meeting the Jubilee Fund Committee was re-appointed and requested to continue its special efforts to obtain subscriptions to the close of the year. That Committee will submit to the Assembly a statement showing the present position of the Fund; but it may be reported here that the subscriptions down to date have reached, in round numbers, a total of £243,000. This statement does not include the large amount promised in Wales, where the movement has been taken up with generous energy.

The Committee interpreted its instructions in a liberal spirit, and therefore did not strictly confine its special effort to obtain subscriptions to the close of the year. The list is indeed still open, and will continue open until the whole of the amount received has been disbursed.

Burial Laws.—At the Annual Meeting a resolution was adopted declaring it "essential in the interests of Christian charity as well as of justice that the sectarian distinctions in the burial of the dead should no longer be maintained by law in public burial places." As the grievance of which the Assembly complained remains unredressed, the Committee united with the Dissenting Deputies, the Liberation Society, and other bodies, in a deputation which waited on the Home Secretary, early in the present parliamentary session, to urge the Government to introduce a measure for the abolition of all invidious ecclesiastical distinctions in parochial burial places. The deputation was received with frankness and courtesy, and though no definite promise of Government action in the matter was made, the deputation regarded its reception as satisfactory.

Affirmation Bill.—It was resolved by the Committee to submit a resolution to the Assembly in favour of the Affirmation Bill introduced by the Government, should this Bill not have passed the second reading in the House of Commons before the Assembly met. As the discussion came on sooner than was expected, the Committee petitioned in its own name, showing "that the Congregational Churches of England and Wales have for many generations maintained the principle that no British subject should suffer civil disability on the ground of his beliefs in regard to religion; that the imposition of an oath upon Members of Parliament as a condition of their exercise of the functions to which they have been elected, or which devolved upon them by inheritance, is contrary to this principle, is uncalled for by any necessity of the State, and tends to bring discredit on the Christian religion;" and praying the House to "pass the Bill" now before it" by which members may, if they think fit, make an affirmation of allegiance instead of taking an oath."

Examinations, &c.—The Autumnal Assembly, feeling the inestimable value to the young connected with our congregations of an accurate knowledge of the Scriptures, and the principles and history of the Congregational Churches, instructed the Committee, by the appointment of a Special Committee or otherwise, to prepare a plan for simultaneous local examinations, and to report the same to the Annual Meeting. The Committee entered with promptitude and heartiness into this scheme. At its first meeting after the Autumnal Assembly it referred to the General Purposes Committee the question as to the best mode of proceeding under the instruction it had received. On the recommendation of that Committee it was agreed to appoint a Special Committee consisting of the following members:—The Revs. Dr. Bruce, Dr. Macfadyen, A. Mackennal, Dr. Bevan, J. Guinness Rogers, H. Arnold Thomas, G. S. Barrett, T. Rudd, Messrs.

T. Walker, W. G. Lemon, F. J. Hartley, E. F. Ashworth Briggs, and Dr. F. J. Wood. The report of this Committee, having received the mature consideration and sanction of the General Committee, will be presented to the Assembly. The Committee feel that it would be difficult to exaggerate the importance of this movement, and it ventures to express the hope that the pastors of the churches, and, in so far as their services may be needful, the Executives of the County Associations, will strenuously co-operate to make the scheme efficient for the end contemplated.

Middle Class Education.—The work of the Committee on Middle Class Education has been somewhat hindered by the pressure of other work, and by the considerable range of the necessary preliminary inquiries as to the schools which actually exist. A complete list of these schools in all the counties of England has now been prepared and will be issued, immediately after these meetings, to General and District Secretaries, with the schedule of questions agreed upon by the Assembly. The labour which will be necessary to the obtaining of such information as would give trustworthy guidance in regard to the reforms which it is desirable to promote, is very large, and the Committee is prepared for considerable delay in collecting and tabulating its results. But it hopes that by perseverance and patience a large amount of useful information may be obtained.

Sale of Intoxicating Drinks on Sunday.—The Autumnal Assembly petitioned in favour of the stopping of the sale of intoxicating drinks on Sunday. The Committee, believing that it was accurately interpreting the prevailing opinion of its constituents, adopted, at a recent sitting, the following resolution, in support of a movement which is being made for the same object in the present session of Parliament:—

> The Committee of the Congregational Union of England and Wales, believing that the sale of intoxicating drinks on Sunday is unnecessary, and is in a high degree prejudicial alike to the material and moral interests of the community, expresses the hope that the Congregationalists of England and Wales will, by Congregational petition and otherwise, heartily unite in the movement of the Central Association to obtain the parliamentary prohibition of such sale.

Boards of Education—Colleges.—The meeting is aware that the deliberations of the Colleges' Reform Committee resulted in the formation of two Boards of Education—Southern and Northern. A full report of the proceedings of these Boards will be submitted to the Autumnal Assembly: but a reference to their work is desirable in this Report. An important part of that work is "to draw the churches and the colleges into better and more mutually helpful association." In furtherance of this aim, deputations, in which a prominent part has been taken by Professors Cave, Dr. J. B. Paton, J. Radford Thomson, and the Rev. A. Mackennal, have been sent to meetings of County Associations, who in their addresses have endeavoured to call the attention of the churches to their duty in providing a succession of candidates for the ministry; to emphasise the importance of an appropriate training

for such candidates; to remark on the large percentage of ministers who enter the Congregational ministry without collegiate training; to advocate the setting apart of one Sunday in the year as a day of prayer for our colleges; to suggest that the County Unions might arrange to confer with young men who may propose to enter our ministry, and in some cases afford monetary help as well as advice; and to further suggest the appointment in each county of a Committee to consider the desirability and methods of carrying these several points into effect. In several cases the County Associations have warmly responded to the appeals of the deputations, and are taking steps, by the appointment of special committees and otherwise, to co-operate with the Boards for the objects contemplated by them.

Lay-Agency.—The subject of lay-preaching has been frequently discussed at recent meetings of the Union, but nothing has been done beyond the free expression of opinion. A resolution was adopted at a sectional meeting at Bristol, however, which urged "upon the Committee of the Union the desirability of referring the whole question to a select committee, with a view to prepare a scheme for the consideration of the County Unions." Acting on this resolution a special Committee was appointed, consisting of the following members:—The Revs. Dr. Macfadyen, J. B. Robertson, J. Bartlett, Benjamin Gray, F. Wagstaff, A. Holden Byles, Sept. March, Geo. S. Barrett, E. White, J. G. Rogers, C. B. Symes, C. Wilson; Messrs. Joseph Foster, Bristol; T. Minshall, Oswestry; Halley Stewart, Hastings; Wm. H. Conyers, Ilkley; E. B. Dawson, Lancaster, Fred. Wells, Chelmsford; G. H. Baines, Leicester; J. R. Cooke, Hanley; T. Walker, B. Clarke, Norwood Earle, and E. Smith, London. This Committee, after a careful consideration of the subject, has prepared a report in which it deals with the leading aspects of the question, specially in the way of enunciating the principles on which it is desirable the churches should proceed in promoting and organising lay-agency. This Report will be submitted to the Assembly with a view to its being forwarded in its name to the County Associations.

Nonconformist Lectures at Oxford and Cambridge.—The scheme for the delivery of lectures at Oxford and Cambridge, by eminent Nonconformists, referred to in the last report, has not yet been brought into operation. The lamented death, after a period of illness, of the Secretary of the Baptist Union, with whom correspondence on the subject had been commenced, necessitated delay. A joint committee, consisting of five members appointed by the Committee of this Union, and five appointed by the Committee of the Baptist Union, has, however, been formed to select lecturers and arrange for the delivery of lectures. This Committee has held its first meeting, and it is hoped that the first series of lectures will be delivered in both towns in the next Michaelmas and Lent terms.

Deputation to the West Indies.—The churches which constitute the Congregational Union of Jamaica have recently, on several occasions, appealed to the Committee of this Union and to prominent

members of the Congregational body in England for a consideration of their case. These churches, which grew out of the labours of the agents of the London Missionary Society, have been for some time all but exclusively dependent on their own resources. The effort to provide adequate means for the support of the ministry and the maintenance of their church institutions and agencies has put those resources to a severe test, and, when adverse circumstances were added, as they occasionally have been, to the natural difficulties of the position, the strain has been such as greatly to embarrass the churches, and even to bring their existence into peril. The churches were formed on the Congregational model, and ordered in all things according to the Congregational way, and this good tradition they are anxious to maintain. That they may be enabled to maintain it they appeal to their brethren in England for sympathy and aid. Your Committee is not entrusted with any function technically applicable to the case of these churches, but, as it has had committed to it the duty of "maintaining correspondence with the Congregational churches throughout the world," it believed that, when it received from any of those churches that were in distress a cry for help, it would receive your hearty approval if it endeavoured to ascertain to what extent that help was needed and in what way it could be best rendered. Prompted by this feeling, it appointed a special Committee to make inquiries, to enter into correspondence with the Committee of the Colonial Missionary Society and the Board of the London Missionary Society, and to advise it as to the action, if any, which should be taken. The impression received by the Committee as the result of its inquiries, was that, if the churches in question were not succoured by the churches of their own order in England, they must either cast themselves on the bounty of some other denomination or cease to exist. Neither of these issues could be contemplated by the Committee without grave concern. The latter would scatter the fruits and bring discredit on the labours of our missionary brethren, and the former would expose to reproach the entire Congregational body. In regard to the latter, it came to the knowledge of the Committee that there was at least one denomination which was not only ready to incorporate the churches of Jamaica, but which had actually sent a deputation across the sea to accomplish this object. In view of all the circumstances, the Committee judged that it was desirable that a deputation should visit the West Indies, and make such inquiries on the spot as would enable them to report on the condition of the churches in all the aspects of their life and work, as to their moral condition, their apparent spiritual vitality, their power as a missionary agency, their capacity for self-government, and their financial resources. The Board of the London Missionary Society was, as the result of independent inquiries, led to the same conclusion. A joint delegation was, therefore, formed —Alexander Hubbard, Esq., being appointed by the Board of the London Missionary Society, and the Rev. Philip Colborne, by the Committee of the Union. Those gentlemen sailed towards the end of February, and are now, it is believed, on their return voyage. The conclusions of their report will, in due time, be published, and will, it

is hoped, be the means of strengthening the bands which bind the Congregationalists of England to those of the West Indies.

Congregational Union Lectures.—In regard to the Congregational Union Lectures, the Committee exceedingly regrets that it has to announce that the Rev. J. Baldwin Brown has been compelled, by the state of his health, to abandon the hope of being able to fulfil his engagement to deliver the next lecture. The regret of the Committee is all the keener that Mr. Brown would probably have been able to prepare his lecture for the date originally fixed and which the Committee would have observed, but for the Jubilee movement and other causes, which placed the matter beyond its control. The entire Union will share the same disappointment which the Committee feels, and the sympathy with Mr. Brown which in private communications with him it has expressed. Dr. Allon, who stood next on the list of lecturers, has pleaded for delay. The pressure of the numerous engagements to which Dr. Allon's position exposes him has prevented the preparation which he considers necessary for the due performance of his task. It is confidently hoped, however, that on some future and not distant day he will be able to deliver the much desiderated lecture on Christian worship which he undertook to prepare. In these circumstances the Committee thought it desirable to appoint at least two additional lecturers. The next lecturer in order after Dr. Allon is Dr. Fairbairn, who will be followed by Dr. Dexter. The Committee, feeling that the time had come for appointing at least two additional lecturers, resolved to apply to the Rev. Dr. Kennedy, Professor Henry Griffith and Professor Alfred Cave. Dr. Kennedy has expressed regret that he feels himself unable to undertake this service. Mr. Griffith has given a discouraging, but, as yet, not decisive, reply. Mr. Cave has accepted the appointment, and will lecture on "The Veracity of Scripture—a Contribution to the Doctrine of Inspiration."

Funeral of Archbishop Tait.—Since the Union last met, the chief pastor of the Established Church has been called to his rest. The Committee of the Union, having regard to the high character of Archbishop Tait, and the spirit manifested by him in his intercourse with Nonconformists, asked leave to be represented at his funeral. This request was courteously granted, and the Secretary, in the name of the Committee, took his place among the mourners.

Malagasy Ambassadors.—The visit of the Ambassadors Extraordinary of the Queen and Government of Madagascar seemed to the Committee to be a fitting occasion for the expression of sympathy with the Malagasy people in their present circumstances. The following was therefore sent to their Excellencies and acknowledged in a courteous and emphatic letter:—

The Committee of the Congregational Union of England and Wales, regarding with satisfaction and gratitude the progress made by Madagascar, in late years, in all that tends to secure national well-being and stability, and especially in the intelligent profession and practice of the Christian faith, have heard with surprise and concern of the interference with the liberty of the Malagasy people and the

independence of their Government with which they have been recently threatened. The Committee assures your Excellencies of its cordial sympathy with them in the object of their visit to Europe, and of its earnest desire and prayer that the dreaded wrong and violence may be averted ; and it believes that in so doing it expresses as well the general sentiment of the English people as the universal feeling of the members of the Congregational churches of the country. The Committee hopes and earnestly prays that your Excellencies may have the honour of carrying back to the Queen of Madagascar the assurance that the independence of her dominions will be scrupulously respected.

VACANCY IN CHARITY COMMISSION.—The Committee, having been informed that a vacancy had occurred in the Charity Commission, adopted the following Resolution :—"That, having regard to the fact that the Government have to fill a vacancy in the Charity Commission, this Committee desires to represent to the Prime Minister the importance of appointing as a Commissioner one who has such an acquaintance with the views of Nonconformists as will be likely to guide the Commission in the preparation of ecclesiastical and charity schemes which specially affect the interests of Nonconformists." To this a courteous and assuring reply was received from the Prime Minister, and it is believed that arrangements will ultimately be made more satisfactory to Nonconformists than any that have hitherto existed.

DAY OF PRAYER.—At the meeting of the Committee in March last, the Committee adopted the following Resolution :—

That this Committee, having been led to consider the disastrous effect of the late unfavourable seasons on the material interests of the country, and sympathising especially with that part of the population which, through its connection with agriculture and its dependent industries, has suffered such great loss and discouragement, resolves respectfully to call the attention of the churches to the duty of earnest and importunate prayer in regard to the matter. The Committee is confident that the pastors and members of the churches are in the habit, in their ordinary devotions, of recognising the hand of God in all the events on which the welfare of nations depends, and it does not doubt that the protracted depression from which the country has recently suffered has been frequently made the subject of special prayer. But the occasion seems to the Committee to be one which, with no ordinary emphasis, calls for continuance in united and earnest supplication, and it therefore asks the churches to consider the propriety of setting apart for this purpose a day on which the dealings of God with the nation, and the nation's dealing with God's gifts, shall be made the subject of heart-searching thought and prayer.

The Committee cannot hope that any day that might be named would be found convenient by all the churches; but it suggests Sunday, the 8th of April, as a day which would probably be generally convenient, and expresses the hope that churches which cannot observe that day will appoint another.

This Resolution was duly communicated to the pastors of the churches.

The Churches of Sheffield have sent a cordial invitation to the Union to hold its Autumn Session in that town. This invitation the Committee has gratefully accepted.

MISSIONS AND THE AUTUMNAL MEETING.—In the course of the year a letter was received from the Committee of the Bristol Missionary Society recommending that there should be a meeting during the

Autumnal Sittings of the Congregational Union for the advocacy of Home and Foreign Missions. The following minute on the subject was adopted by the Committee :—

That it is desirable that the claims of Home and Foreign Missionary Work should be brought before the churches as represented in the Assemblies of the Union, and it is resolved that, without the adoption of any rule which would bind the Committee in all circumstances to hold a Missionary Meeting, arrangements for this purpose be made from time to time, so far as the claims of other questions permit, and that correspondence be opened with the Board of the London Missionary Society and the Council of the Church-Aid Society on the subject.

Triennial Conference of the Liberation Society.—The Triennial Conference of the Liberation Society falls to be held this year, and the Committee, according to precedent, appointed six of its members to represent it at the Conference.

Publications—.In the sale of publications, the average of recent years has been well maintained. The lectures delivered in the Memorial Hall, at the instance of the Committee, in furtherance of the Jubilee movement, have been published in two volumes under the title of "Jubilee Lectures," and are commanding a good sale. A demand has for some time been made from several quarters for the publication of a Hymnal, with or without music, which might be used by congregations who prefer it to the "Congregational Hymn Book," and the Committee has agreed to the appointment of a Special Committee to consider and report how such a work should be compiled and published.

Grants of Money.—The only grants of money made for the year were a sum of £400 to the Committee of Lewisham School for the new buildings at Caterham, and a sum of £200 to the Committee of Milton Mount College towards the enlarged accommodation now being provided.

The Committee, in laying down its powers, expresses the hope that the churches, which it has been endeavouring to serve, will long continue to keep intact the precious deposit committed to them, and will be increasingly honoured to render high and fruitful service in the Kingdom of the Lord Jesus Christ.

At the close of the Report, the Scrutineers of the Ballot for Chairman reported that Dr. Joseph Parker had obtained the requisite number of votes to secure his election, and the Chairman thereupon declared him to be elected. Total number of votes, 981 ; for Dr. Parker, 665.

The adoption of the Report was moved by the Rev. A. Reed, B.A., and seconded by Arthur Pye-Smith, Esq., as follows :—

That the Report read, with the Statement of Accounts, be adopted, and printed with the Minutes of the Session, and that the thanks of the Union be and are hereby given to the members of the Committee for the services they have rendered during the year.

Mr. Alderman Bantock moved that the following be added as a Rider to the Resolution:—

Having regard to the Constitution and By-Laws of this Union, and to the resolution or protest of the South Staffordshire Association in April, 1882, on the subject of refusal of membership of this Union to a legally qualified minister, and the exclusion of the name of the said minister from the YEAR BOOK, in 1882; also duly noting the resolution of the Committee of the Congregational Union of England and Wales, dated August 1, 1882, and which, although a second time involving a breach of the Constitution and By-Laws, has not been mentioned in the Report now read;

RESOLVED:—That it be an instruction to the Committee of this Union that, in all future cases involving questions of character and inquiry into facts, the statements and documents connected therewith be at once forwarded to the secretary of the County Union with which the case may be connected, as being the only body that can constitutionally deal with such matters.

This was (*pro formâ*) seconded by Dr. George Potter, but, after an explanatory statement by the Secretary, decisively negatived —only one vote being given in its support—and the Resolution was unanimously adopted.

Mr. W. G. Wilkins moved, and the Rev. R. Balgarnie seconded:—

That James Spicer, Esq., J.P., be the Treasurer, and Alexander Hannay, D.D., Secretary, for the ensuing year, and that Messrs. T. L. Devitt and Henry Jones be requested to act as Auditors.

The Resolution was unanimously adopted.

The Secretary moved, and the Rev. J. B. Robertson seconded:—

That the following be and are hereby appointed Honorary Members, viz., Revs. H. Mayo Gunn, J. Kennedy, D.D., E. Morris, R. Tuck, B.A., T. Arnold, N. Hurry, J. B. Bishop, R. Lovett, and George Twentyman.

The Resolution was agreed to.

The Chairman closed the Session with the Benediction.

SECOND SESSION.

TUESDAY, MAY 8th, 1883.

The Assembly met in WESTMINSTER CHAPEL at 9.30 a.m.

The Rev. A. M. Fairbairn, D.D., presided, and, after a Devotional Service conducted by the Rev. T. Arnold, gave an address on "Christianity in the First Century."

On the motion of the Secretary, seconded by the Rev. R. Bruce, D.D., the following were appointed the Committee of Reference for the Sessions:—James Scrutton, Esq., N. P. Sharman, Esq., Robert Milligan, Esq., and the Revs. J. C. Harrison, G. S. Barrett, B.A., R. W. Dale, LL.D., and J. A. Macfadyen, D.D.

The Rev. D. Burford Hooke, Secretary of the Jubilee Fund Committee, gave a statement in regard to the Fund, and moved:—

That the Assembly receives with much satisfaction the report of the progress of the Jubilee Fund, and hereby re-appoints the Committee.

The Resolution was seconded by the Rev. T. Rees, D.D., and unanimously agreed to.

Dr. Rees presented to the Chairman a copy of his "History of Protestant Nonconformity in Wales," which was accepted with thanks.

The Revs. J. A. Macfadyen, D.D., and G. S. Barrett, B.A., addressed the Assembly as a Deputation from the Council of the Church-Aid and Home Missionary Society.

The Rev. A. Mackennal, B.A., moved:—

That the Assembly learns, with profound regret, that the income of the Church-Aid and Home Missionary Society falls far below the amount necessary to enable the Council to meet the claims for aid which it recognises as just and urgent; and believing that the usefulness, and, in many cases, the existence, of a large number of the churches in different parts of the country depend upon their being more substantially aided than hitherto, urges the Council of the Society to adopt measures for a thorough canvass and organisation of the churches with a view to a greatly increased income, and earnestly expresses the hope that the churches and the executives of the Confederated Associations will strenuously co-operate with the Council in this effort.

The Resolution was seconded by G. Walter Knox, Esq , B.Sc., and carried unanimously.

The following Report of the Special Committee on Lay Agency was moved by the Rev. A. Holden Byles, B.A., and seconded by Thomas Walker, Esq. :—

1. That the ministrations of lay preachers should be regarded as part of the agency of the churches with which the preachers are connected and, as a rule, be under the general supervision of those churches, alike in the final appointment of the preachers and the regulation of their labours.

2. That, in districts where there is one, and only one, strong church, there should be formed under the immediate direction of the pastor, with a committee of the church, an organisation for the formation and guidance of such lay agency : and that, where independent schemes of lay agency, supported by members of the church, are already in operation, an earnest endeavour should be made to bring them into union with the church.

3. That, in neighbourhoods where there are several strong contiguous churches, those churches should agree to form a society which shall make arrangements for preaching the Gospel in villages and outlying districts, and take steps, where opportunity offers, for planting churches : provided that the preachers appointed by the society are sanctioned by the churches of which they are members.

4. That, in neighbourhoods where there are several small contiguous churches which are individually unable to maintain a pastor without external aid, it is desirable that an ordained minister should be appointed who, with the assistance of lay preachers, should be the pastor of as many of those churches as it is found possible to group.

5. That in all large churches there should be classes for men having for their object the qualification of their members for preaching ; and that, in large towns, there would be an advantage in the formation of joint classes in which there should be careful instruction by the several pastors, or other qualified members of the churches, in different departments of knowledge specially useful to preachers.

6. That the County Associations might render substantial aid in the formation of an efficient lay agency by appointing Standing Committees, charged with the duty of bringing the subject from time to time before the churches, of promoting the formation of district committees or societies, and, as far as practicable, of furthering schemes for grouping churches. [It is suggested that, in the larger counties, it may be desirable to form, in the several districts into which the Associations are divided, Standing Committees composed of the members of the Executive Committee resident therein.]

7. That, in cases in which the Executive Committee of any Association is of opinion that certain churches should be grouped on the plan proposed in paragraph 4 of this report, grants-in-aid should be made dependent on the consent of the churches to such grouping.

On the motion of the Rev. G. M. Murphy the discussion was adjourned to Friday morning.

The Chairman closed the Session with the Benediction.

THIRD SESSION.

FRIDAY, MAY 11th, 1883.

The Assembly met in the MEMORIAL HALL, Farringdon Street, at 10 a.m.

Prayer was offered by the Rev. Henry Batchelor.

The Secretary presented the Report of the Scrutineers in regard to the Ballot for the Committee.

The Report of the Trustees of the Memorial Hall, having been distributed to the members of the Union, was held as read.

A Petition to Parliament on the Sunday closing of public-houses was adopted, and the Chairman was instructed to sign it.

The Rev. James Powell, of Chicago, was introduced and welcomed as a representative of the National Council of the Congregational Churches of the United States.

The Chairman gave expression to the affection of Congregational Churches of England to those of the United States.

The discussion on the Lay Agency Report was resumed and the Report was unanimously adopted.

The Secretary having made an announcement in regard to the order of business from the Committee of Reference,

The Rev. J. F. B. Tinling, B.A., moved, and the Rev. R. S. Ashton, B.A., seconded, the following Resolution :—

That the Assembly, feeling a deep interest in all efforts to promote evangelical faith on the Continent of Europe, especially sympathises with the Rev. R. W. McAll and the honoured men who with him are engaged in evangelistic labours among the French people; is grateful to God for the large measure of success which has attended their labours, and warmly commends their enterprise to the Christian people of this country. The Assembly desires also to express its sense of the most important service which the Free Churches of France have rendered to vital religion by their faithful adherence to evangelical doctrine, and it empowers the Committee to appoint a delegate to represent the Union at the meeting of their Synod, to be held at Mazamet, in the month of October next.

The Resolution was carried unanimously.

The Rev. J. G. Rogers, B.A., moved, and the Rev. S. Newth, D.D., seconded the following Resolution :—

That the Assembly hereby records its extreme regret at the reactionary vote by which a majority of the House of Commons has rejected the Affirmation Bill, checked the course of Liberal legislation commenced fifty years ago in the repeal of the Test and Corporation Acts, and carried still further in the Act for Roman Catholic Emancipation and the Relief of Jewish Disabilities, and at the same time expresses gratitude to the minority who were faithful to the principle of religious liberty, and especially to their venerated leader, the Prime Minister, for his exposition and defence of those principles with an eloquence so lofty and in a spirit so eminently Christian.

The Resolution was carried almost unanimously, only three hands being held up in opposition.

The Report on Examinations in Scriptural Knowledge, &c., moved by the Rev. J. R. Campbell, D.D., and seconded by W. G. Lemon, Esq., was carried in the following amended form :—

1. That arrangements be made for simultaneous examinations in the last week of March in each year, commencing with March, 1885.

2. That candidates be allowed to offer themselves for examination who, at the date of examination, shall have attained the age of sixteen years.

3. That the following shall be the general subjects of examinations :—(*a*) Scripture History and Doctrine ; (*b*) Christian Evidences ; and (*c*) Ecclesiastical Polity, with special reference to the Principles and History of the Free Churches.

4. That only two of the three subjects, one being Scripture History and Doctrine, be taken by each candidate at any one examination.

5. That, in addition, Essays be received, written under supervision, on topics announced beforehand ; the successful candidates to receive such prizes or distinctive honours as may be agreed upon by the Central Examiners.

6. That the subjects of examination and of the Essays, be announced at least a year in advance.

7. That a Special Committee be appointed by the General Committee of the Congregational Union, which shall (*a*) select and appoint a central body of Examiners, consisting of two members for each general subject and two for the Essays ; (*b*) appoint as many local Examiners as the efficient working of the scheme may require ; (*c*) determine from time to time the specific subject of examination under each general subject ; (*d*) appoint local centres for examinations, and determine to what Examiners papers shall be sent ; (*e*) correspond with the churches through their pastors, or other representatives, with the view of obtaining candidates for examination, and seek, if necessary, the co-operation of the Executives of County Associations ; (*f*) report to the Annual Assembly in May on the general results of the examinations, and on any matters connected therewith.

8. That the names of successful candidates be printed in three classes, set forth under each class in alphabetical order ; the first class to consist of the names of those who have obtained 75 per cent. or more of the total marks on the subjects taken ; the second, of those who have obtained 50 or more, but less than 75 per cent. of such marks ; and the third, of those who have obtained 33 or more, but less than 50 per cent. of such marks. Any who may obtain 90 per cent. of the marks in any one subject to be reported as specially distinguished in that subject, provided that not less than 50 per cent. of the marks shall have been obtained in

the other subject taken up. The papers of all who are thought worthy of such distinction to be sent to the Central Examiners, who alone shall award it, and in the case of those so distinguished, who have attained the age of twenty-one, the fact shall be indicated.

9. That appropriate certificates, signed by the Chairman and the Secretary of the Union, be given to the successful candidates.

10. That the expenses incurred in carrying out the scheme be borne by the Union, and that, if necessary, a special fund be formed for that purpose.

The meeting was closed with the Benediction.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

Dr *Accounts for the Year ending 30th December, 1882.* Cr.

UNION PROPER.

RECEIPTS.

Dec. 30th, 1882.	£	s.	d.
To Annual Subscriptions	773	8	0
„ Interest on Railway Stock	162	10	8
Balance	928	16	5
	£1,864	15	1

PAYMENTS.

Dec. 30th, 1882.	£	s.	d.	£	s.	d.
By Deputation Expenses	28	5	0			
„ Travelling Expenses at Annual and Autumnal Meetings and Committees	280	13	1			
„ Hire of Rooms, Pulpit Supplies, Printing, Reporting, Hymns, &c., for Annual and Autumnal Meetings	330	13	4			
„ Special Payments for College Reform, &c.	99	0	1			
„ Expenses of Jubilee Lectures in Provinces	308	4	5			
				1,046	15	11
„ Rent, Insurance, Coals, Gas, &c.				130	16	0
„ General Printing, Advertising, Postages, &c.				129	13	2
„ Share of Salaries				557	10	0
				£1,864	15	1

PUBLICATION ACCOUNT.

RECEIPTS.

Dec. 30th, 1882.	£	s.	d.
To Sales during the Year	6,150	18	1
„ Stock on hand 30th December, 1882	3,213	13	7
	£9,364	11	8

PAYMENTS.

Jan. 1st, 1882.	£	s.	d.
By Stock on hand as per Balance Sheet	3,255	4	2
Dec. 30th, 1882.			
By Paper, Printing, Binding, &c.	3,631	9	11
„ Editor of "Year Book"	100	0	0
„ "Jubilee Lectures"	31	10	0
„ Share of Salaries	557	10	0
„ Office Charges, Advertising, Insurance, and Incidental Expenses	257	17	8
Balance	1,530	19	11
	£9,364	11	8

BALANCE SHEET.

Dr.	£ s. d.	£ s. d.	Cr.	£ s. d.	£ s. d.
Jan. 1st, 1882.			Jan. 1st, 1882.		
To Cash at Bankers—		663 2 11	Trade Liabilities, 1881 (paid in 1882)		464 16 11
,, Investments at Cost Price :—			Dec. 30th, 1882.		
£2,000 Stock Great Indian Peninsular Railway	2,286 2 6		By Grant—		
£1,200 Stock Manchester, Sheffield, and Lincolnshire Railway, South Yorkshire Rent-charge, 4¼ per cent.	1,266 15 4		Jubilee Fund (2nd payment)		250 0 0
		3,552 17 10	,, Balance from Union Proper Account...		928 16 5
Stock :—			,, Cash at Bankers		1,186 7 4
To Office Furniture	163 0 0		,, Investments at Cost Price :—		
,, Plates and Type	408 0 0		£2,000 Stock Great Indian Peninsular Railway	2,286 2 6	
,, Publications (in sheets and bound)	2,684 4 2		£1,200 Stock Manchester, Sheffield, and Lincolnshire Railway, South Yorkshire Rent-charge, 4¼ per cent.	1,266 15 4	
,, Book Debts	1,453 16 6				3,552 17 10
		4,709 0 8	,, Stock—		
Dec. 30th, 1882.			Office Furniture	147 0 0	
To Balance from Publication Account		1,530 19 11	Plates and Type	387 0 0	
,, Trade Liabilities		275 0 2	Publications (in sheets and bound) ...	2,679 13 7	
			Book Debts	1,134 9 5	
					4,348 3 0
		£10,731 1 6			£10,731 1 6

Examined and found correct.

16*th February*, 1883.

THOS. L. DEVITT, HENRY JONES, } *Auditors.*

FORTY-FOURTH AUTUMNAL MEETING

OF THE

Congregational Union of England and Wales,

HELD AT

SHEFFIELD, OCTOBER 8TH—12TH, 1883.

MONDAY, OCTOBER 8TH.

A DEVOTIONAL MEETING was held in the Albert Hall, at 6.30 P.M. The Rev. Henry Batchelor presided, and delivered an Address from the words, "Come ye apart and rest awhile." An Address was also delivered by the Rev. T. Rhys Evans. The devotions of the Assembly were led by the Revs. A. Mines, H. E. Lewis, and J. K. Nuttall.

TUESDAY, OCTOBER 9TH.

The ASSEMBLY met in the Albert Hall at 9.30 A.M., under the presidency of the Chairman, the Rev. A. M. Fairbairn, D.D. After a devotional service conducted by the Rev. J. Williamson, M.A., Lincoln, the Chairman delivered the Inaugural Address, on "Christianity in the Nineteenth Century."

On the motion of the Rev. A. Hannay, D.D., seconded by the Rev. J. B. Robertson, the following were appointed the REFERENCE COMMITTEE for the Sessions:—G. Walter Knox, Esq., B.Sc.; W. Crosfield, Esq.; Fountain J. Hartley, Esq.; N. Pearce Sharman, Esq.; and the Revs. E. R. Conder, D.D., J. A. Macfadyen, D.D., and Henry Batchelor.

The Rev. Wm. Law, of Launceston, Tasmania, delegate from the Congregational Union of Tasmania, was introduced by Dr. Hannay, and addressed the Assembly.

A Paper on "The Use and Abuse of the Denominational Sentiment" was read by the Rev. Alfred Norris; and one on "Converting Power in the Christian Ministry," by the Rev. J. R. Wolstenholme, M.A.

The Rev. D. Burford Hooke reported *ad interim* on behalf of the Jubilee Fund Committee as follows:—

"The brief statement" which the programme of this Session intimates will be given of the Jubilee Fund will be of a twofold character. In the first place, I have to report, on behalf of the Committee, what progress has been made in the way of promises since the last Autumnal Meeting; and, secondly, to state the receipts and payments for the same period. You will be glad to learn that, in all respects, substantial progress has been made. At the Bristol Meeting it was, you may remember, reported that the promise-list stood at £180,000. Since then the Committee have been gladdened by the receipt of additional promises to the extent of £100,000. In round figures, the Jubilee Fund has reached £280,000. Of this sum, £5,500 has been placed unreservedly at the disposal of the Committee. This may be taken as one indication of progress, for a year ago less than one-half of that sum had been thus placed. To the Congregational Church-Aid Society £27,826 has been promised, including several gifts for special features of that Society's work. For the liquidation of burdensome chapel debts no less than £125,000 has been promised, of which £24,000 has been placed by the contributors at the disposal of the Committee. For Congregational Church Extension in London £46,781 has been promised. This, however, does not include a portion of the £29,392 given for new churches and schools, many of which are situated in London, but the promises for which were received before the Extension Committee was formed. £4,830 has been promised for various Congregational institutions, in addition to £17,500 specially contributed to pay off the debts resting upon our Yorkshire colleges. The last-named effort will, it is hoped, soon be brought to a successful completion. It would have been to the Jubilee Fund Committee a great privilege if to-day, meeting, as this Assembly does, under the presidency of Principal Fairbairn, it could have been announced that the debts on these colleges had been buried—as, alas! too few debts are buried—without the hope of resurrection. The only item needed to make up the grand total is £24,000, which the donors have not yet appropriated.

During the year the Committee have considered the requests, sent them from almost every county in England and Wales, for aid in dealing with the liquidation of burdensome chapel debts. These requests have been so pressing—and in some cases so painful—that the Committee have conditionally pledged the Fund to nearly £4,000 more than the amount placed at their disposal for this purpose. They therefore desire me clearly to intimate that they cannot consider any further applications for aid until sufficient time has elapsed for them to see how far their challenge grants will be taken up, and what further subscriptions are received for this special work. The Committee have been greatly encouraged by the response which the Welsh Congregational churches in Wales and Monmouthshire have given to their challenge. It will doubtless be remembered that your Committee offered £5,000 if Welsh Wales would raise not less than £9,000 a-year for five years. The actual figures, which have only just come to hand (being delayed through the remissness of one county), show that a larger amount was raised last year than even the venerable Dr. Thomas Rees, of Swansea, reported in May. For once, the sanguine expectations of our Welsh brethren have been more than realised. "Poor little Wales!" to quote Mr. Gladstone's phrase, paid off, during the year ending March last, £22,655 of her Congregational chapel debts. The balance-sheet for the year ending September 25, though it does not contain the certificate for the noble sum contributed by the Welsh churches, shows a very large increase on the previous year. Inclusive of the balance with which the year began, £83,360 passed through our books. Of this, £12,582 was the balance with which we began the year, £27,983 our cash receipts, and £42,815 local contributions for which we hold the vouchers. On the other side there has been a still larger payment. The Committee paid, either by their own vote or at the wishes of the donors, £28,048, and the local payments have, of course, equalled the £42,815 as on the other side of the account. It may interest you to know that the entire working expenses of the year were only £200 in excess of the interest on the balance we have had in hand. Next year these expenses will be still less, probably not exceeding the

amount thus received, so that the Fund will, it is hoped, be worked without any charge whatsoever on the income derived from subscriptions and collections. The balance in hand to-day is close upon £12,000, a considerable part of which will be immediately required for payments to the Church-Aid Society, and to those churches in all parts of the country which are seeking to reduce their burdensome debts.

Before concluding this statement, I have "to stir up your pure minds by way of remembrance." Soon after the Jubilee Fund was started, the Committee received a number of letters, from pastors and officers of churches, stating that, while they could not contribute largely to the Fund, they would be glad to do "what they could" in the form of an annual collection. Early in the present year the Committee sent a circular letter to every Congregational church, asking that such collections might be made in this and three following years. As there are yet three months of the year to run, it is too early to prophesy as to the result of this appeal. Already a goodly number of collections have been received, but it is hoped there are more to follow. The Committee would strongly appeal to the churches that have not yet contributed, as well as to those donors who still reserve the right to appropriate their gifts, to leave them unreservedly at the disposal of the Committee. They urge this, not only that the promised grants in aid of the liquidation of chapel debts may be paid, but also that the pressing claims of the Church-Aid and Home Missionary Society may be liberally considered. The Committee have not been able to help that Society as they had hoped, on account of the too successful persistency with which so many of their contributors have been assailed with requests to apply to local objects gifts which otherwise might have been given to this national movement. During the year the Committee have ascertained that, in order to raise the minimum income of the pastors of aided churches to £150 per annum, nearly £21,000 additional must be raised yearly, and that, even to raise the minimum to £100 (leaving all above that sum as they are), the Society must have an increased income of nearly £5,000. With such saddening facts before them, the Jubilee Fund Committee feel they have strong ground on which to ask for a prompt and generous response to their appeal. The need for the Fund is not diminishing, but increasing; and the Committee feel that such facts as those just stated have only to be brought home to the members of our churches to elicit such a hearty and generous response as will bring brighter days to this home missionary movement, and thus joy and gladness to many faithful pastors.

The Rev. Dr. Hannay gave the following *ad interim* Report of the Special Committee on Examinations in Scriptural Knowledge:—

The Committee in carrying out the instruction of the Assembly has made arrangements as follows, for the formation of the body of central examiners provided for by the scheme adopted at the meeting on May 11th:—1. Scripture History and Doctrine, Revs. J. R. Wolstenholme, M.A., and W. F. Adeney, M.A. 2. Christian Evidences, Revs. R. A. Redford, M.A., LL.B., and T. Rudd, B.A. 3. Ecclesiastical Polity, Rev. Professor Alfred Cave, B.A., and W. G. Lemon, Esq. 4. Essays, Revs. Charles Wilson, M.A., and J. Radford Thomson, M.A. For convenience in conducting examinations they have divided the country into eight divisions, the first including Yorkshire, Durham, and Northumberland; the second, Lancashire, Cheshire, Cumberland, and Westmoreland; the third, Warwick, Stafford, Salop, Worcester, and Hereford; the fourth, Nottingham, Derby, Lincoln, Leicester, Rutland, and Northampton; the fifth, Gloucester, Monmouth, Somerset; the sixth, Devon and Cornwall, Hants, Dorset, Wilts, Berks, Bucks; the seventh, Oxford and Sussex, Cambridge, Norfolk, Suffolk, Essex, Herts, Hunts, and Beds; the eighth, Middlesex, Kent, and Surrey. For each of these districts a body of eight examiners was agreed upon at a meeting of the Committee held yesterday, the larger number of whom, if not all, it is hoped, will consent in this way to serve the churches. An early day has also been appointed for a meeting of the central examiners, first as a body constituted under the scheme, and secondly in conference with the Special Committee, at which questions of method, as yet undetermined, will be

fully considered. The Committee hope that in the working of this scheme, to which they attach the utmost importance, the pastors of the churches and the executives of County Associations will heartily co-operate.

The Session was closed with the Benediction.

In the evening a PUBLIC MEETING for the Exposition and Enforcement of Free Church Principles was held in the Albert Hall. John Askham, Esq., presided, and Addresses were given by the Revs. J. Morley Wright, Principal Caleb Scott, LL.B., and Joseph Parker, D.D.

WEDNESDAY, OCTOBER 10TH.

The ASSEMBLY met in the Albert Hall at 9.30 A.M. Dr. Fairbairn presided, and prayer was offered by the Rev. C. S. Slater, M.A.

The Rev. Archibald Duff, D.D., Sherbrooke, Canada, was introduced by Dr. Hannay, and addressed the Assembly.

A DEPUTATION from the free churches of Sheffield was then introduced, and the Rev. J. Bailey, B A. (Baptist), read the following Address :—

DEAR BRETHREN,—

As representatives of sister churches in this neighbourhood, we desire in this public way to express our cordial affection and esteem.

We welcome you to our town as brethren beloved in the Lord; we rejoice with you as fellow-workers in the ministry of faith and love; we congratulate you as Nonconformists who have been foremost in vindicating the principles of civil and religious liberty. Your coming has deepened our realisation of Christian brotherhood; your presence in our midst, we are assured, will be instinct with holy influences in our homes, as well as in your public assemblies; and on your visit, from first to last, we have devoutly sought a rich outpouring of blessing from on high.

In asking for this opportunity of unitedly manifesting our regard, our deep sense of the value of your time constrains us to be content with the briefest expression. We rejoice with you in the substantial unity of faith which binds us all together, and which brings forth its appropriate fruit throughout our various ministries in all that is essentially Christian in thought and work. Holding firmly to our own distinctive principles and methods, we therefore join the more gladly and heartily in greeting you, as brethren who have strong convictions which you live to make known and felt. In all such "diversities of gifts and operations," we pray it may become increasingly manifest that there is the "same Spirit, the same God which worketh all in all."

We gratefully acknowledge the help we have found in your contributions to the Christian literature of our time, which abundantly prove that "the City of God" has among you able defenders, and all priestly assumptions inveterate foes. And especially we are thankful for all that is being done throughout your churches, by patient methods of usefulness and intelligent presentation of truth, to maintain the tone of clear exalted piety, and to build up calm, consistent righteousness in an age when there is so much on every side to allure to worldliness and indifference, and not a little in some quarters to bring the foundations of religion into jeopardy, if not into contempt. Such work is often passed by in silence, and never "sounds a trumpet before" itself "in the synagogues or in the streets"; but we believe hereby you are ministering effectively, in the life and

labour of every faithful pastor and church to the highest welfare of our national and social, as well as our religious life.

We honour you for your forwardness and zeal in "regions beyond," and we glorify God in you for the marvellous success which has crowned your efforts in many parts of the foreign missionary field. The very name of Africa has gathered a deeper sacredness for us from the recent death of the apostolic Moffat; and the troubles in Madagascar hold us all in painful, and we trust prayerful, suspense, chiefly because of the danger to which the work of your noble missionaries is exposed. Brethren, we have known "a fellowship of your sufferings" under this trial; we have shared in your joy as you have welcomed back your missionaries, whose lives have been in peril. Permit us now to add the hope that the desire of your hearts in this may speedily be granted; that better counsels may prevail among the great French people; and "the things which happened unto" you "fall out rather unto the furtherance of the Gospel."

We are, Brethren,
Yours in fraternal love,

PRESBYTERIAN MINISTER.—James Breakey.

BAPTIST MINISTERS.—Richard Green, John Bailey, B.A., T. J. Stockley.

WESLEYAN METHODIST MINISTERS.—Henry Hastling, W. Henry Thompson, James Pratt, Herbert Hoare, Richard Jenkin, W. Burchell, W. Rodwell Jones, Thomas Adams, Joseph Dawson, James Todd, Wm. E. Codling, T. Ferrier Hulme, William Middleton, John H. Beech, William J. Marris, Alfred Freeman, Dixon Naylor, W. H. Dallinger, F.R.S.

SOCIETY OF FRIENDS MINISTERS.—James Henry Barber, David Doncaster, sen.

METHODIST NEW CONNEXION MINISTERS.—William Cocker, D.D., James Stacey, D.D., John Flather, Benjamin Turnock, William H. Alcock, Thomas Scowby, Thomas Addyman, Jesse Shaw, Enoch Alty, William B. Bainbridge.

METHODIST FREE CHURCH MINISTERS.—John Adcock, John Thornley, Thomas Whitaker Townend, John Ellaby, Henry T. Chapman, W. A. Fryar, James Harrison, Alfred Chadwick, T. Edwards.

PRIMITIVE METHODIST MINISTERS.—William Cutts, Wilson Barrett, G. G. Pinder, P. Milson, William Price, G. W. Hancock, J. Bell, J. T. Ecob, J. Potts, J. Bailey.

METHODIST REFORM UNION MINISTERS.—John Neal, S. H. Burrows.

The Rev. W. H. Dallinger, F.R.S., Governor of Wesley College, and the Rev. Dr. Cocker, Methodist New Connexion, addressed the Assembly.

The Report of the Education Boards was held as read. (*See* page 31.)

The Rev. A. Mackennal, B.A., moved :—

That the Assembly, in commending to the earnest attention of the churches the Report of the Boards of Education, expresses its satisfaction at the indications contained therein of the awakening interest of the churches in their places of ministerial education, and trusts that the County Unions will continue to afford opportunities for bringing the whole question before the churches. The Assembly cordially commends the suggestion for the observance of one Sunday every year as a day of prayer and thought on behalf of the future ministry.

The Assembly is glad to learn that increasing use is made by our students of the National places of learning, and hopes that further endeavours will be made

to secure that consolidation of our colleges into groups, which has already been more than once declared to be desirable.

That the following gentlemen be elected to represent the Union on the two Boards, viz.:—The Southern Board—The Revs. G. S. Barrett, Dr. Hannay, J. G. Rogers, C. E. B. Reed, Dr. Bevan, and C. Wilson; Messrs. A. J. Shepheard, T. Walker, J. A. Le Lacheur, Halley Stewart; and the Northern Board—the Revs. T. Green, W. C. Russell, John Williamson, R. Harley, Jas. Legge (Leeds), A. Mackennal; Messrs. Ed. Crossley, Arthur Nicholson, G. H. Baines, Robert Milligan; and that the Committee be authorised to fill up vacancies.

The resolution was seconded by Professor A. S. Wilkins, and carried unanimously.

Dr. Newth submitted a Report of the "Senatus Academicus" of Associated Theological Colleges of England and Wales.

The Senatus Academicus of Associated Theological Colleges of England and Wales was instituted four years since, with the view of promoting a higher standard of attainment in theological science by providing for our ministerial students the stimulus and encouragement which is supplied to students in arts by University examinations.

Nine colleges have already united together for this purpose—eight Congregational and one Baptist—and the Senatus consists of their professors, and of three other representatives of each college, appointed by its governing body.

Since the establishment of the Senatus, four annual examinations have been held. Exclusive of 17, who on various grounds withdrew before the time of examination, 69 candidates have presented themselves. Of those, 57 have satisfied the examiners, and 37 have obtained a place in the first division. Four prizes, each of the value of £20, and four also each of the value of £10, have been awarded to those candidates who reached a certain prescribed standard of excellence.

For the examination in June last, 21 entered their names as intending candidates. Of these, 6 were withdrawn from illness and other causes. Of the rest, the following were successful in passing the examination, and are placed in the order of merit:—

First Division.—1. Mr. Charles Clay, B.A., of Lancashire College; 2. Mr. Herbert Mann Levens, of Cheshunt College; 3. Mr. James Mursell, of Rawdon College; 4. Mr. George Packer, of New College; 5. Mr. William C. Lee, of Lancashire College; 6. Mr. T. P. Williams, of Brecon College.

Second Division.—1. Mr. Mitchell Mansell, of New College; 2. Mr. Peter Roberts, of Brecon College; 3. Mr. Edmund J. Crofts, of Rawdon College; 4. Mr. Thomas Edmunds, of Brecon College; 5. Mr. William Morgan, of Brecon College.

During the past year also the Senatus has held for the first time its further, or more advanced, examination. One candidate presented himself.

From the first the Senatus has made it its aim to secure, as far as might be possible, for its examiners gentlemen who did not belong to the professional staff of the Associated Colleges. By the kind assistance of various scholars, belonging to different religious denominations, whose valuable services and warm interest in the movement the Senatus most gratefully acknowledges, this aim has been practically attained. Both in the present year and the last none of the examiners, with a single exception, and that an exception in form only, have been taken from amongst the teaching staff of the colleges.

The next examination will be held in the beginning of May next, and will include the following departments of study:—Apologetic and Doctrinal Theology, Old and New Testament Exegesis, Homiletics, Ecclesiastical History and Philosophy.

The list of examiners for 1884 is not yet quite complete, but the Senatus has

much satisfaction in announcing that the following gentlemen have kindly consented to serve:—

In Apologetic Theology.—The Rev. Professor Bruce, of the Free College, Glasgow, and the Rev. Prebendary Row.

In Doctrinal Theology.—The Rev. Dr. Conder, of Leeds, and the Rev. Dr. Bruce, of Huddersfield.

In Old Testament Exegesis.—The Rev. T. K. Cheyne and the Rev. Professor Stanley Leathes—both members of the Old Testament Revision Company.

In New Testament Exegesis.—The Rev. J. Agar Beet, and Professor Wilkins, of Owens College.

In Ecclesiastical History.—The Rev. Professor Graham, of the Presbyterian College, London, and Mr. A. W. W. Dale, of Trinity Hall, Cambridge.

In Homiletics.—The Rev. Professor McAll and the Rev. Dr. Clemance.

In Philosophy.—Professor Adamson, of Owens College.

Dr. Hannay reported that in the judgment of the Reference Committee the pressure of business would not allow of a deputation from the Temperance Societies of Sheffield, which was prepared to visit the Assembly, being received, and recommending that memorials which had been sent should be read.

The Report was adopted by the Assembly, and it was agreed that the Memorials should be read at the beginning of the proceedings of next day's Session.

The following Resolution, moved by the Rev. E. R. Conder, D.D., and seconded by Alexander Hubbard, Esq., was carried with enthusiasm:—

That the Union cordially welcomes to its Assembly the Rev. George Cousins, of Antananarivo, and the Rev. G. A. Shaw, of Tamatave, and in doing so assures them of its full-hearted concurrence in the sympathy with them and other missionaries, and with the churches in Madagascar, which recent events have created throughout England. The Union recognises the great hardships to which the missionaries, especially Mr. and Mrs. Shaw, have been subjected, and the extreme peril in which the churches have been placed; and, while it leaves with entire confidence in the hands of the English Government the international questions which the conduct of the French authorities has raised, it prays, and earnestly calls upon the churches to unite in praying, that the severe ordeal through which their brethren in Madagascar are passing may, as in past times, lead to the invigoration of their faith, and to the more general acceptance of the Gospel by the Malagasy people.

The Rev. G. A. Shaw responded to the resolution in a brief Address.

A Paper on "The Use by the Churches of Means not of a Distinctively Religious Character for the Promotion of the Moral and Social Welfare of the People" was read by the Rev. W. E. Hurndall, M.A.

Mr. Hurndall was thanked for his Paper, and the Session was closed with the Benediction.

SECTIONAL MEETINGS were held at 3.30 P.M.—

(1) In Cemetery Road Chapel, the Rev. T. S. King, in the absence of Alderman Habershon, J.P., presiding, when a Paper by Thomas Walker, Esq., on "Wise and Unwise Methods Adopted for Popularising the Worship and Other Public Services of the Churches" was, in the absence of Mr. Walker, read by Dr. Hannay, and followed by an interesting discussion.

(2) In Wicker Chapel. J. D. Leader, Esq., presided. A Paper was read by the Rev. J. Brown Paton, D.D., on the question whether a Divinity Hall should be established by Congregationalists at Oxford or Cambridge. An animated discussion followed.

A PUBLIC MEETING in furtherance of Home, Colonial, and Foreign Missions was held in the Albert Hall at 6.30 P.M. Edward Crossley, Esq., J.P., presided. Addresses were given by the Revs. J. Brierley, B.A., W. J. Habens (Inspector-General of Schools, New Zealand), Geo. Cousins (of Antananarivo), and G. A. Shaw (of Tamatave).

THURSDAY, OCTOBER 11TH.

The ASSEMBLY met in the Albert Hall at 9.30 A.M. Dr. Fairbairn presided, and prayer was offered by the Rev. H. J. Boyd.

Dr. Hannay read the following memorials on Temperance, which the Assembly had on the previous day agreed to receive:—

MEMORIAL FROM THE SHEFFIELD WOMEN'S CHRISTIAN TEMPERANCE ASSOCIATION.

To the President and Members of the Congregational Union of England and Wales.

Feeling, as we are assured many of you do with ever-increasing force, the evils of intemperance, we desire very respectfully to bring the subject under the consideration of your Conference. No words of ours are necessary to paint the extent of the sin and misery caused by the use of strong drink even in so-called moderation. The question of our national sin is not one to which Christians of any denomination can shut their eyes, and we believe that, were those who desire to spread Christ's Kingdom on earth to present a united front against this great evil, the time would not be far distant when it should be utterly swept away. We therefore earnestly beg to press the matter upon your continued prayerful consideration as a section of the Christian Church.

Signed on behalf of the Committee,

Caroline P. Pye Smith, *President.*
Mary Jane Doncaster, } *Hon. Secretaries.*
E. A. Rawson, }

To the President and Members of the Congregational Union assembled for their Annual Meeting in Sheffield, October, 1883.

We, the officers and members of the various temperance organisations of the town of Sheffield, desire to approach you with heartiest greetings of Christian

worship. It is needless to say that on all your deliberations for advancing the work of evangelisation we pray for the fullest outpouring of God's Holy Spirit, and not least do we ask this blessing on those measures which, both here and in your respective churches, you may be prompted to adopt for the abatement of the curse of drunkenness, and for the removal of the external causes of temptation to indulgence in strong drink. We feel that it is to the already greatly awakened zeal of the Christian churches that we must mainly look for the further progress of the temperance movement in our country; and, knowing the large share which God has given you in the evangelisation of the masses of our land, we respectfully, but most earnestly, ask you to place again on record your sympathy with our work, and by your influence in your churches to bring the power of the Gospel of Jesus Christ and the sacred teaching of His holy life to bear more and more upon the national sin of drunkenness. We present before you all phases of the great temperance work, and we trust and believe that our union here to-day is an earnest of that common union which shall bind all Christian men and women together in order to effect, by God's help, the deliverance of our beloved country from the sin of drunkenness which besets it. Renewing once more the expression of our earnest sympathy with your work, we are, faithfully yours,

Wm. J. Clegg, Sheffield Temperance Association.
T. L. Green, " " "
Isaac Milner, Sheffield Sunday School Band of Hope Union.
John Chas. Clegg, " " "
Wm. E. Clegg, Sheffield Convention, I.O.G.T.
Walter Graville, " " "
Caroline P. Pye Smith, Women's Christian Temperance Society.
Mary Jane Doncaster, " " "
Mary Jane Doncaster, Sheffield Gospel Temperance Union.
Walter Graville, " " "
Wm. J. Clegg, Sheffield Auxiliary United Kingdom Alliance.
R. Clift Horner, " " "
John Parkin, I.O. Rechabites.

The following Petition to Parliament was adopted on the motion of Dr. Hannay, seconded by the Rev. G. M. Murphy :—

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

That your Petitioners believe that the sale of intoxicating liquors on Sunday is a special source of intemperance, immorality, and crime. Your Petitioners, therefore, pray your Honourable House to pass a Bill stopping such sale during the whole of Sunday. And your Petitioners will ever pray.

Dr. Hannay reported on behalf of the Special Committee on the Position of the Churches in the West Indies in the following terms :—

It will be in the recollection of the members of the Assembly that at the Annual Meeting it was reported that the Committee, acting on a previous resolution of the Assembly, had resolved to send a deputation to visit the West Indian churches. The churches of Jamaica, seventeen in number, planted by the agents of the London Missionary Society, had some time ago been cast by the Society upon their own resources; and, owing to circumstances which cannot here be entered into in detail, the task proved too much for them. They appealed to the Congregational Union of England and Wales, as representing in a general way the religious force out of which they originated, for sympathy and aid; and the result of that appeal was that a deputation was sent, consisting of the Rev. Philip Colborne (of Norwich) for the Union, and Alexander Hub-

bard, Esq., for the London Missionary Society. These gentlemen visited those churches; and with great expenditure of personal labour, rendering much self-denying service to the churches, they ascertained the position of things there and presented a Report—Mr. Colborne to the Committee of the Union, and Mr. Hubbard to the Board of Directors of the London Missionary Society. These Reports led to a conference on the part of the Union and the Board of Directors of the London Missionary Society, with this result: that the Society has agreed for the nine years following to render special aid to the Congregational Unions of Jamaica and British Guiana; and to enable them to sustain the ministry of these struggling churches, and to foster the good work that has been accomplished there by the agents of the Society. It will contribute for the first three years £300 a-year to each of these Unions; for the next three years £200 a-year to each; and for a third period of three years £100 a-year. Now it is exceedingly desirable, not only that the sympathy which has already been evoked for the Congregational churches of Jamaica and British Guiana should be sustained and intelligently developed, but it is also specially desirable that the London Missionary Society in this undertaking, which is to some extent for them a new departure, should be supported by the hearty liberality and cordial sympathy of the members of the Congregational churches throughout the land. And it is in this view, without submitting to you any formal report, that the Committee thought it desirable to submit a resolution to the Assembly on the subject.

The following resolution was moved by Alfred J. Shepheard, Esq., seconded by William Crosfield, Esq., J.P., and unanimously adopted:—

That the Assembly, in receiving the Report of the Special Committee appointed to consider the position of the churches planted by the London Missionary Society in the West Indies, desires to put on record its sense of the great value of the service rendered by Alexander Hubbard, Esq., and the Rev. Philip Colborne in the visit recently paid by them to those churches; and to express the deep satisfaction with which it learns that the Directors of the London Missionary Society have, after a careful consideration of the Report of these brethren, decided to give special aid for a limited number of years to the Congregational Unions of Jamaica and British Guiana, with the view of increasing the efficiency of the churches, and aiding them in their progress towards self-support and independence. The Assembly feels that by this decision the Society, always so dear to the Congregational churches of this country, has established a fresh claim on their confidence, and it trusts that the churches will evince their sense of the wisdom and generous feeling which have animated the Directors, by sustaining the Society with constant and enlarged liberality.

The Rev. Andrew Reed, B.A., moved:—

That the Assembly desires, as the present session draws to a close, to put on record its sense of the great obligations under which the Union has been laid by the Congregational churches, and by many Christian friends of other communions in Sheffield and of the neighbourhood, in the generous hospitality which has been extended to the pastors and delegates of the churches. The Assembly is aware that the burden of entertaining the Union is not a light one, and feels it is a matter of gratitude that in Sheffield, as heretofore in other places, it has been borne with manifest cheerfulness. The thanks of the Assembly are also due, and are hereby heartily tendered, to the members of the local committee, with the chairman, the Rev. Professor Tyte, and the chairman of the executive, Mr. Askham, on whose energy and personal attention so much of the great success of the meetings, and the comfort of those attending them, has depended. In this connection the Assembly feels also it is due to George Walter Knox, Esq., the Rev. J. L. Pearse, and the Rev. Alfred Flower, that special mention should be made of the extraordinary demand which the occasion has made upon them, and of the untiring attention and unfailing good nature with which the demand has been met.

The resolution having been seconded by F. J. Hartley, Esq., and supported by Dr. Hannay, was carried with enthusiasm.

The Rev. S. Pearson, M.A., moved :—

That the Assembly cordially agrees with those Protestant Christians who regard the approach of the 400th anniversary of the birth of Martin Luther as an occasion which should be signalised by an emphatic public recognition of the splendid service rendered by the great Reformer to Evangelical truth and vital religion. Luther's assertion of the individual Christian's right to read and interpret God's Word for himself, and his noble translation of the Bible into the German language; his exposure of the corruptions of the Romish Church, and of the unfounded pretensions of her clergy; his firm maintenance of the doctrine of the soul's independence of the offices of a human priesthood, and its salvation by direct faith in Christ; his courage in casting off the conventional forms of religious practice, and living in all simplicity according to the New Testament "law of liberty;" and the unreserved consecration of his great powers and unrivalled energy to the service of Christ in preaching the Gospel, were used by the Head of the Church to purify the Christian Faith from many of the errors and corruptions which had clouded its name and robbed it of spiritual power. The Assembly rejoices in the enduring results of Luther's work; and, while acknowledging the imperfection, in some respects, of the Reformation which bears his name, it devoutly thanks God for the gift which in him was bestowed upon the Church, and prays that, in every time of her need, a leader of kindred spirit may be raised up for her deliverance.

The Rev. A. Holborn, M.A., seconded the resolution, and it was carried unanimously.

Papers were then read—(1) on "The Duties of Church Members to the Churches with which they are individually connected," by the Rev. Alfred Rowland, LL.B.; (2) on "National Religion—the True and False Ideals," by the Rev. Ll. D. Bevan, LL.B., D.D.

The Session was closed with the Benediction.

In the evening there was a Conversazione in the Albert Hall, Alderman Leader presiding.

A Temperance Meeting, under the auspices of the English Congregational Total Abstinence Association, was held in the Temperance Hall, at 8 P.M.; chairman—Sir Edward Baines. The meeting was addressed by R. Mansergh, Esq., the Revs. G. T. Coster, J. P. Gledstone, W. E. Hurndall, M.A., and G. M. Murphy, M.L.S.B., A. Pye-Smith, Esq., and Alderman Clegg.

FRIDAY, OCTOBER 12TH.

A COMMUNION SERVICE was held in Queen Street Chapel, at 8.30 A.M., the Rev. J. Morlais Jones presiding.

A CHILDREN'S SERVICE was held at Nether Chapel, at 6.30 P.M. Addresses by the Revs. Benjamin Waugh and R. H. Lovell.

A PUBLIC MEETING, for Working Men and Women, was held in the Albert Hall, at 8 P.M. William Woodall, Esq., M.P., presided. Addresses by J. Carvell Williams, Esq., the Revs. J. Jackson Wray, J. Guinness Rogers, B.A., and Robert Eadon Leader, Esq.

During the evening Dr. Hannay read a telegram containing the Christian greetings of the Synod of the Evangelical Churches of France.

MEETINGS WERE ALSO HELD AT

BARNSLEY, in the Congregational Chapel, Regent Street, on Thursday, October 11th, at 7.30 P.M. Addresses by the Revs. S. Hebditch, J. Ogmore Davies, and Charles Leach.

CHESTERFIELD, in the Congregational Chapel, on Thursday, October 11th, at 7.30 P.M. Addresses by the Revs. W. Clarkson, B.A., and W. J. Woods, B.A.

DONCASTER, in the Congregational Chapel, on Wednesday, October 10th, at 7.30 P.M. Addresses by the Revs. W. F. Adeney, M.A., Philip Colborne, and J. R. Bailey.

MEXBOROUGH (for Mexborough and Swinton), in the Congregational Chapel, on Wednesday, October 10th, at 7.30 P.M. Addresses by the Revs. A. McAuslane, D.D., D. Burford Hooke, and S. R. Antliff.

PENISTONE, in Netherfield Chapel, on Tuesday, October 9th, at 7.30 P.M. Addresses by the Revs. W. F. Clarkson, B.A., and J. P. Gledstone.

ROTHERHAM, Doncaster Road Chapel, on Monday, October 8th, at 7.30 P.M. Addresses by the Revs. E. Paxton Hood, W. W. Jubb, and Geo. D. Macgregor.

WOODHOUSE, in the Congregational Chapel, on Wednesday, October 10th, at 7.30 P.M. Addresses by the Revs. J. Ossian Davies and Thomas Gilfillan.

WORKSOP, in the Congregational Chapel, on Thursday, October 11th, at 7.30 P.M. Addresses by the Revs. Andrew Reed, B.A., and Robert Balgarnie.

REPORT

OF THE

NORTHERN AND SOUTHERN BOARDS OF EDUCATION.

THREE years have elapsed since the Congregational Union adopted a resolution expressing its satisfaction with the proposal to establish Boards of Education in connection with our Northern and Southern Colleges, and appointing representatives to serve on them. The formation of such Boards was recommended by the Colleges Reform Committee, and the recommendation was adopted by Conferences of Delegates from the Northern and the Southern Colleges, held in Manchester and in London respectively. The Southern Board consists of ten representatives of each of the five Southern Colleges, viz.—Cheshunt, Hackney, New, Spring Hill and Western; ten representatives of the Congregational Union, and five representatives of each of the Institutes at Bristol and Nottingham. The Northern Board consists of ten representatives of each of the three Northern Colleges, viz.—Airedale, Lancashire and Rotherham; ten representatives of the Congregational Union, and five representatives of each of the Institutes at Bristol and Nottingham.

The Northern Board held its first meeting in Manchester, on March 14th, 1881, when the Members present consented to serve, and the Board was constituted by the reading of the names of the representatives. The Southern Board held its first meeting in London, on May 9th, 1881, the Members present consenting to serve, and the Board being constituted in like manner.

The Boards subsequently determined that the time for which they would serve should be three years; and that the Minutes of each of the Boards should be read for information at the meetings of the other.

Each of the Boards has held five meetings during the three years.

Southern Board Report.

The first resolution passed by the Southern Board, after its preliminary business, was the following :—

> That this Board now proceed to consider what means can be adopted in order to stimulate the interest of the churches in Ministerial Education.

In fulfilment of this resolution, a request, in which the Northern Board joined, was presented to the Committee of the Congregational

Union, to set apart a Session at the October Meetings for the discussion of College questions. This request was acceded to, and a considerable part of Friday morning in the Jubilee week was occupied by the discussion. The Assembly passed two resolutions. In the first, it urged on the churches the importance of the conclusions at which the Colleges Reform Committee had arrived, "relative to the separation of the Arts curriculum from that of Theology, the confining of our Colleges to their special function as places of theological learning, and the liberal use of the national Colleges and Universities for the secular training of our students;" and expressed its satisfaction that the College authorities had been giving attention "to the further elevation of the standard of entrance examination, and the co-operation of the Colleges with a view to their ultimate confederation into one or two groups." The second resolution adopted by the Assembly was as follows:—

That the Assembly, recognising the urgent importance of the supply and training of a godly and efficient ministry, would press upon the churches that the responsibility for this is the churches' own; it urges the pastors and churches not only to pray that the Lord of the harvest would send forth labourers, but also to call and encourage fitting men to devote themselves to this work; believing, likewise, that the maintenance of direct and constant association between the Colleges and the representatives of the churches will further the work of ministerial education, it rejoices in the formation of Boards of Education for this and other purposes, and suggests that the meetings of the County Unions afford favourable opportunities for stimulating interest in ministerial training, and discussing College questions.

Dr. Reynolds's Address to the Churches.

One of the steps taken to call the attention of the churches to their responsibility in the supply and training of an efficient ministry was the issue of Dr. Reynolds's pamphlet, "The Lamps of the Temple," an address written at the request of the Southern Board, and circulated under its direction and that of the Northern Board. Three thousand five hundred copies were sent to pastors of churches and others known to be interested in our Colleges; in many instances the address was read, either in whole or in part, to congregations at a Sunday or week-evening service. Dr. Reynolds has laid, not the Boards only, but all the churches, under obligation for the wise and weighty words in which he has reminded them of one of the gravest of their responsibilities.

Day of Prayer for Colleges.

At a meeting held in May, 1882, it was resolved—"That the churches in the counties connected with the Southern Board be asked to unite in offering special prayer for the Colleges and the future ministry, on Sunday, June 25th." This resolution was communicated at once to the churches, and met, in a large number of cases, with a cordial response. Many pastors preached on the work of the Christian ministry; in some of the churches advantage was taken of the day

to have College collections. The month of June was not found to be the most favourable for a College Sunday; but the Board strongly urges the importance of devoting a Sunday every year to special prayer for the Colleges and the ministry, and to directing the attention of the churches to their duty in calling men to ministerial service and training them for it. In churches where no time is set apart for College collections, they might be made on this day.

Visitation of County Unions.

The Southern Board has given much attention to the work of appealing to the churches through their representatives assembled in the County Unions. On February 6th, 1882, a special committee, consisting of the Officers and Executive Committee, together with A. Hubbard, Esq., Principals Newth and Paton, the Revs. E. J. Lawrence, and J. S. Russell, with Principal Cave as Secretary, was appointed to act in this matter, reporting from time to time to the Board.

The following suggestions were first formulated:—

Any who might kindly consent to act as deputations to the several County Unions were to be requested—

(1) To call the attention of the churches to their duty in providing a succession of candidates for the Ministry.

(2) To emphasise the importance of an appropriate training for such candidates.

(3) To remark on the large percentage of ministers who enter the Congregational ministry without collegiate training.

(4) To advocate the setting apart of one Sunday in the year as a day of prayer for our colleges.

(5) To suggest that the County Unions might arrange to confer with young men who may propose to enter our ministry, and in some cases afford monetary help as well as advice: and

(6) To further suggest the appointment in each county of a committee to consider the desirability and methods of carrying these several points into effect.

These preliminaries settled, the County Unions were approached. Having arranged with the Northern Board the counties to be operated on by this Board, letters were despatched to the several secretaries of Unions; asking permission to send deputations to their forthcoming spring meetings. Letters of a similar kind were subsequently sent, where necessary, in time for the several autumnal meetings, and again for the meetings of this spring (1883).

As a result, thirteen County Unions were visited—Kent, and Sussex, by the Revs. Dr. Paton and Professor Radford Thomson; Shropshire, North Bucks, Berks and Oxon, Surrey, and Dorset, by Professor Cave; North Staffordshire, by Dr. Paton and the Rev. J. Hirst Hollowell; South Devon, by Professor Anthony and the Rev. S. Wardlaw McAll, M.A.; Nottinghamshire, by Dr. Paton; Cambridgeshire, by the Rev. J. S. Russell, M.A.; Somersetshire, and Essex, by Professor Radford Thomson. In addition, a conference of the London Union, called by Dr. Clemance, was held in the Memorial Hall, and

was attended by Professors Paton, Thomson, and Cave, by Drs. Parker and Hitchens, and the Rev. John Nunn. One London district has also been visited—the North-West; the meeting, held in Tottenham Court Road Chapel, was attended by Professor Cave and the Rev. G. D. Macgregor. In North Devon and South Staffordshire further conference was felt to be unnecessary, as the subject of the supply and training of ministers had been lately introduced, in the former county by Principal Simon, in the latter by Principal Chapman.

In almost every instance earnest and profitable discussion followed on the subjects introduced by the deputations; and resolutions were passed, urging the churches to renewed and increased interest in the supply and training of ministers; the Unions, moreover, either appointing a special committee to arrange for bringing the whole question periodically before them, or referring the matter to their Executive Committee.

Of these resolutions, the following may be taken as samples:—

At the autumnal meeting of the Nottinghamshire Union, held at Newark, the following resolution was passed, after an address by Dr. Paton:—"That a College Committee be appointed annually by this Union (1) to bring before the churches, once a year at least, full information as to the need of the churches, and the number of men under training, to arouse the churches to a deeper sense of their responsibilities in the training of such men; (2) to confer with pastors and officers of churches in the county in reference to candidates for the ministry; (3) to represent the churches in the county on the council of one or more of the neighbouring colleges; and that this committee consist of the Chairman and Secretary of the Union for the time being, together with three other members of the Union, two at least of the total number being laymen."

Two resolutions were passed by the London Union:—(1) "That this meeting, having heard the representatives of our Colleges and Institutes, is deeply convinced that the dearest interest of our churches are bound up in calling forth and effectively training a godly, evangelical, educated and efficient ministry, and pledges itself to new effort and prayer, that the sympathies of the members of our churches in the matter may be largely increased;" and (2) "That this meeting, deeply impressed with the necessity of prayer for our future ministry, cordially support the Southern Board of Education in urging the churches to set apart one Sunday in the year as a day of special prayer in behalf of our Colleges."

The College Committee appointed by the Sussex Home Missionary Society and County Association, addressed a circular to the officers of the churches, in which occur the two suggestions following:—

First, that you will urge upon your church the duty resting upon its members, in common with the members of all our churches, to provide by prayer, by individual appeals, and by collective call, a succession of able ministers of the New Testament.

Second, that you will set apart one Sunday in the year as a College Sunday, and at one or both services on that day advocate the claims of the colleges, explain their work, and seek for them the blessing of God.

The Executive of the Kent Congregational Association has addressed an impressive and well-considered letter to the members of the

churches and congregations throughout the county, containing, among other matters of importance, the following definite proposals:—

1. Every church in Kent should put itself into direct communication, through its pastor, or the General Secretary of the Association, with the Southern Board of Education, so that information respecting the Colleges and Institutes may be regularly received, and read at congregational and church meetings.

2. Every pastor should be expected to preach, on some appointed Sabbath in each year, directly in relation to the Christian ministry, so that the Christian duty of securing an efficient supply of pastors, evangelists, and missionaries may be duly brought before the people.

3. Wherever possible, on this Sabbath, collections should be made for the Colleges, special regard being had to the College or Institute in which the particular pastor may have been educated.

4. The appointment of a day of prayer and gift for the Colleges to be observed by all our churches, as the Hospital Sunday is, would greatly help to unite our community in this important duty.

5. Vacant churches, and churches requiring aid in the temporary absence of their pastors, may send more frequently than they do for the help of the students.

6. Above all, the spiritual welfare of our young ministers should be the frequent subject of earnest prayer in our devotional meetings. It is this point that your committee desire to press on your attention. To God our churches must go, asking Him to call out, and send forth, labourers into His harvest. And to God the churches must go, to win for our young men that spiritual guarding which can alone keep them from intellectual evils; and that spiritual presence which can alone sanctify their work and them in their work.

Mr. Cave, who acted as Secretary of the Deputation Sub-Committee, and from whose report the foregoing information has been extracted concludes thus:—

It is not without pleasure that this Sub-Committee are able to report that the great questions of the training and supply of ministers, are receiving the attention, through their labours, of so many County Unions. The pleasure would have been enhanced if all the Unions within the circumference of the Southern Board had received deputations. From the Secretaries of four counties, no reply had been received. Professor Thomson attended the Herts Union, but no time was found for a hearing. In Bedfordshire, there seems to be a difficulty in the way, its Union consisting of Baptist as well as Congregational, Churches. Cornwall was very willing to receive a deputation from us; but, on the day fixed it was found impracticable to send so long a distance." Since the preparation of this Report, the Hants Union asked for the visit of a deputation in October, and the North Staffordshire Union has joined the Northern Board.

Improved Methods of Education.

At a meeting of the Southern Board, held May 15th, 1882, the following resolutions were adopted:—

1. That the Colleges associated in the Southern Board of Education should, as soon as possible, confine their curriculum to the studies proper to the professional training of their students for the Christian Ministry.

2. That, for this purpose, it is desirable that arrangements be made for the education in arts of those students who are not fitted to enter at once on the special studies of the theological course.

3. That it be referred to a Committee, consisting of two members chosen from the representatives of each College to the Southern Board, and of the Officers of the said Board, to frame and bring up a scheme for such preliminary education.

4. That it be an instruction to the Committee, in framing such scheme, to consider the proposals in the report of the Colleges Reform Committee, agreed to by the Assembly of the Union; especially that affirming the desirability of the extended use of the Universities.

At the same meeting, the Committee was constituted of the following representatives, viz.:—

Cheshunt College—Professor Whitehouse, Rev. J. C. Russell; *Hackney College*—Professor Cave, Rev. J. Nunn; *New College*—Professor J. R. Thomson, Henry Wright, Esq.; *Spring Hill College*—Professor Simon, Rev. Eric A. Lawrence; *Western College*—Professor Chapman, A. Hubbard, Esq.; together with the officers of the Board, viz., Chairman, Henry Spicer, Esq.; Vice-Chairman, Rev. Dr. Allon; Secretary, Rev. A. Mackennal.

The Committee thus appointed met and passed two resolutions, which were presented at a subsequent meeting of the Board. In consequence, however, of the difficulty of including Spring Hill and Western Colleges in any joint action with the London Colleges, and because it was well known at the time that the committee of Hackney College had appointed to lectureships in their institution two of the New College professors, and that negotiations were proceeding which might lead to a fuller confederation of the two Colleges; it was judged desirable to defer the consideration of these resolutions for a season. The Report was therefore referred back to the Special Committee, which was strengthened by the addition of Drs. Newth and Reynolds, and the committee was instructed to bring up its report, in an amended form, at the time deemed by them most favourable for resuming the discussion.

Northern Board Report.

The business deemed by the Northern Board of the first importance was the carrying into effect of those resolutions of the Colleges Reform Committee which relate to the complete separation of the curriculum of Arts from that of Theology; the general use by our students of the National Universities and Colleges; and the maintenance of an elevated standard of examination for entrance to our Colleges. The Secretary was instructed to write to the Principals of the Colleges, asking how far these resolutions were being acted on, and especially, what use is being made of the National Universities by their students; under what supervision their students at such Universities are; and what recommendations, if any, the practical experience of the Professors would lead them to make concerning the use of these institutions by the students of Congregational Colleges.

The answers received to these questions, supplemented by information derived from Reports of Colleges issued since these answers were sent in, may be thus summarised :—

Entrance Examinations.

The Airedale Entrance Examination, rigorously enforced, in each case, is in 1. English Grammar ; 2. Scripture History ; 3. Virgil's Æneid, Bk. 1 ; 4. Xenophon's Anabasis, Bk. 1 ; 5. Arithmetic, and Euclid, Bk. 1.

The Lancashire Entrance Examination, enforced with more or less rigour, is in 1. Scripture History ; 2. Greek—accidence and Elements of Syntax, and one book ; 3. Latin—accidence and Elements of Syntax, and one book ; 4. English Grammar ; 5. Mathematics—Euclid, Bk. 1, Arithmetic and Algebra—first four rules ; or any two of the following subjects : 6. Physics, or Chemistry, or Biology, or Physiography ; 7. French or German ; 8. English history ; 9. English Literature.

In Rotherham, the Entrance Examination for the Theological course is not less severe than the London Matriculation or first B.A. Examination. The Entrance Examination for the Arts course is carefully made, in English subjects principally ; but men are not rejected merely for want of preparation.

Separation of Arts from Theological Curriculum.

In Airedale College, the courses are quite distinct ; the Arts course being two, the Theological course three years. For students attending University classes the Arts course is sometimes lengthened ; in no case is the Theological course shortened.

In Lancashire College, the Arts course is nearly, but not completely, separated from that of Theology. Three years is the normal length of the Arts course. During the first year in Arts, students attend Lectures on Old and New Testament History ; and, during the last Arts year, Lectures on Homiletics, Logic, Elementary Greek Testament and Elementary Hebrew. These Lectures make small demands on the time of the students.

In Rotherham College, Candidates are generally received to a preparatory Arts course extending over two years, but abridged or lengthened according to circumstances. At the end of this time a student may become a Candidate for the Theological curriculum of three years, and admission to this course is determined by vote of the committee.

The use made of the National Universities and Colleges.

At Airedale there are Scholarships tenable at the Universities ; and all students who are able to take degrees are encouraged to seek the training for them at some University. In some Sessions a majority of the Arts students attend classes at Edinburgh, Glasgow, St. Andrew's, and the Owens College. These students matriculate, and

pledge themselves to work for graduation. In no case has this pledge been violated. They report to the Principal of Airedale three times a year as to studies, send their Class Certificates for his inspection, and place themselves, during part of the vacation, at his disposal for use in Mission stations, where "the young men have shown themselves at once earnest Home Missionaries and acceptable preachers." Dr. Fairbairn reports that the experience at Airedale is in favour of using the National Institutions; but care is exercised by the College authorities in the selection of the University best adapted to the particular man.

Occasional use has been made by the Lancashire students of Glasgow and Leipsic, and distinguished students have frequently been sent to Cambridge. The results have been almost uniformly satisfactory. The students away from the house are in correspondence with the Principal. Arrangements for maintenance vary; some of the students have obtained scholarships; others have paid their own expenses; in other cases, the student has received temporary help by way of loan, from friends interested in his progress. Lancashire students not attending Universities away from Manchester, take their Arts course at the Owens College, the four chairs in Lancashire College being now Theological. The fees of such students form part of the College expenditure, and the selection of the classes to be attended by each man is made by the Lancashire College professors. This system is found to work well. Our students are reported, by Professor Greenwood and the Owens College professors, to exercise a good influence in the classes which they attend; and Professor Scott reports very favourably of the influence of Owens College upon the men. Since the incorporation of Victoria University, our students have been encouraged to graduate there, and to interest themselves as members of convocation in the development and progress of the new University.

Several Rotherham students in past years have used the Scotch Universities on the completion of their course; but the Principal has not had sufficient experience to enable him to report on the expediency of sending men to Universities for their Arts training. Two Rotherham students have been, during the last three years, at Edinburgh, and one at Dublin. They are sustained from private funds, and report themselves to the Principal as he requires.

Nottingham Institute.

In the Nottingham Institute the curriculum is divided into two parts: the first, mainly literary, devoted to English subjects; the second, mainly theological and practical. The theological course is, for all students entering upon pastorates, two years; in the case of Evangelists and Missionaries it may be abridged. The literary course is more elastic. The normal curriculum is four years. The entrance examination is in English Grammar, Old Testament History, and one or more books of the New Testament. The literary examination is, however, not a rigid one.

There has always been a class at the Institute engaged in training for the Colleges such men as showed fitness to profit by a College course; and the Principal would be glad to receive into this class, men sent to him from the Colleges for preliminary training. No charge, in such a case, is made for the teaching; board and lodging cost about £30 a year.

Preliminary Training of Men unable to Pass the Entrance Examination at our Colleges.

This subject engaged the anxious attention of the Northern Board, and was carefully discussed at two meetings. The judgment of the Board on the question, whether the responsibility of providing preliminary training should fall on the Colleges or on the candidates, was finally declared in the following resolution:—

That it is most binding on the Colleges, and essential to the accomplishment of their work of the higher education of the ministry, that the entrance examination be strictly maintained, but the preliminary training for passing such examination must be sought apart from the Colleges.

The Board deemed this resolution so important, that it specially instructed gentlemen attending County Union Meetings as deputations, to communicate it to the meetings they attended, and to urge its importance.

Deputations to County Unions.

The Spring Meetings [1883] of the following County and other Unions were attended by the gentlemen whose names are attached:—Lancashire, by the Rev. A. H. Byles, B.A.; Lincolnshire, by the Rev. W. C. Russell, M.A. and Dr. Macfadyen; Yorkshire, by Dr. Fairbairn and the Secretary; Cheshire, by the Rev. S. Pearson, M.A., and the Secretary; Salop, and Derbyshire, by the Rev. T. Robinson, B.A., who, in the latter County, had the powerful help of Dr. Simon, the preacher for the year; Cumberland, by Professor Scott, LL.B.; and North Wales, by the Secretary.

In addition to communicating the resolution on "Preliminary Training" recited in the foregoing section, the Committee on Deputations urged the enforcement of the following points:—

1. The growing need of an educated ministry, making it incumbent on us to increase the efficiency of our College system. It is advisable that men should have finished their arts training before applying for admission to our Colleges, which will then be able to take their proper place as Theological Halls.

2. The necessity of an increased interest of the churches in the supply of ministers. The churches should be urged to look for and call out fitting men, and to send them to Colleges with their Arts training complete. The public feeling of the churches ought to stimulate the independence of the candidates, among whom self-support during the period of their training should be the rule.

The Committee further instructed the deputations that, while it was no part of their work to advocate the claims of any particular

College, they should, as occasion might serve, appeal for increased pecuniary support to the Colleges generally.

Three Unions declined to receive a deputation: Durham and Northumberland, because time did not allow for an adequate discussion of the College question; Notts, and North Stafford, because they had already received deputations from the Southern Board.

The deputations were in each case well received. In some of the Unions, the pressure of County business only allowed the deputation to be heard; in others, vigorous discussion followed. In all, a growing interest in the whole subject of the supply and training of ministers was evident. In Yorkshire a resolution was carried, recommending the district meetings and other local associations of the churches to take up the subject for further discussion, either after a visit by deputations from the Board or otherwise; in Lancashire, no resolution was passed, but Mr. Byles urged the adoption of the same course. In Salop, a Special Committee had been formed the previous year, after a visit from Professor Cave, representing the Southern Board, to bring the subject practically before the Churches; in Cheshire, Cumberland, and Derbyshire, it was referred to the Executive Committees to take action.

Co-operation between the Colleges.

The Northern Board has again and again had before it for consideration the sixth resolution of the Colleges Reform Committee: viz.:—

> That, in order to secure greater efficiency in Theological teaching, it is advisable that fewer subjects be assigned to each Theological Professor: and that, while, in the opinion of the committee, the confederation of the Colleges into two or three groups is the best way of securing this and other desirable ends, it recommends that, for the present, the Colleges should co-operate in one of the two following ways—the Professors either conducting classes in other Colleges than their own, or receiving students from other Colleges into their classes.

The question of co-operation in the two methods suggested has been discussed; but the difficulties of adopting either of them, situated as the Northern Colleges are, seem well-nigh insuperable. On the one hand, the time and energies of the Professors are too valuable to be expended in frequent railway journeys; on the other hand, the course of study in a College might be seriously deranged, and the *esprit* of the College imperilled, by entering men in another institution for a considerable part of their theological training. The Board has not finally abandoned the hope of finding a practical solution to these difficulties, and a proposal has come from Lancashire College that the Board should consider the propriety of instituting a travelling lectureship in Pastoral Theology. But, at present, it almost seems that the "confederation of the Colleges," already affirmed to be the best way of securing all desirable ends, may prove to be also the most practicable.

Finance.

The expenditure of the Boards has not been large; it has consisted only of three items, the expenses of the Board meetings and correspondence, the issue of Dr. Reynolds's address, and the expenses of the deputations attending the County Unions. It was not deemed advisable by either Board to appeal to the churches to open a new subscription list, until the Boards should have accomplished some beneficial work in ministerial supply and education. In a resolution addressed to the Committee of the Congregational Union this was explained, and a grant of £100 was asked for towards the expenses of the Boards during the first years of their existence; the request was acceded to, and a grant of £50 was made to each Board.

The Northern Board has adopted a resolution recommending that the travelling expenses of ministerial members attending the meetings, should be defrayed by the bodies appointing them, and this resolution has been communicated to the Committees of the Colleges and Institutes, the Congregational Union Committee having acted on this principle from the beginning. The Committee of the Lancashire College has adopted the resolution with an enlargement of its scope, the travelling expenses of all its members being made chargeable to the College.

In conclusion, the Boards would remind the Assembly of the obligation of the churches, not only to sustain the Boards in the work which they may undertake, but also to interest themselves in all endeavours to extend and increase the usefulness of the Colleges. The movement out of which the Boards arose was essentially a popular one. It did not originate in any of the College Committees, nor in the Committee of the Union, but in the resolution of a largely attended sectional meeting of the Union, after discussion in the press of the methods of ministerial supply and training. Our endeavour has been throughout to bring the Colleges and the churches generally into closer and more vital contact. In order to secure this, the County Unions have been visited; for this the Assembly—not the Committee—of the Congregational Union of England and Wales has been fixed on as one of the bodies sending representatives to the Boards, and the platform of the Union has been chosen for the communication of their report. The College authorities earnestly desire to live and labour in the full light of the churches' observation, under the influence of their constant sympathy and prayers. They do not deprecate criticism; they would welcome intelligent suggestions as to methods of training ministers for the service of the churches, and the work of Home and Foreign Evangelisation; they are confident that the one thing essential to the continued and increasing efficiency of these institutions is, that the churches should regard them as their own, both to direct and to sustain.

BALANCE SHEET.

Southern Board.

Dr.	£	s.	d.
To Congregational Union Grant	50	0	0
,, Half proceeds of sale of 500 copies of "Lamps of the Temple"	1	3	9
	£51	3	9

Cr.	£	s.	d.
By Secretarial Expenses and Board Meetings	5	10	0
,, Deputation Expenses	17	11	1
,, 2,000 copies of "Lamps of the Temple," and correspondence with churches	20	3	7
,, Balance	7	19	1
	£51	3	9

Northern Board.

Dr.	£	s.	d.
To Congregational Union Grant...	50	0	0
,, Half proceeds of sale of 500 copies of "Lamps of the Temple"	1	3	9
	£51	3	9

Cr.	£	s.	d.
By Secretarial Expenses and Board Meetings	3	5	10
,, Deputation Expenses	9	14	8
,, 1,200 copies "Lamps of the Temple" and circulation	8	7	0
,, Balance	29	16	3
	£51	3	9

CONGREGATIONAL CHURCH-AID

AND

HOME MISSIONARY SOCIETY.

ANNUAL REPORT

ADOPTED MAY 8TH, 1883.

THE record of facts which it is the duty of the Council of the Church-Aid and Home Missionary Society to present to-day will furnish abundant evidence of two things: *first*, that the need for vigorous work, on the lines laid down from the beginning, is as great as it ever was, and that as far as we can foresee the course of events is not likely very rapidly to diminish; and, *secondly*, that there is abundant encouragement to persevere in this work, notwithstanding the difficulties and drawbacks which must be confessed. The beneficial influence of the Society is being more deeply felt where its action is most needed. One county secretary writes: "Our county is in a terrible condition, and it will be years, even if the seasons be favourable, before it recovers its position financially. I do not know where Nonconformity would have been by this time if it had not been for the help of the Church-Aid Society." A gentleman in another and neighbouring county says: "The local committee and the churches are very grateful for the help they have received from the Church-Aid Society, and I fully believe that with a return of more prosperous times they will cheerfully respond to the claims which the Society has upon their liberality." Another and more distant Association forwarded the following resolution, which had been unanimously adopted at its annual meeting: "That the most cordial and sincere thanks of this meeting be presented to the Council of the Church-Aid and Home Missionary Society for the liberal grant they have voted this year, thereby encouraging the committee in its arduous work, and enabling it at once to proceed to the planting of new Congregational churches in populous localities where the same are now greatly required; and the committee would express an earnest wish that the churches would respond to the

liberality of our friends in a manner deserving of the importance of the work sought to be accomplished." Similar expressions of appreciation are not wanting from other directions. True, there are many and great difficulties, and some discouragements, to which a more extended reference will presently be made. But these, possibly, are not more than might have been expected, and only require faith and energy, and perhaps some adaptation of methods to particular circumstances, to be overcome.

Summary of County Work.—During the year the work of the Society has been carried on in thirty-seven Associations, though, for financial purposes, the county of Devon is still divided into three parts. The difficulty noticed in the last Report, of satisfactorily separating work among the aided churches from that carried on in the missions of the Society, has led the Council to group them all together in the details now to be given. There will, moreover, be the advantage in this case of being able to present in one view all the results of the work of the Society through the Associations in the course of the year. Aid has been rendered to 727 churches, superintended by 525 pastors. Some of these are branch churches, others are independent of each other in all respects but that of association under a common pastorate. Besides these there are 245 missions maintained by the Society, worked by 131 missionaries, aided by students for the ministry and lay preachers. We have thus had under our care 63 churches, 39 pastors, 72 missions, and 9 missionaries, in addition to the number returned to the Council last year. In these congregations there are 115,820 persons, of whom 37,173 are church members. Last year seven Associations reported a decline in church membership amounting to 102. This year one county returns exactly the same number of members, two only report a decline of 21 together, while 34 return an increase of 2,446: making a clear gain of 2,412 on the year in the churches assisted by the Society. This the Council feels to be a matter for devout thanksgiving to God, for, after all, our great object, which we are too apt to forget in dealing with statistics, is to bring the people to the love and service of God. In the Sunday-schools belonging to the churches and missions there are 91,768 young people, taught by 9,823 teachers, in both cases numbers considerably in advance of those reported last year. In support of these schools the congregations to which they belong raised £5,986, and at the same time £19,123 for incidental expenses, and contributed for the Society £1,946, for foreign missions £1,930, and for new buildings and different religious and philanthropic purposes not already enumerated £6,192. Towards the support of the ministry, these churches and missions have raised by means of endowments and voluntary contributions £42,264, they have received from public funds apart from the Society £1,825, and the Society has helped them to the extent of £25,755, being £5,079 more than it did last year. The Council has again to express its gratitude to the Religious Tract Society for the liberal gift

of tracts, by which it has been greatly assisted in carrying on its work.

Pastoral Incomes in Aided Churches.—At the instance of the Jubilee Fund Committee, the Council endeavoured in the spring of last year, through its Finance Committee, to obtain such information as would enable it to prepare a scheme for supplementing the smaller pastoral stipends. But although application was made to every secretary, both county and district, the replies received were so few as to render it impossible to present a report of any value. Towards the close of the year another effort was made to carry out the direction of the Council with reference only to the aided churches. This was more successful, and at length replies have been received from every Association which could be affected by it. A brief summary of the results of the inquiry may be valuable here, as tending to help on the accomplishment of the object the Jubilee Fund Committee had in view in making the request it presented to the Council. It was found there are 23 Associations in which the ministerial income in aided churches never rises to £150 per annum. There are 5 which have only 1 case in each county in which it does so. There are 2 others which have only 2 cases each, and then the proportions run as follow:—One county has 5 cases out of 9 aided churches; another 7 out of 14; a third 7 out of 35; a fourth 7 out of 55; and one only, Lancashire, has 40 incomes of £150 out of a total of 45 aided churches. Altogether there are 427 aided pastorates out of 509 with incomes less than the sum named; and to ensure that every such pastor should receive a minimum stipend of £150 *per annum* would require an addition to the present expenditure of the Society of £20,757 a-year.

But the Council thought it necessary to descend to a lower level than this. Out of the 509 pastorates reported upon, there are 184 cases in which the income does not rise to £100 per annum, and to reach this minimum would require an additional yearly expenditure of £4,656. This calculation leaves out of notice the English churches in Wales, because, although there are many miserably small stipends, yet in some cases the pastors have Welsh churches as well as English under their care, and the income from the English churches alone has been returned to us; and, further, some of the pastors unite other occupations with their ministry, and to such a small pastoral income does not mean the same as to those wholly dependent upon it. But the record here presented is sad enough. These facts alone furnish an unanswerable argument for the work and the generous support of the Society. Surely if the Congregational churches of England will only take the trouble to understand their meaning, and their bearing upon the honour of religion, and the prosperity of the denomination at large, they will earnestly and persistently carry out any scheme the Council may devise for removing this blot upon the history of the free churches.

Finance, 1882.—For full particulars respecting the finance of the

Society during the past year the Council would refer to the balance-sheet appended to this Report. It will be sufficient here to present the following brief summary :—

RECEIPTS.

	£	s.	d.
Balance on January 1st with the Central Office	4	18	11
" " " County Treasurers	3,619	12	1
Income raised during the year	28,782	1	6
Reserved Fund	1,000	0	0
Legacies	1,534	3	10
Dividends	369	17	0
Jubilee Fund	3,500	0	0
Sale of Congregational Magazine	644	0	11
Due to Treasurers of County Associations	1,195	4	2
Total	£40,649	18	5

EXPENDITURE.

	£	s.	d.
Balances due to County Treasurers	1,051	11	4
Expended through the Associations	33,410	6	2
Special Trusts and Annuities	507	9	10
Salaries, Rent, Committees, Deputations, Printing, Stationery, Postage, &c., at Central Office	1,254	2	4
Reserved Fund	1,000	0	0
Special Supplies for University Towns	52	14	0
Printing and Publishing Magazine	705	2	1
Balances, Central Office £157 8 10			
" with Treasurers of County Associations 2,511 3 10			
	2,668	12	8
Total	£40,649	18	5

FINANCE, 1883.—We turn now to the pecuniary position of the present year. At the outset it has to be announced that, so far as can be at present foreseen, we have no prospect of receiving anything from legacies. Should this be the case, it will be the first time for fifty-six years that the Home Missionary Society will have been in such a position. Indeed, from the foundation of the Society in 1819, the year 1827 is the only one in which such an event has occurred.

The assets of the Society for the present year may be stated thus:—Balance in hand at the central office on January 1st, £157 8s. 10d.; dividends on stock, £351 2s. 2d.; subscriptions paid at the central office, £932 10s.; promised from 38 Associations as per budgets, £29,756, making the total income for the year from ordinary sources £31,197. This shows a decrease on the ordinary income of last year of £2,454. But against this we have to place the fact that we had £1,534 in the shape of legacies; so that the real deficiency in subscriptions and collections would be £920. In explanation of this, the Council would say that it was perhaps naturally to be expected that the income from agricultural counties would be diminished. Things have grown worse with them; there

are but few, if any, signs of returning prosperity. We cannot, therefore, be surprised to find that the anticipated income from them is almost invariably lower than last year. In addition to this, the effort to raise a large sum in celebration of the Jubilee of the Congregational Union has to a certain extent interfered with the natural income of county Associations. The original object proposed by it was the strengthening of this Society, and, though other objects were afterwards admitted, the admission of these objects is too often forgotten in thinking of the Jubilee Fund as a whole, while the original purpose is remembered. In this way sums have been given to this Fund which would otherwise have found their way to our treasury direct; and where this has not been the case the large sum raised for it seemed to render special effort for this Society unnecessary. Thus the Executive Committee had to meet the Council in March with the confession of a diminished income.

Claims on the Society.—But with this diminished income the claims on the Society did not fall in a corresponding ratio. These were subjected to a careful examination by the Finance Committee, and, after making every possible reduction, they were found to amount to £36,451. This was £5,254 beyond the prospective income of the Society. An appeal was made to the Jubilee Fund Committee, which responded to the application by allowing the Society to draw upon it during the year for £5,000. This leaves a balance of £254 yet to be raised, in the hope that either unexpected legacies might come in during the year, or that other means might be found of meeting the required amount.

Reserve Fund.—In the last Report reference was made to a donation of £1,000 generously given by "A Friend," to be the beginning of a Reserve Fund. This has enabled the Council to pass through the year without having to pay any interest on bankers' advances, and the fund is intact at the present time. The same generous friend has since then sent another £1,000 to be used in the same way, and this has been invested. The Council is very anxious to raise this "Reserved Fund" to £10,000, and to appropriate for this some portion of the sum given through the Jubilee Fund. It is to be hoped that the churches, through their more generous contributions towards the annual income of the Society, will make this possible.

Grants to Counties.—The following were the amounts assigned to the several Associations :—

Berks and South Oxon... ...	£520	Devonshire, East	457
Bucks, North	485	,, North	350
Cambridgeshire...	279	,, South	696
Cheshire...	610	Dorsetshire	615
Cornwall...	300	Durham and Northumberland...	500
Cumberland	550	Essex	1,050
Derbyshire	583	Gloucester and Hereford ...	1,800

Hampshire	...	...	953
Hertfordshire	...	...	614
Huntingdonshire	...	...	40
Kent	...	...	800
Lancashire	...	...	3,400
Leicestershire	...	...	682
Lincolnshire	...	...	£287
London and Middlesex	...	...	2,500
Monmouthshire	...	...	400
Norfolk	...	...	620
Northamptonshire	...	...	600
Nottinghamshire	...	...	585
Shropshire	...	...	430
Somersetshire	...	...	1,331
Staffordshire, North	...	...	435
,, South	...	...	940
Suffolk	...	...	700
Surrey	...	...	861
Sussex	...	...	1,556
Wales, North	...	...	1,023
,, South	...	...	800
Warwickshire	...	...	700
Wilts and East Somerset			1,520
Worcestershire	...	...	255
Yorkshire	...	...	3,800

Policy of the Society in Granting Aid.—In accordance with a resolution passed by the Council in February of last year a Special Meeting was held in July, to consider whether any definite policy could be adopted, or recommended to the Associations for adoption, in granting aid to churches and providing for the salaries of evangelists, in order that unwise and unfruitful expenditure, and the sanction of unworthy or incompetent men as pastors of beneficiary churches, might be prevented. Papers directly dealing with this subject, and containing valuable practical suggestions, were read by experienced representatives of different districts of England. A long discussion ensued, and eventually the papers and the whole subject were referred to a Special Committee to take such action as might appear desirable. This Committee afterwards met, and carefully drafted a series of suggestions intended to aid the Associations in practically dealing with the whole question involved. Copies of this paper were immediately sent to the Executive Committees of the various counties. It contained suggestions only. For some time there had been a growing feeling in the Council—a feeling shared by many of the Associations—that it would be advantageous for the counties to review their work in the light of one another's practice. It was felt, also, that any steps in this direction, to be of lasting value, must be taken freely by the representatives of the churches; and it was to aid them in doing this that these suggestions, gathered from the experience of co-workers in different districts and under different circumstances, were made. They were not intended to be of any legislative force until they had been approved by the Associations and incorporated into their rules. That they have been considered, and that the rules of some Associations have been brought into closer accord with them, is known to the Council, but to what extent this has been done it has at present no means of determining. These suggestions will be found in the Appendix to this Report.

University Towns.—Select preachers during term time have again been appointed in Cambridge on the same principle as last year. Before proceeding with the appointments this year the Committee inquired as carefully as they could as to results flowing from the services which had been held. Their inquiries satisfied them that it was most desirable that these services should be maintained, and, if possible,

extended. In Oxford, where a Nonconformist Union has been established, similar services have been begun at the earnest request of Nonconformist residents in the University. But the Special Fund by which these services are maintained is very inadequate to the demands upon it. The appeals the Committee have made have not met with the response the importance of the work demands. This has been the case, too, in quarters where we were least prepared to expect it. The following weighty remarks from a Fellow of one of the Colleges deserve the most anxious consideration: "I should like very much to meet the Committee some time. I need hardly tell you that the work in Oxford is most critical. I am astonished at the apathy of Nonconformists: their best men are drifting from them: the opening of the Universities, instead of a blessing, appears to be a most deadly blow, through which the life-blood of their most cultivated men threatens to escape." This should not be, and would not be if only cultivated wealthy Nonconformists would take this matter to heart, and see to it that means are provided for preventing it, as far as they have the opportunity of using them.

Congregational Magazine.—The copies of the magazine sold during the year amounted to 222,005. This gives a monthly circulation of some 18,500 copies. Still, this circulation is not such as to make it the valuable property to the Society which a denominational publication of this kind should be. And nothing can make it so, in the competition it has to maintain with the many admirable undenominational magazines, apart from more active local and congregational support. If it were more generally localised, and in this form made the medium of congregational, or county, or district communication, a very large circulation might easily be obtained for it, while the local advertisements, which could be secured without much difficulty, would make it remunerative to the congregation or body adopting it. This could not be accomplished without labour and judgment, but the effects would soon repay all the care and effort expended on it. Instances are not wanting in support of the correctness of this statement; and the Council would commend the consideration of this matter to the churches as one important means of advancing their own work and influence.

The Society's Work, not the only Work of the kind done by Congregational Churches.—In closing this Report, the Council would gratefully recognise the fact that the work here recorded does not comprehend all the Home Missionary effort put forth by the Congregational churches of our land. There are some churches which maintain local missionaries without the help of any organisation outside themselves. And there are not a few which send forth, week by week, zealous bands of unpaid labourers, whose toil in degraded neighbourhoods, and amidst the godless and immoral masses of the population, are beyond all praise. All honour to such churches, and to such faithful workers! Sad as may be the moral

and spiritual condition of the seething masses of our great cities, and of the rustics in our remote villages, it would be far darker but for the voluntary and self-denying labours of these faithful servants, unknown to men, but not unknown to the blessed Saviour, or unrecognised by Him. But there are churches which take small part in this work; and in all churches there are professed worshippers of the self-sacrificing Redeemer who have the means of encouraging and helping on these missions to the perishing immediately around us, but who leave the work untouched. Our special appeal is to such. Of them we ask the material help they are able to afford. From them we claim sympathy, practical rather than sentimental, for the ministers of Christ, whose ministry among the poorest of the land must necessarily be accompanied by hardship and self-denial, the extent of which few know besides themselves. And from them we claim pity and mercy for the ignorant and degraded about them who are citizens of the same country, partakers of the same nature, children of the same Father.

ADDRESSES

AT

THE ANNUAL AND AUTUMNAL MEETINGS.

INAUGURAL ADDRESS

BY THE REV.

A. M. FAIRBAIRN, D.D.

MAY 8TH, 1883.

CHRISTIANITY IN THE FIRST CENTURY.

BELOVED BRETHREN,—

THE Church is the body of Christ; the churches into which it is not divided, but distributed, ought to be like incarnations of His Spirit, organs by which His beneficent activity is maintained and exercised on earth. So far as they have been this they have existed by Divine right, been confessed as Christ's before His father and before men. The multitude of churches or sects, as they are named by sectarian ecclesiastics, is a witness to His inexhaustible significance, to the variety of the ways in which He may be apprehended, the modes in which He can work. The evils of division, which good men have mourned, and always will mourn, spring from the bitterness with which men resent difference from themselves or their loved institutions, not from the living relations of men or churches to Christ. If He were only as the Greek, or the Latin, or the Anglican Church conceived Him, He would not be the marvellous problem, and, as a consequence, could not be the marvellous power, He is. It is the wonder of men in the presence of Christ that has created the churches; they are so immense a multitude because He has been so creative a personaliy. A grand historic Church may speak of skilled and devoted statesmanship; the multitudinous sects speak of the enthusiasm of a great regenerative love.

Whether the political or spiritual ideal of the Church be the truer and more excellent might be a fitting enough subject of discussion from this chair. For one thing, it would be strictly

relevant to our times, and might be made vindicative of our right as Congregational churches to be, existing by the truth and through the Spirit of Christ for the salvation of man, devoted, almost by pre-eminence, to the realisation of religion in the whole life of the man, and in all the institutions of the nation. Though free churches, we are churches consecrated to the creation of national religion, the religion that loves to see the collective people doing justly, loving mercy, and walking humbly before God. It is a small thing to us that a State endow a Church; it is a great thing to us that a State be penetrated by righteousness and inspired by truth. God will allow Himself to be honoured in no way but by an honourable and obedient life; and the Church that has failed to make a nation believing, reverent, and dutiful to God may be an Established Church, but is in no real or tolerable sense national.

We are not indifferent to the stateliness of the political ideal, especially as incorporated in an ancient and historical Church. We may be but prosaic Philistines, yet we are not so utterly void of imagination as to feel no reverence for an institution which testifies to the continuous speech and presence of God with man, which awes by its past, its monuments, its comely and impressive worship, and wins alike by the many sweet yet ardent spirits among its living sons, and the treasured memories of the saintly men who have loved and lived for it. But, while we do not despise the political ideal, we love one that is simpler and more sublime, bringing the glory that excelleth into the common and indistinguished life of man. The supreme thing to us is the man's relation to Christ; where that is what it ought to be, all is well. The highest dignities are his; made largely yet modestly conscious of these, he becomes too reverent of himself to be a mean, or base, or unreal man any more. He is a king and priest unto God, a son of the everlasting Father, feeling his meanest moments transfigured by the light of the Eternal, the dustiest levels of his life watered by the stream that flowed "fast by the oracles of God." Our ambition is to make men citizens of God's Kingdom, consciously loyal to no church but the Church, invisible and eternal, of Jesus Christ.

But I feel that there are fitter questions for this chair than even the questions as to our most distinctive church polities. Every question in polity reposes on a prior and more radical question in religion. The ultimate grounds, I will not say of our Non-conformity, but of our existence as free churches of Jesus Christ, are theological and religious, not political. Our reasons for dissenting from the Church of England are too fundamental to be ecclesiastical merely, or mainly. We dissent because we believe that she fails adequately to interpret and realise for the people of England the religion of Christ. Where the matter is so radical, it is better to turn from the more occasional to the deeper and more permanent issues. I would it were possible for the Christian people of England to forget for one splendid hour their ancient feuds, and look at their ecclesiastical rivalries and controversies, as it were, from the standpoint of the Redeemer, and man's simple

and direct relation to Him. He loves to be loved of men; the love of the obscurest and least ideal He holds most dear. Where it is real He would not forbid its expression—would rather say, "Let the love work in its own way, and it will do well." He may have pleasure in the stateliest worship, but not so far as it is stately, only so far as it is the worship of love. He may have pleasure in the meanest, but not so far as it is mean, only so far as it is dignified by being worship in spirit and in truth. Were the Churches able to look at each other from this standpoint, they would be able to see unity where now they only feel diversity, would lose the ignorance which breeds contempt in the knowledge that begets respect and discovers brotherhood. Where controversy had reigned, emulation would live; the ambition to excel in the ministries of gentleness and peace would supersede the ambition to excel in authority, or conquer in argument. Were the Church of Rome suddenly, yet deeply, moved by a true and tender affection for all sects or societies that truly loved the Lord Jesus, think how she would blush to own her past, hasten to abjure the infallibility that had consecrated its crimes, and by an act of noblest atonement, in which her old nature was lost, and a new nature won, reconcile divided Christendom, inspiring it with new life and victorious energy. Were the Anglican Church to stand up before the English people penetrated with the conviction that love was the supreme thing, that to have it was to have all things, to be Christ's, as Christ is God's; think how she would look back on the childish period when she prided herself on her orders, believed in her apostolic succession, and thought her connection with the State needed to secure the continued being and authority of religion in England, and how she would turn to ask the poorest body that loved the Lord, to let her love it. Were the Free Churches seized at the same moment by the like Divine passion, think how the spirit of jealousy would die, the voice of mutual criticism and uncharitable judgment be hushed; while all their regenerative forces would be concentrated and organised into an irresistible army. Were anything like this to happen, men would indeed find that the Kingdom of God had come; our Christian societies would be the realised religion of Christ. And were they to realise it, its victory would be achieved. That victory tarries, not because the enemy is strong, but because the forces of Christendom are weak; and they are weak because they lack the love that unifies and compels to common and loyalest service. Where division from us is treated as separation from Christ, there the very power truly to love man is lost, and with it the power to work as agencies reconciling men to God. He who hates a fellow-Christian can neither love a brother-man, nor make him feel loved of God.

I.

1.—Let us attempt, then, to look at our religion dissociated from the sects and sectarianisms of to-day. The only moment

when it can be so seen is the ideal period of its history, when it issued fresh and beautiful from the mind of Christ, and began in the hands of His apostles its glorious battle against evil and sin, and for God and humanity. That moment lies far behind, yet it does not retreat from us, rather the distance lessens as time grows. The First and Nineteenth Centuries stand more fairly and clearly face to face than the Nineteenth and Tenth, or the Tenth and First. That First is, in the history of man, the pre-eminent Century, the nearest thing to the "eternal now" time can know. All the centuries before it yearned towards it, all the centuries after it have felt its presence, its events lying behind, but its spirit going before. It has scored itself so deeply into the spirit of man that he cannot forget or feel remote from it; nay, it had to wait till it had created the very faculty of knowledge before it could be known. And the better it is known, the nearer it seems, the more living, creative, authoritative it becomes.

Think, between the years 30 and 90 of our era, only sixty years in all, what a work was done! Jesus had spoken His words, created His society, died His death—made Himself, in His three years' ministry, the wonder and the salvation of man. He had called men to be His apostles, had endowed them with the Spirit, and the tongues of fire; and they had gone forth preaching His word, erecting churches, saving men, making a literature that was to be the most sacred literature of civilised man, and man it civilised. When those sixty years ended, all seemed, at Babylon, and Athens, and Rome, as it had been when they began. But all was changed —man to the world, the world to man. Another notion of God, another idea of religion, another ideal of humanity had come to reign over his spirit; a vaster immensity had opened round his soul, a mightier eternity appealed to his imagination and kindled his hope. The change penetrated everywhere: was to affect political institutions, making them freer and humaner; was to recreate literature, supplying philosophy with sublimer subjects of speculation, poetry with grander themes, history with its most wonderful pages and most at once irresistible and insoluble problem, and devotion with its loftiest inspiration. Art was to feel the new spirit, and rise from the rudest beginnings in dark catacombs to the most splendid achievements; Architecture building temples to the honour of Christ's name; Painting, through its love of Him, idealising the manhood, the womanhood, and the infancy of earth, that they might become symbols of the humanities that live in God; Music, exalted and transformed by His influence, if not changing her very nature, yet becoming a new art that she might the better sing the praise of His passion, and the more fitly render the exultation of His victory. The supreme moments in the later centuries have been the moments when the first has been mightiest; when the Christ has, as it were, entered anew the spirit of man—inspired it with a deeper hate of tyranny, falsehood, sin, and wrong, and a more victorious love of freedom, truth, and righteousness. The centuries and peoples that love these most know Christ best;

the more of Him there is in an age, the nearer the age stands to Him. It is His growing mastery over the human spirit that makes our day struggle so strenuously to stand in the presence of His. Man feels that if he had once pierced and possessed the mystery of Christ, his last problem would be solved, his deepest need be satisfied.

Now, if we are to understand the work of those sixty years—what Christianity was and did in the century of its birth—we must look at it from within; see it as it came to its own age, rather than as it has come to ours. The meaning of the early missions has been revealed to us; it did not stand so clear before the eyes of the apostles. Theirs was a stiller, simpler, smaller world than ours. "All nations," collective mankind, speaks an immenser, more oppressive, thought now than it could speak then. We know, as they did not, how religions possess people—have roots that so clasp rock and soil, that they can be lifted only, as it were, by lifting the solid earth out of its place. To "make disciples of all nations" was a task so stupendous that it was hidden by its very magnitude. Man had to wait till time and history had lifted him to a position high enough to overlook humanity before he could even guess its size. It needed the interpretation of Providence to show what the apostolic work meant and achieved. The men who did it were denied the interpretation, but only that they might the better do the work. They could not see, as we do, the measure or the issues of their mission—or, perhaps, its very vastitude had paralysed their energies; but they knew the inspiration of Him who sent them. Strong in it, they went forth, assured of His presence and their own duty, to do their work; and they so did it as to make their century the pre-eminent century of time, the mother of all that was holy and true, free and good, in the centuries it carried in its bosom.

2.—When these sixty years opened, what was there of Christianity? All that was lived in the person of Jesus, silent, undiscovered, unsuspected. Now, consider what this means. To understand it, He must be seen, not through the faith and history of the centuries, but as He came to His work, before outer action had made His inner meaning manifest. He rises before us a Syrian Peasant, poor, obscure, unlettered, in the mean home and sordid surroundings that have in the East proved so fatal to the higher manhood. The common life of man is His, though He may have lived it in beautiful blamelessness. Suddenly He breaks years of golden silence by a brief year or two of golden speech. Poor men hear Him, love Him, follow Him; lettered scribes study Him, attempt to puzzle Him, get puzzled, disapprove of Him, and do their best to discredit Him with the people; astute and venerable priests dislike Him, fear lest His action should become injurious to their order and their interests, and so they plot His death. In the irony or the wisdom of Providence, the obscurity whence he came was eclipsed by the infamy in which He died.

This is outer history, all that the eyes of a Pilate, or even a

Tacitus, saw; but was it all that could be seen? "No," say some, "there were His wonderful works; what men of later days were to call miracles, finding them a burden or a support to faith, just as the idea of nature or of Christ was the greater." Well, these need not concern us; His supreme works were not physical, but spiritual; undiscernible by sense, but only the more marvellous to thought. His words were few, but they were so wondrous, that they shame into silence all the wisest words of the wisest men, stealing over the earth as if the voice of the Eternal had broken into softest speech: to comfort sorrow, to work contrition, to fill persons with unspeakable love to God and tenderness to man; to give to peoples a law they ought to obey, whose ideals they most revere who are most civilised, even while confessing that they are the hardest, because the highest, ideals, that have ever come to man. His character was so exalted, so perfect, so holy; reposed on a faith in God so absolute, incorporated an ideal of man so universal and transcendent; that it has lifted the conception of manhood throughout the world, made men feel its dignity, beauty, its splendid possibilities; how humanity stood so allied to Deity that they could be wedded without the one ceasing to be human, or the other Divine. His mission, as He conceived it, was of all missions the strangest, yet the most sublime—to found a kingdom of saved men, renewed spirits, obedient to God, dutiful to man, living as citizens of earth, yet as possessed and owned of eternity. His idea of His own person and place was such as had never before entered into the mind of man; measured by the common standard, was altogether audacious; judged by Himself, was but seemly and becoming:—He was Son of Man, no man's son, God's Son; He who alone knows the Father, only medium through whom the Father could be known; able to save, able to punish, by His life enlightening, by His death redeeming the world. When we listen to Jesus as He appears and lives in history, we feel in a world of paradox, so mean are His conditions, so grand His person and His speech. When we turn to the history which interprets Him, we feel in a world of mightier wonders and vaster problems. His loftiest claims are more than justified; the mean arena on which He lived becomes but the fixed point from which He was to move the world; His ministry of a transient moment has been proved to be a ministry of the Eternal. What name is like to His? What honour can be compared to the honour He has received? The men who bear His name are expected to be the most blameless and beneficent of men. The societies that exist for His purposes and through His truth, are the mightiest religious societies, possessing the mightiest religion in the world. His person has been so construed that it bears to faith the form of God; His name so raised that it stands above every name. His moment of deepest shame has become His moment of highest glory; the death He died is a sacrifice He offered through the Eternal Spirit on account of the sin, and for the salvation of man. These are not wonders of dream-land, they are sober matters of history, last, indubitable realities of

human experience. Where and while the memory of His death was most vivid, these things were preached concerning Him. That death was hardly twenty years old when the most wonderful of the treatises which explain its meaning were written. In other twenty years societies that loved and worshipped Him, and lived by faith in His name, were to be found in every city of the Roman Empire. Providence had spoken; man might doubt, deny, resist, but the decree was fixed and irrevocable. By this Christ—springing out of His very being, as it were, the spontaneous, yet purposed and necessary creation of His Person—a new religion had come, manifestly destined of God to be the universal religion of man.

II.

1.—Here, then, is our starting point: Christ creates Christianity, His being is its; everything material or essential in it runs back into Him. Men may say, "The religion owes less to Jesus than to Paul; he made its high and spiritual universalism." But Paul made no part of the matter, made only the form in which it could best be stated, the terms in which it could most fitly be explained. The theology of Paul was a science of Christ, without the Christ no science of Him had been possible. This is a matter we must understand; it is a luminous point lighting up what were otherwise densest darkness, making manifest the relation between the creative Person and the created religion. Note the man Paul, a Jew, with the blood of his race hot and strong in him; cradled in Judaism, learned in it, zealous for it, ready to live, to die, to love, to hate for it; with pity enough for the unfortunate Gentile, with no pity for the apostate Jew. His teachers, the men he most revered, who had done the most to form and furnish his mind, were the men who had most controverted and condemned the words of Jesus. The priests, the men whose office was the most sacred and honoured in His ancestral religion, were the men who had, for the good and safety of the people, demanded that Jesus should be crucified. One who had so merited the hate of Judaism, was not one Paul could easily learn to love; nay, to confront with open face the mere historical truth, to conceive Jesus as in any sense or degree true, must have been, to a man so constituted, fashioned, situated, a matter of transcendent difficulty. Yet, this initial difficulty surmounted, what is the result? This man of royal spirit and eagle vision—in speculative genius, in dialectic, in mass and passion of moral nature, foremost man of his day—builds, within twenty years of the crucifixion, an immense and finely articulated system which has the Divine Sonship of Jesus as its basis, and the reconciliation of all things in Him to God as its apex. Could you calculate the force needed to effect not only the revolution, but the constructive achievement? Think of the man's race, of the passion with which he loved its history, schools, faith, worship; of his enthusiasm for the honour, the unity, the sole sovereignty of God; yet the knowledge of Jesus works so mighty a change in this man

as to make him, even while sitting in the shadow of the cross, ascribe to Him divine names and dignities; to conceive Him as the Lord from heaven, the Lord of glory, the Son of God, who saves by His grace and reigns over all. The thing is wonderful, has no parallel anywhere. There have been great religious teachers; founders, too, of great religions, but no one has ever, by the very generation that knew and handled him, been honoured like our Christ; been all at once, to its faith and reason alike, a centre round which a new world crystallised—a world which explained, yet repealed, fulfilled, yet abolished the old. In a moment, as it were, at His touch, a new system of the universe rose, founded on Him. God was changed, invested with a richer nature, a more manifold unity, a fatherliness that made His sovereignty as gracious as it was supreme. Man was changed, took a vaster meaning, stood in all his centuries and in all his units a mighty organism, built round the Christ. The inheritance from the past, the outlook to the future, the duties to the present, the possibilities of evil, the capabilities of good—all were changed, at once and for ever, by this contact of Jesus with the thought, the spirit of man. It was not simply the words He spoke, the works He did, the death He died: it was Himself; He changed everything, was the new object of faith that made the whole world of faith new. But what does this mean? Does it not mean that the person created the religion? that the being of Christ was the birth of Christianity? His appearance was its becoming: by Him alone it lived and lives.

2.—The religion, then, thus created and instituted, springing from its living root in the Person of its Founder, begins to be, and begins to be as a religion at once missionary and universal. It is intended to embrace "all nations," to be preached to all men everywhere. Now, mark, this is an aboriginal and essential characteristic of the religion. Paul did not create this universalism; Jesus did. It was because Jesus had done it, that Paul so victoriously vindicated alike His gospel and His mission. But a religion at once universal, aggressive, and exclusive, claiming the faith of all men, allowing no other faith to stand by its side, was an unheard-of thing, a creation of an absolutely new order. Religions had hitherto been national; the gods of a land were its people's—respected, perhaps, by other nations, but only as a means of showing respect to the nations whose gods they were. When Rome became a universal empire, she thought that she ought to be universal in her religious interests and regards; and so she built her Pantheon, and made welcome to it the deities of her multitudinous subject-peoples. That was encyclopædic, but not universal; to recognise all gods as true is the precise opposite of the worship of the only true God. In the far East, indeed, an immense missionary religion was already four centuries old. Buddhist preachers had spread throughout India, were penetrating the farther East, were seeking a way into the sated and sceptical, and superstitious West. But Buddhism was no genuine universalism; it could associate with other faiths, could accept a divided homage, and where alone, was too fatal to the

social sanity of man to be capable of life in lands where the social ideal was plastic and sovereign. But the religion of Jesus was, as it were, a born universalism; that was its native and inalienable characteristic. It was ideal, spiritual, encumbered by no polity, burdened by no ritual, organised into no system, but absolutely a religion of spirit and truth.

Now this, its intrinsic character, was expressed in its earliest and most distinctive action—its missions. The men Christ left behind were preachers, witnesses to His truth; their ambition was to increase the multitude of believers. Within the heart of the religion, the words, "make disciples of all nations," seemed to work like a passion. Now, just consider the stupendous range, the magnificent ambition of this ideal universalism, with the undertakings and enterprises it involved. No dream of universal empire can be named beside it; it was indeed a dream of transcendent empire, dominion over the mind and conscience of man. And it was an empire which meant peace, making all men of one spirit as of one faith, binding earth to heaven by the golden chain of love. Even on the negative side its daring was extraordinary enough; it denied either the truth or the sufficiency, or both, of the old religions. Now that was a tremendous denial. It could not but provoke where most emphatic and effective, hatred and persecution. Christianity rose on the ancient world like an immense negation, wa abhorred as a "pestilential superstition," whose breath was fatal to the faiths venerable by age. Then, even more than now, religion was woven into the heart and history, into the lives and conditions, into the laws and customs of the peoples. It was less a thing of eternity, more a matter of time, bound up with the State, inseparable from the nation, the nation inseparable from it. Man was religious as a citizen rather than as a person, not for his own sake, but for the people's. The impious man was dangerous to the State, because the religion belonged to the State, and therefore to the citizens; not to the citizens, and therefore to the State. It was a matter of public concern and custom, not of personal conviction and profession. It lived, therefore, endeared by all that exalted and glorified the country, hallowed by the reverence of centuries, the heroism of the fathers, the songs and the memories of the fatherland; the shrine, as it were, of all the ideals the past had transmitted to the present, and the present held in trust for the future. To deny the truth of the religion was like denying the right of the nation to be; to bid the people renounce their gods was like bidding them forswear their past, and throw the order and civilisation they had realised into irredeemable chaos. But while the tremendous negation was the first thing that struck and startled the ancient world, the cardinal and characteristic matter was the affirmation within and behind it. Christianity was a system of splendid Positivism; it denied only that it might the more strenuously affirm. It had one God for all men, Jew and Greek alike. It declared all men of one blood, offspring of the one God, kinsmen after the flesh, brothers according to the Spirit. It concluded all men under sin, that God might have

mercy upon all. It proclaimed one faith, one Saviour, one salvation, commanded every man to repent, promised to all who believed the life and happiness of God, threatened all who disbelieved with indignation and wrath, tribulation and anguish. Its universalism was most particular, rested on a notion of religion that stood in absolute antithesis to the older and current notions. The universe it wished to create was a universe of convinced and converted units, not of imperious and coercive policies. Religion was a matter of spirit and conscience, the man alone could be religious, and even he only as his reason was persuaded, his faith real, his life commanded by the truth. But think what a dream it was to create a universal religion on these lines! What an idea it implied of the dignity, the free, yet essential reasonableness of man! Of the truth, the rational power, the moral authority of the religion! It did not appeal to the ambition of kings, the selfishness of States, the fears or passions of societies; but it stood before the personal reason and spoke to it, before the slumbering and awakened conscience and appealed to it, trusting to its own might as spirit, and truth, and love. Man had come from God, was of God's kin and kind; the truth, too, had come from God; and the splendid faith was that the god-like affinities of man and the truth would find each other, meet, blend, and so bind man to God. Where else came there ever so sublime an ideal? an ambition so divine? Beside it, the dreams of conquerors and statesmen are poor, and mean and vulgar. The capabilities and dignities of humanity slumbered till this universalism came and waked them to life; and why, but because the ideal immanent in our nature and the idea manifest in the truth were alike of God, made and, as it were, mated in the one Eternal Mind?

III.

4.—But now this brings us to another point: the agencies through which this universalism was to be realised—Preaching, speech of the men who knew Jesus, understood His mind, and were possessed of His spirit and His truth. There never was an agency so simple or so effectual. No cause could have seemed more poorly equipped, so without the energies necessary for conquest, the means needed for bare life. It was entrusted to eleven men of Galilee. They were humble, undistinguished men, without birth or education, experience or knowledge of the world. They had been either tax-gatherers or fishermen, familiar with the lake and towns of Galilee, unacquainted with other lands and peoples. They could scarcely be said to know letters; might perhaps be able to read the Hebrew Bible, but were more than ignorant of the literature of Greece and Rome—without the eye to perceive their beauties or appraise their wealth. Their heroes, the great men they knew and revered, were of their own race only: their father Abraham, Moses their law-giver, David their patriot king, Solomon their ideal sage, Isaiah their sublimest prophet. But the men whose names were honoured in the schools of culture, potent in the academies, applauded in the

Forum, poets like Homer or Sophocles, philosophers like Plato or Aristotle, orators and statesmen like Demosthenes and Cicero, were to them utterly unknown. Those eleven Galileans were, in a sense, children; knew not the thoughts, the doubts, the despairs, the agonies and passions of soul that lived and wrestled in the great world. Like children, they were unconscious of the awful tragedies that were being enacted before and around them, though it might be they were only the better able to fill the stage with a sweeter and happier presence. Yet they had been a mightier enigma to the great world than it was to them. Imagine what Athens or Rome would have thought had they been told that a new religion had been instituted by a few Jews, and eleven men of Galilee were about to essay the conversion of the world. You can almost hear the ripple of laughter that would run over the city as it heard the news. Try a parallel case: here is an immense capital, where, perhaps, is collected the largest mass of conscious wisdom in the world, where the English Parliament meets, where wealth and society have their home, where law and justice do their best to live in harmony and serve the common good; where the makers of literature and the producers of books live, if not in unity, at least together, and an all-wise press distributes its unerring judgments and impartial light. Well, then, imagine this: eleven men come here from some distant fishing village, on sea-coast or loch-side, and, undismayed, with calmly deliberate speech and purpose, begin, in the very face of London, to attempt the conversion of the world. You can conceive how the news would be greeted on the streets, in the lobby of the House, in the Clubs, or the places where idle men and would-be wits most do congregate. Yet this could seem no so extravagant enterprise as did that of the Galileans. The world is used to attempts at its conversion now, then they were utterly undreamed of; the idea of one religion, of missions on behalf of any religion, had never entered the sane and cultivated mind. And when the men who were guilty of this most adventurous and original idea, and the fields on which they were to realise it, were compared, their extravagance must have seemed touched with most innocent madness. Around them was Judaism, fanatical, furious, its appetite whetted, not glutted, by having tasted the blood of the Master. Before them were the religions glorified by the art and poetry of Greece, the martial and political supremacy of Rome, the wealth and proud antiquity of Egypt, the traditions, the customs, the patriotisms of all the ancient peoples. The dream of these men was, indeed, extraordinary; only one thing has been more marvellous than their dream—its fulfilment. It would have been wonderful, above all others to themselves, had they not known that "God had chosen the foolish things of the world to confound the wise, and God had chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised had God chosen, yea, and things which are not to bring to nought things that are." *

* 1 Cor. i. 27-29.

2.—But these men were not allowed to stand long alone; they were soon joined by a man of richest nature and pre-eminent power. Born of Hebrew parents, in the Greek colony of Tarsus, he stood related, as it were, organically to two most dissimilar peoples, histories, minds. From his parents he received the stern, intense, concentrated religious nature of the Hebrew, the pride and privilege of an honoured Abrahamic descent, possession of the oracles of God, knowledge of Messianic beliefs, which were capable of the meanest or most Divine interpretation. From his Greek birth and training he derived his sympathy with man, his idea of a freer and finer manhood than Judea knew, his knowledge of heathen morality and religion, his insight into the Greek mind, and subtle ability to realise its devotion to a faith which was the apotheosis of the beautiful, and aversion to a faith which was the deification of humility and suffering. In his single mind two races and two worlds met; as heir, on the one side, to Hebrew religion, literature, knowledge, he could well understand the history which led up to Christ, and the Christ who fulfilled it; as heir, on the other to the humaner ideals, the sunnier, yet deeper thought, the loftier and more creative imagination of Greece, he could interpret at once the attitude of the Greek mind to Christ, and the meaning of Christ to the Greek mind. God made Paul for the moment, the moment for Paul. Providence works through persons, and this strange strong personality was one of its chiefest works. What our dainty modern criticism considers a defect, was a high excellency. He was without culture in the academic sense; the Greek philosophies he did not know, though when need was he had strength of brain and discipline enough to grasp their subtlest doctrines. But he knew Greek manhood; he loved not the speculations, but the men of Greece. If he had been a child of the schools, he might have been able to speak their language, and think their thoughts after them; but would he have been as open of heart to the common humanities? as able to enter with Divine simplicity the sanctuary of the new faith, to speak its mysteries to the only persons who would hear? That mind of Paul's is a ceaseless marvel to me: so strong in its love of man, willing to be accursed from Christ for the Jew: to live, to die, to suffer utmost loss for the Gentile; so strong in its love of truth, sundering the dearest ties to follow it, breaking with the past, sacrificing the present, having no wish to be, save as obedient to it. Think how the heart of him beats in those Epistles of his, how the pain of despised love still throbs in their broken idioms and abrupt strong terms; how his enthusiasm for the good of man, how his whole massive manhood, penetrated, possessed, commanded by his gospel, stands there, as it were, in everlasting motion, ever creating new and higher forms of life, without in any measure, ceasing to be. And the speech which clothes his gospel is so wonderful; not classical, or academic, or in any sense scholastic, but so living, so simple and strong, as of a man who had got truth, so new and so straight from God that he had to make the very speech which was to embody it. The only parallel to Paul is

Moses: what the one did for the old law, the other did for the new. Moses was a Hebrew by descent, but an Egyptian by education. By nature he understood the one people, by culture the other. He was a mediator between Egypt and the Hebrews, just as Paul was a mediator between the Hebrews and the Greeks. Moses carried the vine out of Egypt and planted it in Palestine, and Paul brought the living vine out of Palestine and planted it throughout the world. The truth Moses localised that it might be the better sheltered and nourished into ripeness, Paul universalised, that it might gladden all people, enlighten all lands. The works were different, yet connected; the first prepared for the second, the second was the fulfilment of the first. In each case the fittest workman was chosen. Ancient Hebraism vindicated God's wisdom in the choice of Moses; living Christianity has justified His wisdom in the choice of Paul.

IV.

1.—But it is not enough to study the men; we must also consider the instrument they used, the Word or Gospel they preached. They began their mission by preaching Christ, crucified and risen; thus they expected to convert the world, and establish the universal and spiritual religion. He was their sole theme; His name summarised all of truth they had to tell. The truth He contained was, indeed, vast, but they did not bewilder man by exhibiting the broad surface or immense circumference of the truth, their ambition was to show it condensed into the point of living light, which they termed the Christ. Behind the presentation was their own knowledge, without it they could not have made all the scattered rays converge into the one splendid focus; but they knew that it must be with all as it had been with themselves—only through the person of the King could men enter into the Kingdom of the Truth. By what must have seemed to the cultured critics of the day a low and offensive perversity, they emphasised the humiliation, sufferings, death of the Christ. They had no wish to conceal any feature of His lowliness, any element of His shame; nay, without these, they would have been without their Gospel. The Christ they had to preach was the One who "bare our sins in His own body on the tree;" the most fervent prayer they could utter, "God forbid that I should glory, save in the cross of the Lord Jesus Christ." The symbol was extraordinary—might have seemed selected expressly to offend. We are quite unable to imagine the deep offence it then was. It comes to us baptised in the holiest associations, sublimed by the love, the faith, the achievements of centuries; speaks not of crime or of barbarous death, but of the grace that loved from eternity, and redeemed by a sacrifice which was the salvation of man, but the passion of God. The change Jesus worked in the cross was a miracle all the more wonderful that it was what men might call posthumous. All at once, by virtue of what He suffered on it, it ceased to be the sign of the felon slave's death, and became the symbol of a hope victorious

over the grave. Since then, it has graced the tomb of the martyred saint, burned on the breast of the crusader, worked creatively in the imagination of the poet, been an inspiration to painters, who have painted on their knees, as it were in worship; been pictured by the preacher as the emblem of peace, the ground of reconciliation between man and God; has even on the field of battle marked the point where carnage must cease, and the gentle heart of woman and the skilled hand of man be allowed to minister tenderly to the dying, and do for the wounded their healing and beneficent work. But in the apostolic age, the cross meant only guilt and shame, was the symbol of what was meanest in life, most infamous in act, and criminal in death. No man loved it, of all men it was hated and abhorred; doubly hated of the free born, as the instrument of death at once of a criminal and a slave. But this abhorred cross was the object in which the apostles gloried, placed in the forefront as the symbol of their universal religion, the very epitome of the Word that saved. Just think how this would strike a stranger—say a Greek. He loved the beautiful; his religion was so steeped in it, that he could not tell where religion ended and art began. The poets had in immortal verse praised the beauty of the gods. The temples where he worshipped, whether severe in Doric simplicity or rich in Corinthian ornament, seemed like dreams of architectural beauty suddenly realised in stone. Sculptors had idealised the human form, that it might the more fitly be the symbol of the Divine; and had so splendidly succeeded, that men felt when they looked on the Zeus of Phidias, as if they had seen the very image and face of God. Now, imagine a man whose mind so inseparably associated the religious and the beautiful—who believed with Plato that the beautiful, like the good, was only another name for the Divine—suddenly confronted with the doctrine of the Cross, summoned to believe that God had been manifested in One who had lived as a Jewish peasant, and had died crucified between two thieves. Was it possible that such a doctrine should seem other to him than the apotheosis of the abhorrent? Need we wonder that he scornfully declared it no wisdom of God, but utter "foolishness of man."

The apostles knew right well what the Jew and Gentile alike thought. Their preaching of the Cross was no matter of will or pleasure, but of sheer and simple necessity. So, and not otherwise, could the truth be spoken, and man be saved. Do you think that Paul did not know how his gospel appeared to the Greek? the sort of insult it seemed to the Jew? If he had been under any illusion, "stripes and imprisonment" would soon have dispelled it. But he was under none. Every letter he wrote bears the ineffaceable imprint of his pain and his heroism before the shame of the Cross. He was a man of rarely sensitive soul, of imagination so strong that the thoughts of other men lived before his mind almost as if they had been his own. He could feel the very loathing of the Greek, the passion which burned in the Jew. There is nothing that so shows to me the power of Paul's spirit, or the pathos of his position, as the way in which he stood between and ruled two

strong emotions—the emotion created by his own knowledge of the truth, and the emotion created by his knowledge of what it seemed to men when they first heard it. He had to speak, most vividly conscious that what was the grace of God to him was to them the worst foolishness of men. And his apostolic strength lay here, that, while possessed of this most paralyzing of all knowledge, he had the devotion and endurance to speak and to persuade till his standpoint became theirs, and his love displaced and extinguished their loathing.

2.—But now, that we may understand what "the doctrine of the Cross" did mean to the then world, we, too, must change our point of view—look at it from within, rather than from without. That doctrine was mighty from what it signified to the spirit, not from what it seemed to the sense. A new Godhead was in it, a new Humanity, a new whole spiritual Universe. It was the symbol in time of the very Godhood of God, of verities as old as eternity, though only then become manifest. Man is made by his thought of God; as he thinks of God, nature and life are to him, nay, he is to himself. God was to the Greek inflexible law, or retributive and iron fate, the order stern to punish, impotent to save. There was nothing so undivinely merciless as the divine beauty of Greece. The Greek knew no love to God, for the love of God was to him unknown. His ideal deity was the Zeus of Aeschylos, an inexorable will, able to be supreme only by being retributive, as pitiless to a beneficent Prometheus as to a guilty Klutemnestra. Plato made love divine, but abstract love is love without life, is no object of affection, and can awaken none. To live in a universe where no pity reigns, which has no heart of grace, is to live in a hell; the men it imprisons come to hate their home, to abhor their life, and prove themselves greater than their universe by defying it, challenging its pitiless forces to work their death. The Jew might seem happier than the Greek; his God was personal, eternal, the Creator and Sovereign of man. But there are no sadder laments over the transiency of life and the mortality of man than those we owe to the Jew. His God was too remote from men to be touched with humanity; the God of the Jew only, was no Deity for universal man.

But, look, how the doctrine of Christ changed God to man, man to God. He was the Son of the Eternal, the eternal Son. Fatherhood was immanent in Deity. He had never been other than a Father, and so love was as eternal as Himself; to have a Son was essential to His being as God. The love within was the basis of the love without; the internal activities of God were but His affections in exercise, and so His external activities could not but be the same. And thus the creation stood in the affection of the Godhead, shared, as it were, the affection of the Father for the Son. And so man stood on earth the child of the Eternal, the offspring of God, bound to Him by the divinest of all ties—that of the love which had brooded him into being. But where man and God were so united, the sin of man became the sorrow of God, the guilt of the Son involved the pain of

the Father. Men have spoken of the Divine impassibility; have said, "Deity is perfect, the perfect must be the happy, and the perfectly happy cannot suffer." But it were an empty happiness that never knew love, a callous love that never knew sorrow in sight of sin. Sacrifice is a fact of the eternal nature; the death of Christ was its symbol and manifestation in time. That death declared that man's sin meant God's passion, that God could not lose the soul. He loved without sorrow, that He could not save it without sacrifice, such sacrifice as showed His vengeance against sin and love of righteousness. And so, in the Cross, there was found a point from which man, looking upward, could see God as God sees Himself; and, looking at once inward and outward, could know man as man is known to God. From that double view there came a light which changed the shame of the cross into surpassing glory, made all things in heaven and on earth new, and forced from the lips the cry, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!" *

3.—But the doctrine of the Cross in being interpretive of God was also recreative of man. The response to the new faith was the new religion; the belief in the Divine Fatherhood found its realisation in a conscious human sonship, conformed in spirit and character to Christ's. The God who had loved man unto sacrifice was a God man was bound to love unto obedience. But the love that could not bear to lose, implied the dearness of the being saved to the Being who saved him. Man could contribute to the happiness of God; God loved to hold fellowship with man. The doctrine of the Cross based religion on this mutual love—the Divine, creative; the human, responsive; made manifest that it was, in its highest form, man being to God what Jesus had been, with its necessary counterpart, that God was to man what He had been to Jesus. The sacrifice that saved was explained by a life which showed how the saved were to live.

Now, think how this affected and changed the very idea of religion. Man, in order to worship God, had employed holy persons—priests; holy places—altars and temples; holy rites and seasons—acts and days of atonement. Without these, religion was impossible; men could not feel safe from God unless priest, temple and sacrifice stood between Him and them. But the Cross abolished these; grace reconciled, that the Father in heaven and the Son on earth might live in immediate fellowship. And, mark, how this open intercourse, this filial immediacy of communion and speech, was of the very essence of Christ's own ideal. The religion He instituted was absolutely without the most distinctive of the old religious institutions. It knew no priesthood—had nothing for any priesthood to do—had no material temple, the spirit of the new man being the temple of the living God; had no fleshly sacrifices, man's "reasonable service" being the only sacrifice now acceptable to God. So

* Rom. xi. 33.

Christ called no disciple a priest, endowed none with priestly functions; made His collective society a holy and spiritual priesthood, but did not establish within it any priestly class. A completer act of abolition was impossible, or one of mightier moment and significance. It meant that His people, like Himself, were sons; that the filial relation was too direct and sacred to suffer any alien to intermeddle with it; that the fellowship ought to be so clear and close as to make the child feel as if his spirit were a mirror of his Father's heart. The man who knows himself a happy and reconciled son, feels the priest's a divisive presence. So deeply did this enter into the ideal of the new religion, that it is only sober truth to say—the degree in which a system restores a priesthood, is the measure of its departure from Christ. The men who seek through ritual, ceremonial, or sacrifice to worship God, prefer bondage under the ancient schoolmaster, the poor and burdensome law, to the spirit and adoption of sons.

All that this doctrine implied may not here be told. The ideal of a new world was in it, forces reconstructive of humanity worked in its bosom. No such centre of new moral, religious, revolutionary energies had ever come out of eternity into time. Infinite promise was in it for individual souls, regenerative agencies, ameliorative and progressive forces, boundless hopes and highest possibilities for the race. Silently, without noise of the builder's tools, the new Jerusalem had descended out of heaven from God; softly, unperceived by the coarse senses of statesmen and thinkers, there had fallen the seeds of a new mankind, which was to be organised in faith and love unto righteousness.

V.

But it is not enough to study the new religion, we must also glance at the age in which it lived. Over against the Church stood the world it was to conquer. The forces seemed so disproportionate that to have spoken of a conflict then would have been too grotesque even for pleasantry. Now we know that they did meet in the most terrible and deadly struggle known to history. The Church did not come out of it scatheless, but Rome did not issue from it alive.

Of Judaism it is not necessary to speak; the nation that professed it was in the agonies of death. Providence suffered it not to live. The Jews helped the new faith in the most efficient possible way, by bringing about the ruin of their city and their religion. Few things could have served the cause of Christ so well as the fall of Jerusalem. It saved His faith from its greatest danger, prevented it making the soil of Judea sacred, Jerusalem its holy city; and cast it, as it were, homeless upon the Gentiles. So we need not touch Judaism; the first of the Christian generations saw its defeat. The Judaic thought that attempted to penetrate and transform the new gospel was vanquished by Paul; the spell which the ancient traditions, customs and places, were beginning to exercise over the new religion, was for ever broken by the legions of Vespasian.

1.—The first thing to be noted is the political condition. Rome was in the proudest moment of her imperial history, reigned undisputed queen of the civilised world. There never was so perfect a political machine alike for purposes of conquest and of rule; so masterful, yet so tolerant, so irresistible in its imperial strength, yet so mindful of national susceptibilities. She had gathered into her mighty network the ancient empires of the east and south, Persia, Egypt, Carthage, Greece, and the nascent peoples of the west and north. And where Roman armies went, Roman Law followed; universal conquest meant political unity, an order—if need be, a solitude—which was at least outward peace. Now this imperial unity did in some respects help the new faith. Resistance to Rome was so hopeless that, in its presence, national ambitions died. The enforced peace of the peoples made many a generous spirit turn for consolation to the mysteries of religion; for exercise, to the problems of life and destiny. The one empire created a feeling of oneness among the nations, made them form a sort of brotherhood, so paving the way for the idea of a common religion. Then, too, the rule of the one city secured to the Roman citizen, however he came by his freedom, rights and a home everywhere, so throwing over those Christian missionaries who were Roman citizens, the ægis of its own great power. Then intercourse was easy, roads made the remotest provinces accessible; the imperial, though not the universal, tongue was so known in all the cities that the preacher who could use it was a man who could be everywhere understood. But the unity was advantageous only while the empire was propitious; let it be hostile, and what then? Why, it could everywhere and at once bring all the engines of an irresistible and relentless government to bear on the faith it wished to suppress. In every city, from Palestine to Britain, from the Atlantic to the Euphrates, it could act as it willed against what it hated. It might well seem that Cæsar had but to nod, and the iron feet of his legions would soon break into pieces the small societies which the Christian missionaries had been so painfully labouring to form. At any suggestion of their strength, he had laughed louder than leviathan ever did at the shaking of a spear.

2.—The moral and social state of the age was also most significant; one of the most potent factors of its attitude to the religion, one of the conditions that most affected the action of the religion on it. The moral systems of antiquity are even now our most perfect systems—their ethical ideal, our noblest ideal. The good man Plato loved to imagine and picture, still appeals to our admiration and love. What claims to be our best culture, studies and praises the Aristotelian mean, with its balanced and harmonious activities. The Stoic ideal yet remains our ideal of strongest and most upright manliness. What speculation could do for morals it did in the ancient world; its science was perfect, only its conduct was at fault. But the fault was disastrous; it meant that the mind which could dream the beautiful could not do the good. The theoretical spirit was indeed still strong. Seneca lived on the

ethical field, the rival, if not the kinsman, of Paul. Epictetus, too, was learning to suffer and abstain, that he might, by word and action, show the sort of man the gods loved. And in the near future Marcus Aurelius stood, great as an emperor, greater as a philosopher, greatest as a man. Juvenal and Persius, too, were watching evil with keen eyes; and if satire or cynicism could have killed the Vices, those of this age had utterly died. But to paint virtue and scotch vice is not to create righteousness. Thought is noble only when it makes noble being; the ignoble living of an age is the saddest reproof of its noble teaching, because a testimony to its impotence. The moral system that pleases the reason, but does not exercise the will, debauches the conscience. And the ancient moralities showed the right, but gave neither the power nor the will to do it. The contrast between the ideal and the actual in morals was sharp and strong. Here and there types of the ancient Roman virtue could be found, but virtuous individuals do not make a virtuous time; the stars shine bright in the darkest night, but they not make light enough to chase its blackness away. The Nero who fiddled while Rome burned was the pupil of Seneca. The wicked emperors before and after Marcus Aurelius, deified none the less that they were so abhorred, made sad mockery of his pious meditations. The divine honours they received witnessed to the worst of all moral conditions—insensibility to the horror and shame of hideous and inhuman vice, with its invariable correlate, insusceptibility to the touch and inspiration of goodness and truth. Nothing is more significant of national character and condition than national amusements; find the pastimes of a people, and you have found what quality and spirit they are of. And throughout the Roman empire there was nothing that amused like the amphitheatre. There thousands of men and women would gather to watch men fight with wild beasts or wilder men, often in pairs that could be counted by hundreds. The gladiator was the new hero of Rome, his brutal bravery the admiration of the city. The passion for blood so burned in the heart of Roman woman that she seldom spared the vanquished, the agonies of the dying added zest to the scene. If such was the sport, what must have been the earnest of the people? War, always brutal, was savage then; captives were either butchered in cold blood, or sold as slaves. Human life had no sanctity; if domestic economy required it, the child was exposed, the slave killed, or the troublesome relative poisoned. There are no records of crime and lust like the histories of the imperial families. Even religion was impure, human sacrifices not unknown; the temples and mysteries, scenes of debaucheries and sins for which our speech has, happily, no name. Imagine the tenderest of Faiths, and this hard and wicked age, face to face with each other, and does it not seem like a grim satire to say, the faith was to prove mightier than the pitiless empire?

3.—But alongside the moral, the religious state of the age must be placed; each corresponded to the other. The contrast of the ancient to the modern idea of religion has already been noted; personal

conviction is essential to the modern idea, public observance was of the essence of the ancient. Make religion a thing of civil law, and the cardinal matter is conformity; personal conviction is secondary or unimportant. The man who does what the law requires of him is religious; the ordinance of man exhausts, as it were, the claims of God. Make a legal statute the stay of religion, and you repeal religion; the act that makes it a civil institution abolishes its spiritual ideal. That might almost be said to be the thesis which the ancient religions were set to prove, and they proved on the most stupendous scale. They showed how men, by conviction the most sceptical, could be as citizens the most pious, conforming to all the sacred customs, because they were civil institutions; how statesmen who denied and scorned all religion, supported it as a matter of national safety and law. Gibbon, in his ironical way, only speaks the truth when he says, of this very time, "The various modes of worship which prevailed in the Roman world, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." In so saying, he but paraphrases the words of Varro, who divided theology into three kinds—mythical, physical, and civil—the first being specially adapted to the theatre, the second to the world, the third to the city. What the philosopher thought of the gods, whether they were or were not, was his own concern; but, all the same, his duty as a citizen was to see that the worship of them was duly performed. Where men so thought of religion, it was impossible that it could have any moral significance—be a comfort to the reason, or a joy to the heart. It was, indeed, utterly divorced from morality; godliness did not mean goodness, to be pious was not to be virtuous. The gods loved sacrifices, did not care for moral obedience. The philosophers, not the priests, were the teachers of virtue. The schools, not the temples, were the guardians of morals. A religion without morality soon becomes an immoral religion: the religious emotions and sanctions, deprived of ethical quality and control, become the most debased and pernicious forces that can act within the spirit of man. So we are not surprised that Lucretius should have described religion as an oppressive burden to man, a monster of horrible aspect, which lowered upon mortals, and gave birth to abominable and unholy deeds. Men as grave as Strabo could speak of the mythologies as bugbears invented to amuse childish people; men as brilliant as Lucian knew not what better to do with their wit than satirise the lying and knavery of religion. So little was there in it to invigorate or cheer, that Roman strength bent under the burden of existence; and men as philosophic as Pliny, the elder, doubting, despairing of all truth, sadly concluded that the greatest good reserved to man was "the power of taking his own life." Indeed, so depraved had the very conception of Deity become, that the people were prepared to accord divine honours to the most wicked of men, when powerful enough to set himself up for a god. We have but to compare such a use of the Divine name with what is possible now, to see how far we have travelled since

then; to see this, too, that a new notion of the Divine has been the main factor in the forward movement.

VI.

We have now come to the point where we may watch the meeting of these two forces, so utterly unlike and so unequally matched—the doctrine of the Crucified, preached by the men of Galilee and the man of Tarsus, and the Roman Empire, the colossal anti-Christ, whose gigantic figure filled alike the earth and the sea. Judged *a priori*, no enterprise was ever so extravagant, so altogether impossible of success as the Christian. The men were rude of speech, with idioms foreign and provincial, offensive alike to the common and the cultured ear. Their symbol was so abhorrent, their doctrine so incredible, that to expect a victory through belief seemed beyond the dreams even of a visionary. But, in this most illustrious case, fact was infinitely stranger than fiction. The rude men obeyed their Master, tried His doctrine and method, and triumphed. Nor had they to wait long for victory; it was won by the men who marched in the van, the first generation of preachers. Fanatical prejudice met them. In the city where their Master had been crucified, where the hatred was intense enough to crucify them, they preached, and prevailed. Persecution, indeed, drove them forth, but only that they might the better serve the cause it hated. Judea and Syria soon became fields too narrow for their ambition. They passed into the Grecian cities of Asia Minor, crossed to the islands, to the mainland of Greece, to the cities of Italy, Gaul, Spain, Africa. Scepticism, pride of intellect, immorality, idolatry, persecution met them, but could not stay them in their glorious career. The man of Tarsus was here the mightiest worker, making known to the men he best knew the Gospel he so much loved. Without weariness, without fear, unhasting, unresting, by force of reason, by appeals to the heart and conscience, speaking to the Jews as a Jew, quoting Moses and the prophets, speaking to the Greeks as a Greek, quoting inscriptions on their altars and words from their poets, he preached the truth he had received. And though sometimes called a "babbler," a man "beside himself," "mad," "a mover of sedition," who "turned the world upside down;" though his speech was despised as "rude," his presence as "weak," or "mean," and his doctrine as "foolishness;" yet he preached on, cheered by finding that even where least successful, "some clave unto him," while in kindlier places "the Word of God grew mightily and prevailed." And when, worn out with his living to Christ, he lay in a Roman dungeon, waiting "the hour of his departure," he could look on a multitude of churches lighting up with new splendour the shores of the storied Aegean, and even running like a belt of golden glory round the vast Roman Empire. As he thought of his weakness, yet looked at his work, there might well break spontaneously from his lips, the words, "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power

that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen." *

1.—But now this movement must in some way be measured, its magnitude indicated. Bear in mind the starting point: the year 30, A.D., opens on the obscure, unknown Nazarene, the year 32 closes on His shameful and forsaken death. Twenty years later, in 52, the oldest Pauline Epistle is written; within the next six years, in the interval 56-58, Galatians, Corinthians and Romans are composed; in about four years their author dies. Before his death the Epistle of James had appeared; soon after it the first of Peter, the Apocalypse, and the Epistle to the Hebrews. In another twenty years the Fourth Gospel and the Epistles of John have come to close the wondrous history, to show its cause, read its reason, and draw its lesson. Now honestly face these facts, and ask, What do they mean? Look at the three great Pauline Epistles; only twenty-five years divide them from the dark moment of the Cross. It is easy to count the years, but can you, from the standpoint of religion and religious thought, measure the distance? Could you compute how far in the interval mind had travelled upwards in its estimate and interpretation of the Christ? Science loves to expatiate on the difference and the distance between the Ptolemaic and the Copernican systems. Can it calculate for us the space that divides Caiaphas' or Pilate's view of Jesus from the Pauline? or tell the difference the change has made to man? The change was not imaginative, but intellectual, not mythical but rational, did not simply affect the idea or person of Jesus, but the conception of the universe, of man, of history, of God. The power of the movement lay in the infinite significance of this change; the secret that had from eternity lived in the bosom of the Father came forth and stood manifested in the Christ. To know Him was to know the last mystery of God, the infinite grace which was His glory and our salvation.

2.—But the intellectual change is only one side of the matter; look at the moral and social. Study the mere facts. In the year 33 A.D. a fewGalilean fishermen were seeking liberty of speech and worship in Jerusalem; and were hardly handled, as poor and ignorant men. In the year 62 how did the matter stand? There were churches in Jerusalem, in Samaria, Cæsarea, in all Syria; churches in Antioch, Ephesus, Galatia, Sardis, Laodicea, in all the towns on the coast and throughout Lesser Asia; churches in Philippi, in Thessalonica, Athens, Corinth, in the chief cities of the islands and mainland of Greece; churches in Rome, in Alexandria, and in the Western Roman colonies. For the most part the churches were formed of poor men, but also of a few rich. In Rome, Cæsar's household had been reached, possibly, even kinsmen and kinswomen of his had been drawn into the Christian society. And one thing marked all these societies, the men they attracted experienced an extraordinary change and elevation of nature.

* Ephes. iii. 20, 21.

Look at the New Testament writings, think of the circle whence they came, the men who produced them, the age in which they lived. One was a physician, but what were the others? Matthew was a publican, Peter, James, and John were fishermen, Paul was a weaver of Cilician cloth; yet these men, and men such as these, produce a literature so morally pure, so delicate and refined, so mentally strong, so true and vivid in its history, so intense, exalted, universal in its religious thought and feeling, as to be by indefeasible right our most Sacred Book. And these men made the societies; enforced on all a spirit and conduct akin to their own, and, considering the material on which they had to work, they succeeded in a remarkable, indeed, altogether miraculous degree. And so in all the churches there was intense religious and intellectual activity. The apostles were not the only preachers, their disciples and converts became missionaries as well. Opinion was not uniform, but varied, diversified. Mind was agitated, exercised about the great facts and doctrines that had so suddenly taken possession of it, their relation to the man, to his old religion, to his new life, to sin, death, immortality, God. The profound problems raised by the new faith were discussed in all the churches; and through these discussions the Apostolic Epistles shot like words of wisdom and of light. The churches were brotherhoods; to be a member of one was to be free to all, to be a Christian was to be every Christian's friend. The expansion in thought had its counterpart in the expanded life; men became as much more to man as God had become to him. The new faith was seen to create, wherever it came, a new mankind.

3.—And now, why had the doctrine of Christ so wonderful a career? Why did it create in these few years so extraordinary a revolution? achieve so remarkable progress? These are large questions not to be answered in a few concluding sentences. We speak not here of special endowments, common or miraculous gifts of the Spirit, but only of the normal agencies and methods of the primitive churches and their apostolic men. For one thing they were burdened by no past; made history, were not made by it. The Spirit of God was in them, and they obeyed it, certain that to serve the living present men must speak the truth of the living God. Then they were without official sanctities; for once in the history of man there was a religion without a priesthood; men speaking of God in reasonable words to reasonable men. The teacher was the man of knowledge; to ignorance there was given its natural right, the duty of being silent and learning; to wisdom its natural duty, the right to teach and to lead. There was no sacred caste, no rites too holy for the multitude; all the brethren were saints, all saints brethren; and to the pure all things were pure, to the holy man all mysteries of God were open and free. Then the Gospel was preached, and the men who believed lived; by speech and life the new religion lived and moved. The supreme doctrine was the doctrine of the Cross; without it there was no word that saved. But it was never preached as a mere detached or isolated fragment

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a visible point looking out of palpable darkness. Had it been so preached, it had never prevailed. Let the Apostolic Epistles show how it was preached, set in living relation to the whole realm of thought, the world of being and action. A centre, to be a centre, must have a circumference; the man who does not, now and then, make his people feel the immense circumference of the truth, with all the lines radiating from the centre towards it, does not preach the Gospel. But the circumference, to be a circumference, must have a centre; and the man who does not stand in the centre, speak to all men and look at all things from it, is a man who will never feel or make others feel that there is any circumference whatever; will never see himself, or make others see, the beauty of the converging and radiating lines. Here, in the vital centre, the Apostles stood, and their work was the splendid work we have seen; here, too, let us stand, coveting their spirit, emulating their zeal, imitating their methods, and we shall bear our part in making the kingdoms of the world, the kingdoms of our God and of His Christ.

ADDRESS

BY THE

REV. A. M. FAIRBAIRN, D.D.

TUESDAY, OCTOBER 9TH, 1883.

CHRISTIANITY IN THE NINETEENTH CENTURY

FATHER AND BRETHREN,—

The nineteen Christian centuries that lie now almost completed behind us, form the most momentous chapter in the history of man, richer by far in all that makes for his good than the unnumbered centuries that went before. This pre-eminence they owe to the presence and action of the Spirit of Christ. It is that Spirit, and what it has attempted and achieved, that most and best distinguishes the modern from the ancient world, the new from the old civilisation. Yet, though these centuries reveal in clear and indubitable fact the character and potency of the Christian religion, they have not exhausted its best possibilities, or called all its energies into play. These have been conditioned in their development and exercise by the churches. These churches are not the religion, but its mightiest and most characteristic creation, and through them it has acted, and still acts, most directly on man, and in history. They represent its being, and interpret its truth to the world, which judges the religion by the churches, not the churches by the religion. But the best of them do not realise the ideal of Jesus; the most they can do is to make an attempt at it the less perfect, the more it claims finality. In every church, as in every man, there is a double self, each with its own life; the one is spiritual, descends out of heaven from God; the other is at once formal and material, proceeds from man, and is of the earth. What is achieved through the Spirit may be done by one church, but is the common possession and glory of all the churches; what is performed in the weakness and imperfection of the human conditions is, and remains, the church's own, evidence of the incomplete subordination of the society on earth to the Lord in heaven. The extraordinary thing is, not that the churches have so often fatally erred and disastrously failed in duty, but that they have been able, in spite of their errors and failures, so far to obey the Christ, and to render so much service to man.

The churches of to-day have no easy task; never did God lay on men harder or graver duties. They inherit both the good and the evil, the honour and the reproach of the past. If history has its glory, it has also its shame, and no history has known brighter glory or darker shame than the history of the Church. And if we are proud of the one, we are no less humbled by the other. We dare not rejoice in evil, least of all when done or suffered by any member of the body of Christ. I would, were it possible, have our churches to feel the failings or sins of their sister churches, as if they were their own; and to feel concerning their own sins as if they were injuries or wrongs to their sisters. For these past, as for all present sins, by whatever church committed, we all suffer, whether we will or no; they weaken our energies, hinder our efforts, create the passion or the prejudice that, unmoved, turns away from the most persuasive speech. I would have our churches to be jealous of nothing in any church save its greater goodness and larger truth; to have no ambition but the ambition to excel in zeal for God and devotion to man. The pride that does not confess fault, does not own brotherhood, is deficient alike in ethical character and filial spirit. There is no man so much a sinner as the man who believes himself altogether a saint, and the Church which most claims to be infallible is the Church which has most frequently and deeply fallen. But to feel the evil of the past is to learn by it, to be the better fitted to live and work in the present. The Church ought to be the most progressive of all societies, foremost in every kind and province of good. Its place is not behind but before the times; it ought not to follow, but to lead the State. And this obligation increases with age. Many Christian ideas have ceased to be the exclusive property of the Church, have become the common possession of the time; but in becoming so they have simply created the conditions that not only allow, but demand from all Christian communities the exercise of greater and higher activities. The more society improves the more possible it becomes for the churches to pursue nobler methods, and attempt vaster things. If they become mere conservative agencies, anxious only to maintain things as they are, then they abdicate their functions, prefer the real they can enjoy to the ideal they ought to seek and realise. A church is bound by the past only to excel the past, however noble it may have been; to be merely what has been is to be indifferent to what ought to be. It were better to have no history than to have even the most splendid were its years but a succession of iron bands.

But the churches have not only to face the difficulties and responsibilities created by the past; they have also to confront those peculiar to the present. They stand in relations to living thought and action that cannot but touch with concern all interested in the future of religion, and society, and man. These relations are troubled, surcharged, indeed, with elements of collision and conflict, and he must be at once a blind and a sanguine man who neither sees the crisis nor feels the danger it brings. The responsibilities of the situation rest with the churches, not because they are solely or even

mainly responsible for its creation, but because they are altogether responsible for its issues. It is not enough, in these days, that a society have a large inheritance; it depends on its stewardship whether the inheritance be spared, and the society honoured. Men's minds are not at this moment in a credulous or patient mood; they are critical and sceptical of all traditional beliefs, impatient of all customary sanctities and honorary institutions. And this is a mood men of real beliefs and institutions of approved beneficence will not fear. He but ill understands Christianity who thinks that it is most honoured where least questioned, or that it has most power where men are most credulous. The days when its right to be was most sharply challenged were the days when it displayed the most victorious energy; and if the churches now be as dutiful, wise, and magnanimous as were the churches then, the result will not be different.

Now, I hope it will not be considered too large or too ambitious an undertaking, if I attempt from this chair, not to discuss, but to speak simply and seriously concerning the relation of our Christian churches and Religion to our Age. I feel profoundly the responsibility of venturing to touch so grave and vast a theme; I feel still more profoundly the responsibility which rests on all Christian men, and teachers, and churches. In this matter we do not stand alone; all Christian bodies stand together, bound, possibly in spite of themselves, into unity, on the one hand by loyalty to their Master, on the other by their common duties to man. To be a Christian church is to be the greatest of all societies, charged with the highest and most honourable of missions: the mission of interpreting God to man, of reconciling man to God. A church exists for the purposes of God as manifested in Christ, and must be judged in relation to those purposes, and by no other standard whatever. But if a church loses hold of God and of man, it loses hold of its end, therefore of its very right to be. Its truths are eternal, speak to the human heart everywhere; and, if it loses touch of the human heart, it is because it has lost possession or comprehension of its own truths. And a church void of living truth, bearing only dead dogmas in its bosom, what is it good for but to be buried out of sight of man?

I.

Let us begin, then, by noting this: — While our subject is Christianity in the present, it cannot be discussed without reference to Christianity in the past. All really religious action, while done in time, has eternal relations and issues; we build on the past, but in the present and for the future. Our religion is a living thing, its history is a growth, the earliest ages live in the latest, augmenting their energies, conditioning their behaviour. An historical Church is not the same as an historical Christianity; the latest and least historical of Churches is, possibly, in a greater degree than the oldest, heir to all that is historical in the religion of Christ. What belongs either to Catholicism or Romanism is the inalienable pos-

session of the Church of Rome; but what in its history has been achieved by the truth and Spirit of Christ is the common property of Christendom, the inalienable inheritance of all its Churches. There is, then, an historical religion, with which the religion of to-day stands organically connected, its product, yet not its culmination, a stage in the path of the eternal purpose that runs through the ages. This is something infinitely nobler than an historical Church, for it signifies the action of God within the limits and in the forms of time, working in all the Churches, using the meanest and worst-designed agencies for ends far beyond above and themselves. Whatever is created by the truth of God and through His Spirit belongs to this religion, for it is but His eternalized action, the fruits of the life of God as realised in the spirit of man. It is confined to no Church, for the Spirit and the Truth were before, and are within and above all Churches. Its peculiar home is with the elect of God, the sons of holiness and light, who hear His Voice and obey His Will. They constitute the only true Catholic Church, invisible, spiritual, eternal, and the monument of their being in time is the history of the Christian religion.

Now, it is not possible to exhibit here the significance of the successive stages in the life of this historical religion. All that is possible is to select one or two salient points needed to explain and illustrate the work of religion in our own day.

1. The earliest history is still the richest in instruction and inspiration. Of the Apostolic Age there has been speech already from this chair; its lessons were simply emphasized by the sub-apostolic. Christianity and the Roman Empire were born together, the one at its birth the mightiest, the other the feeblest of human things. The founder of the Empire was the well-praised Augustus; of the religion, the crucified Christ. A century and half later, under the Antonines, in what a famed historian* has, with unconscious irony, called "the most happy and prosperous" period in history, the religion had its hardest struggle for existence. It was hated with the merciless hate the proud and strong have for the low-born and the weak, was met and confounded by the coarse scorn and invincible prejudice of the vulgar and the ignorant, was oppressed and mishandled by the absolute power which our famed historian described as "under the guidance of virtue and wisdom," was defamed by the lying malice of Judaism, was mocked by the pitiless satire of Lucian, which might well have shamed modest truth into silence, was exposed to the borrowed slanders, superfine criticism, and philosophic reasoning of Celsus, was confronted and, on what seemed its own chosen ground, almost surpassed by the stoical calm and ethical elevation of Marcus Aurelius. Yet so vast were the energies the despised faith developed in the struggle that in another century and half the Roman Emperor was a professed Christian, and the cross the symbol that floated from the capitol.

And what were the victorious energies? Hate was met by love,

* Gibbon, "Decline and Fall," ch. iii.

a love that refused to fear the worst the persecutor could do, that refused to hate the persecutor for doing his worst, and the love too strong to die before hate became its death, subdued it into forbearance, if not into gentleness. Coarse scorn was met by gracious ministries, service of the poor, help of the orphan, comfort of the widow, soft tendance of the diseased, sweetest consolation of the dying. Bonds, imprisonment, and death were answered by meekness and obedience. Men the law unjustly handled, did the law honour by living blameless lives. Slander and mockery they met by pureness and sincerity; it was a noble boast of Tertullian's that the Christians were the only men condemned without crime, despised without reproach. Criticism was answered by history and exegesis, philosophical argument by a new and nobler philosophy, which placed at the source of all things an eternal Father, bound humanity as a son to Him by an incarnate Redeemer, and made all true thought and speech of man stand in glorious unity alike from the inspiration of the Holy Ghost. That philosophy was no system of abstract truth, fit only for the cultivated, but a very body of life, making the humblest feel as if the very secret of the universe had at last become articulate. And men who so believed—however lowly born—could live, think, and speak as grandly as Marcus Aurelius, while acting with a lofty magnanimity and large beneficence to which the sainted stoical Emperor never attained. These were the forces that triumphed in that wonderful struggle. The victorious energies were not ecclesiastical, were not born of organisation, and marshalled and led by official authorities, but were spiritual, ethical, religious, begotten from above by the truth of God in the spirit of man. And the victory won by the religion secured for the religion the right to live, to work through human energies and under human conditions as the divine grace reigning unto righteousness.

2. With the victory of the religion, what it is the fashion to call "the Church" entered on a new phase—the *political*. It took corporate being, and stood first under, then alongside, and finally over the State. The causes of this change, the need for it, the struggle by the greater of the Fathers against its consequences—these and such-like things do not here concern us. What we have to note is simply this:—How and what the religion worked under the strange and encumbering conditions. It breathed a kinder spirit into the State, made the laws less cruel, gentler to the weak, more protective of the innocent. The brutal games were abolished, law threw a broader shield over women and children and helpless infancy, the slave obtained new rights, justice grew milder, but the more bestial sins were followed by more terrible penalties. And because of the life that worked in it the Church grew stronger, as the State grew weaker. Rome perished, but Christianity survived. In the dissolution of the old order, the Church alone lived, subdued and then absorbed the barbarians, and so became the centre round which the new order crystallized. The force that organized the new society became by right the regnant force, and remained it for centuries. The Church did well for Europe in those days; its supremacy was the

supremacy of law, though of law as administered by men who most err when they most claim to be above error. Its idea of law was a religious idea, born of the belief that God must have an order, and that this order must be revealed and realized in the Society that best expresses His will. Its idea of sin was also a religious idea embodied, in many a terrible form, the conviction that to man the last calamity was to be in conflict with the law and nature of God. Its notion of salvation was a religious notion, a crude manner of saying that the supreme need of man was to be in holy and happy harmony with God's will. In allowing birth no legal place within the Church, in opening its highest places to the ambition of the lowliest born, it proclaimed the equality of Christian manhood. By its religious houses it declared that religion was the supreme thing, that the man most possessed of divine truth was the holiest man. By the arts they cultivated, and the cultivation alike of nature and mind they spread, toil was made honourable, art spiritual, industry fostered and ennobled. Through its mighty system-builders, men like Anselm and Peter the Lombard, Duns Scotus and Aquinas, it exalted the search for truth and the life of thought, showing by the reverence that was paid him that the schoolman was greater than the warrior, wielded a vaster and more abiding power. Men often say, "In those days the Church ruled mind," meaning thus to condemn both ruler and ruled: but it were truer to say, "Mind ruled the Church, and when mind ceased to rule the Church the Church ceased to rule man." What it did it did not by virtue of its organisation but in spite of it, by virtue of the truth it carried, the spirit that dwelt in its nobler sons and distilled through its multitudinous members into the common life of man. A Church that owns men so possessed and inspired of largest love as Bernard and Francis of Assisi, so saintly as Tauler and Thomâs à Kempis, so compact of faith and imagination as Dante and Fra Angelico, is a Church that through its very godliness is owned of God. Where beautiful saintliness has been realised, divine guidance has not been denied. Yet, much as religion did in and through the political Church, that Church did one splendid, though negative, service to religion—it proved on the most stupendous scale that a political society, as organised and administered of man, could never be the city of God. Rome was not a city of saints, crime did not disqualify for office, or displace from power, the highest crown came not seldom to the greatest and most impenitent sinner. But a system that allows rewards to the guilty is no religious system, religion may act through it, but it is not a religion. Its ecclesiastical worldliness is its own, it spirituality is of God. As I said before, so I say again, the first belongs without dispute to Rome: the second is the inheritance of all the Churches.

3. Against this ideal of religion, and its too faithful realisation in the organised sacerdotal and political church, a revolt was inevitable. Reason recoiled from the ideal, conscience protested against the reality, and the result was the Reformation, which fitly came in the days of the elegant pagan Pope, Leo X. That event was no mere reaction against an exhausted and tyrannical system; it

was a noble and successful endeavour to find a more excellent way. By it Christian truth got nearer to man, and man nearer to it, and so new elements of the religion were relieved for the creation of a higher manhood, and for incorporation with society. Sin was so terrible a thing that no man or church could deal with it, only God could; salvation so great a thing that it must be a divine work through and through. The more directly God and man stood face to face, the more sovereign, yet paternal, God became, and the worthier, the nearer in dignity to Deity grew man. Religion became more spiritual, more a matter of the conscience and reason, bringing God into the conscience, reconciling the reason with the eternal. And so at the same moment, and by the same act, religion became the source at once of order and freedom, nay, freedom was order, because obedience to the law which was revealed to reason, but interpreted and enforced by conscience. Hence came a larger and higher view of life, liberty was necessary to it, and not simply civil but religious. And so there came wars of an altogether new and strange sort—not for conquest or patriotism, but for the right to worship God as the reason knew, and the conscience honoured, and the heart loved Him. The battle for this freedom is not yet ended, though to the long-assured victory there is no more needed the noise of the warrior and the garment rolled in blood. In gaining it we gain the condition most necessary to the highest things. Bondage depraves, slaves are proverbial for their vices; to be his best and most virtuous, man must be free. Religion without freedom is not religious, no truth of the reason, no concern of the conscience, no joy of the heart, no life for the exercise and ennoblement of the spirit of man. Till this freedom was won reformed Christianity could only develop its sterner side, but once the victory was assured, the gentler graces came to mix with and soften the severer virtues. And so the older Puritan made possible, nay, in process of time became the newer philanthropist, a man who lived for humanity, creating or administering the beneficent agencies that lessen human sin, lighten human sorrow, make the earth happier to man, and lovelier before God.

4. But freedom had not only to be won, it had to be used; and the wise use of it does not come by nature. It has to be learned; experience teaches, exercise is education. Reason, free, turned to ask religion, What right it had to be? What it was? and what was necessary to its being? Hence came the problem of the eighteenth century, the work of what on its subjective side is called its Rationalism, on the objective its Deism. In the history of our faith, what is so termed had its function and its place. Reason wished to know whether objective truths were necessary to religion. Could it not survive the denial of those elements that transcended or seemed to contradict experience? As these denied left nothing distinctively Christian, the question rose—might it not be possible to construct a religion by a logical or ratiocinative process? Nay, must not the one so constructed be the religion of religions, underlying all, and in all concealed, Nature's own creation, fittest worship for the Spirit? On these points the eighteenth century made its immense experiment.

tried in its shallow way to rationalise Christianity, but found that it died in the process; then tried to evoke the religion of nature, but found that it would not be evoked, was indeed not there to answer, had never existed, could by no manner of persuasion be made to exist. Religion was transcendental, a creation of God, due to His action in time, indeed His highest work in and through the Spirit. Where history is fullest of God, the creative force is mightiest, the creative result highest. And so the Son who declared the Father perfected religion in humanity. His appearence was its becoming. It is real only as it is objectively true; deny its objective truth, and it becomes a dream of heaven to one age, but an illusion of sensuous childhood to another and later. Religion to be real must not be built out of the reminiscence or anticipations of a nature struggling Godward, but must descend from God to man, that it may lift man to God. The century that made this evident did a needed work: showed once for all that the religion which is not alive with Deity is for man no living religion.

5. Now, it is necessary that we think of the Christian religion as living under varied forms during those ages, doing a specific work in each, entering in each more completely into the life of man, creating the conditions in him that allowed a freer, and higher, and fuller development in it. When we so think, we conceive it as the great factor of his progress, his wealth, virtue, happiness; yet as creating these only that it may unfold the energies that shall be creative in a still higher degree. The continued progress of man depends on the increasing power of his religion, and it is only through its past that one can understand its present and forecast its future. But to complete our idea of its past, it is necessary to remember one thing: its mightiest achievements are not outer, they are inner, spiritual, personal. To estimate what it has done we would need to know what it has been to all the individuals who have believed and lived by it. Religion guides the course of history only as it inspires the lives of men, and it is because the Christian has done so much for persons that it has been so mighty for good to the collective race. An analysis of the contributions Christianity has made not only to the sum total of human happiness, but to the conditions necessary to its being, is not possible, simply because its most characteristic contributions have been not beneficent ideas, laws, institutions, but living men, made happy themselves, and inspired by an enthusiasm for human happiness and good. The persons are indeed possessed by the ideas, and so made obedient to the laws and creative of the institutions, but these are the means of man while men are the means of God. His beneficence creates our benevolence, that through it His own high purpose may be fulfilled. And consider how potent the Christian ideas have been in making man into a means for the ends of God. They have made us conceive the universe, not as the seat of a dark fate, or cold necessity, or impersonal law, but as the home of a gracious God, who made and who loves all. They have made the misery of man a pain to God, and so its cure the sacred duty of all the godlike; the happiness of man the joy of God, and so its

increase the function of all active godliness. They have deepened, almost created, the sense of sin, intensified the sympathy with sorrow till it has become almost too painful to bear, but only that men may the more hate and avoid sin, the more help and relieve sorrow. They have created new virtues, sweeter humanities, nobler and wider philosophies; they have dignified man, surrounding him, however humbly placed, with an almost infinite significance; have exalted conscience, given to reason its most sacred rights, and claimed for liberty its cardinal place. But the mere analytical handling of Christian ideas can never disclose their wealth, or show how they have enriched the spirit of man, and enlarged and perfected his life. The religion must be studied, not in the abstract, but in the concrete; not in its institutions, but in the persons possessed of its living truths. Greater than Christian churches are Christian men; not in Councils or Synods, not in Colleges of Cardinals or Houses of Convocation, lower and higher, are the presence and life of Christ most fitly or fully seen, but in the conscience He has pacified and purged from its guilt, in the heart He has soothed in its sorrow and sweetened into holy resignation, in the character He has formed to deeds of nobleness and sacrifice, in the men He has made friends of their kind, enthusiasts for goodness, truth and freedom, in the spirits for whom He has changed the shadow of death into the sunrise of immortality. The making of these men, and the consequent working the works they have accomplished, are the supreme achievements of the Christ. Through them history has been a record of human progress; their lives have exhibited the action of God in humanity. The more they have multiplied, the humaner has grown the spirit, the nobler the ideal of man. And this progress has proved that the idea immanent in the race is the ideal active in the religion, and the more its activity is manifested the more apparent becomes the correspondence between the human idea and the religious ideal. What the Creator meant man to be, man becomes through the religion of Christ, and this agreement of idea and fulfilment is explicable only through the identity of their source. The religion comes to be that the idea involved in the creation might be evolved and realised.

II.

Now, this hurried glance at the historical progress and action of the Christian Religion brings us directly face to face with our proper question—its relation to this age, its work in it, and how this work is to be done. It is not my purpose to use history as an apology for our religion, a vindication of its right to be. Its achievements in the centuries behind us can never, taken alone, be an adequate reason for claiming for it or conceding to it control over the century in which we live. The right of Christianity to be must be sought not in its achievements, but in its capabilities; not in what it has done, but in its capability of doing. This, and nothing less, is worthy of it; if it had voice no smaller plea would it allow to be urged in its name. To live by retrospect is at once the privilege and

the proof of age, seemly where active life is over, because evidence alike of what has been and what is. To live in deed and endeavour is the sign and duty of manhood, what alone becomes quick reason and unexhausted energies. To have served man constitutes a claim on his gratitude; to be able to serve him even better than he has yet been served, constitutes a claim on his faith and obedience. And this is the claim that in the face of this Nineteenth Century we make in behalf of our religion. If it be but a monument of past service whose good has all been incorporated in that mighty entity called the Race, I have no wish to see it live; but if it is the home and centre of the healthiest, highest, and happiest energies that still work in humanity, then it ought to live and affirm its right to live, that humanity may be saved.

Here, then, is our position:—Christianity is full of unexhausted energies, of latent and undeveloped capabilities, fitted to meet the deepest and most clamant wants of the day. The development of these energies and capabilities has been made possible by the course and progress of the past; their exercise is made necessary by the needs of the present. These needs Christianity has helped to create, in order that by satisfying them it might make man more thoroughly and perfectly Christian. In the present I hear only a deep call to our religion to be itself and do the work God sent it to perform; in the past I see only a slow growth into the wisdom and strength that the better qualifies it to respond. From the Church of the Apologists and Martyrs we must learn to wed thought to action, to think nobly if we are to live bravely and well, to live purely if we are to understand our faith, to honour it and make it honoured. The best apology for it is not offensive criticism, it is construction. We do but poor service if we simply demolish a rival system, the greatest possible if we add but a living stone to the temple of truth. From the organized political church we learn that religion has to do with everything, ought to pervade and govern the State, penetrate and affect all laws, reach and benefit all classes, regulate and inspire all lives; but we also learn that the political ideal will never accomplish this, will accomplish only the very opposite, turn religion into worldliness, and make the church the playground of the hungry and the ambitious. From the reformed churches we learn that religion must be free, a matter of the spirit, impossible without personal conviction, real only as the conviction is real. From the eighteenth century we learn that the truth of the matter believed is necessary to the reality of the belief and its control over the life; that to be without knowledge of God is to be without religion, and where the knowledge is fullest and purest the religion will be most perfect and authoritative.

But it is not enough to be enriched by the lessons and experience of the past: they enrich us only that we may the better do our work in the present. Our fathers were in many respects greater than we, greater as theologians, scholars, ecclesiastics, possibly, too, as men; but in one vital respect our day differs from theirs, it is more complex, has a vaster variety of elements in its life, more radical problems in its thought. The questions - religious, intellectual, moral, social,

political, and ecclesiastical—that rise and demand solution, and demand it from religion, if religion is to continue to live, exceed in multitude and in difficulty anything older and simpler times knew or could have conceived. In dealing with these questions the most heroic is the wisest way—it ought to be shown that the best solution is to be found in religion. The religion which comes from God must be able to satisfy the whole man; the complications of the most complex life ought not to be too much for it. To be silent about the things that most concern man, is to renounce the right to lead him. Men cannot help themselves, they simply must ask their questions, whether religion answers or no; and they will take the best solution they can find, and make of it a faith or—a fetish. Religion has the answer, but the answer it has must be given through the churches and the men who are its interpreters. They stand between religion and the age, and have duties to both, and must be loyal to both, not sacrificing either to the other, leaving the age ignorant of religion or religion dumb and impotent before the age. But before a man can interpret religion, bring out all its infinite significance for mind and life, he must allow religion to take possession of his spirit, so to penetrate and pervade him by its mighty energies and truths, that it shall be to him an inspiration and he be for it a prophet. If there are men who know both their age and their religion, these are certain to be made to know each other. Give us men who can interpret the speech of God, and we shall find it the completest answer to the deepest questions of man.

III.

But from the religion in the past and its problem in the present, we must now advance to another point—the Attitude of the Age to the Religion. Here it would be easy to speak in terms hopeful, critical or despondent as to the *Zeitgeist*, the mind, temper and tendency of the times, but it will be better to make the attempt to be within our narrow limits analytical and judicial.

1.

It must be confessed that the religious spirit of the day is earnest, active, philanthropic, missionary. The severest critic, were he also honest and just, could not say less. He might say that its zeal was narrow, unenlightened, often sectional and bitter, ill-advised as to means, and not wise in its ends; but he could not question its reality. Nor can its beneficence be doubted; the philanthropy of to-day is, happily, far from altogether, but mainly religious. Its springs are in the churches; its apostles and ministers are the men they make. Missions, too, home and foreign, are abundant; it is manifest that all churches are possessed of the belief that Christianity is still able to save souls. The evils of the times are many, and lie on the surface; any fool can see them, and may well be wise enough to reprove them. The sects are multitudinous; their spirit is exclusive and

fierce—nay, even cruel; yet the passion of intense sincerity is a nobler thing than the cynicism of indifference or the superfine disdain that can only despise zeal for the truth, not understand it. Conventionalism, the worship of the established and the customary, the profession that is saved from being hypocrisy only by being innocently unconscious of any reality to be professed—these, and such like, are shameful, as all shams are; but there is something worse than Pharisaic respectability. There is Pharisaic vice, guiltiness avowed and ostentatious. Manners that are only manners, and not ways and modes of a noble spirit, are poor things; but at the worst good manners must always be better than bad. There are sins enough of religious men and communities to reprove: unveracities, infidelities, uncharitableness, jealousy of another's good, glorying in another's evil, devotion to the knight-errantries rather than to the patient and fruitful husbandries of beneficence; but the man who thinks and speaks of these as if they were the heart and whole of living religion, is like a man who should declare he could not see the sun for his spots, or who should mistake the nod of Homer for the measure and movement of his verse.

In spite of its sins and shortcomings, the religious life of to-day is strong and good, full of purpose and endeavour. On the practical side especially, it is worthy of high praise. Imagine a Roman, who in the first century had watched the beginnings of Christianity, come to see how it looked and lived in the nineteenth: let us say, a Tacitus. He brings his strong moral sense, his hatred of lying and deceit, his scorn for the pomp that clothed, but could not hide, the mean and treacherous soul, his insight into men and movements, his desire, not simply to describe events, but to know their causes. He finds that the savage is more intelligible than the civilised; the modern English harder to understand than the ancient Germans; but, by-and-by, to his observant eye and analytic intellect and clear judgment, things become lucid, ordered, explicable; though to find their causes he has had to traverse the eighteen centuries that divide his own day from ours. And we may conceive him speaking somewhat thus:—"Events do not always verify the judgment of the historian, and the man nearest to a thing may understand it least. Posterity, if I may so describe this terrible English people, has accepted my reading of the imperial history, and judges the emperors, their crimes, their follies, their arbitrary violence, their frightful ingratitude, very much as I have taught it. Men see, too, that I read the meaning of those Germans rightly; if the Romans had only learned the lesson, the history of the world might have been so different! But in one thing I committed a tremendous mistake. I do not see how I could have judged otherwise, yet history has been one immense falsification of my judgment. I thought the religion of Christ an execrable, a detestable superstition; and now I find it the religion of the civilised world, a world so much more civilised than our own, and it the cause of the peculiar civilisation. The moral purity of the religion is extraordinary. These churches are not like our temples; their worship is not made an occasion of lust and a cloak for sin;

they are the best schools of morals, men are made good in them, taught to be just and free citizens, to live benevolent and beneficent lives. Indeed, this religion and these churches seem to be the moral heart of this people, the source and spring of all their good. What is so unlike our old Roman life and ways as to be unintelligible to me becomes intelligible when looked at through this religion. These English think of foreign peoples as we never did—as men, as brothers, as persons they would like to believe and live as they do; rich and cultivated as they are, possessing within themselves every good men need desire, they yet send out men to teach their God to the veriest savages. Our gods were our own, so was our religion; but this God and religion for everybody has created a sense of human brotherhood, is making all men feel brothers. Then I miss our Roman games: the gladiator is unknown; men do not fight with wild beasts, or with each other, unto wounds and even death, for the public amusement and at the public expense. On the contrary, statesmen do not amuse people; they instruct them, build schools and colleges, create universities, libraries, galleries, appeal to their reason, rule by help of the reason to which they appeal. Here, too, I perceive the influence of the religion; its spirit of gentleness will not allow men to feel amused at blood and death, and its spirit of humanity makes it so respect and regard men that it wishes every man to be taught. Then, too, there are no slaves here; every man is free. The proudest noble, the mightiest senator, the very sovereign dare not lay violent hands on any one, or, like our patricians, throw their servants to feed their lampreys. Law is queen, and all men are equal before it; and all, save the lawless and criminal, are by it made free. Here, too, the religion has been at work; where men become brothers they can be slaves no more. War, I find, is still common; has even become far more terrible in its implements and scale of destruction, though this makes it less frequent and wasteful of life. Yet here even the same spirit has been active; the victors do not kill their captives, or sell them into slavery; they protect them rather, while enemies respect each other's dead, and agree to help the wounded without respect of persons or armies. Indeed, the benevolence of this modern world surprises me: the spirit of philanthropy seems universal. We exposed our children, thankful to have so simple and efficient a means of practising domestic economy; here they build hospitals for the foundling and the outcast. We thought life a burden to be borne only so long as agreeable; but here they hold suicide a sin, connivance at it a crime; suffering they seek to soothe, weakness to nurse, building for those too poor to command comfort those places called infirmaries, where skilled men and ministering women wait to serve the sick and heal the diseased. It is altogether wonderful to me, and would be unintelligible were it not for this religion which I once so much despised. It has worked so extraordinary a change in human nature that it hardly seems the nature of the same humanity. This is indeed a thing above nature, as we understood it, above even the gods, as we understood them. A God higher than our highest must, through this "detestable superstition,"

as I deemed it, have entered into manhood that He might do, what He evidently is doing, make an altogether new mankind."

II.

But for us the standard of comparison is not Rome in the Tiberian or Neronian age; it is the ideal of our religion. That is an easy virtue which is satisfied with excelling the past; that virtue alone is brave which judges itself by perfection, and is, by the judgment, braced to attempt better things. The overhead reflections of a Roman, suddenly confronting a world he imperfectly understands, might easily become a soothing and delusive song—a fatal thing to men whose warfare is not accomplished; hardly, indeed, well begun. So we must look at our age with our own eyes, and compare it not with what was in a distant past, but with what ought to have been; and, were we allowed to speak of possibilities, with what would have been had the churches been equal to the religion of Christ. The whole field is far too immense to be here surveyed, and so we must confine our attention to one or two points of primary significance.

1. There is the attitude of the cultivated and intellectual classes to the Christian religion. I will not say that it moves me either to alarm or despondency, but it does fill me with anxious sympathy and concern. It were a mistake to imagine that these classes are, either as a body or as regards their larger proportion, estranged from Christianity. They are not. We cannot forget—it would be wrong if we did—that the two greatest living names in English literature are the names of poets conspicuous, not simply for their reverence, but for their service to religion; and so long as Alfred Tennyson and Robert Browning live, it dare not be said that either the intellect or the culture of England has broken with faith. And they do not stand alone. A great number of the most eminent men in science, in philosophy, in letters, in art, and in education are men distinguished by the most sincere and simple-minded piety. But many are deeply and frankly estranged. Some are known mainly because of the candid way in which they have declared their estrangement; others have made themselves famous by the skill with which they have used their science, or criticism, or art to discredit religion. To name names were invidious; the tendency is too common a characteristic of our day to call for such detail. The most distinctive and authoritative English philosophy is an agnosticism which, on the most favourable interpretation of it, makes God dumb, and leaves man standing before Him a puzzled, perplexed, and unsatisfied inquirer. The two leading scientific doctrines, the Correlation of the Physical Forces and Evolution, have been used by certain, if not of the most eminent yet of the most widely known, physicists on the one hand, and naturalists on the other, as forms and occasions of polemic against Theism. Literary criticism has been made the vehicle of a most unbelieving and often cynical spirit; through the men and systems of the past, the men and faith of the present have been most cunningly assailed. Art in becoming pre-Raphaelite is tending to

become monotonous and unspiritual; its idealism but sensuous sentiment; its realism, sickly passion; its classicism, emasculated imitation, most false where it ought to be most true. They say, "Art has no concern with morality," but they forget in admiring the fine naturalism of classical art, the noble morality of the men that made the art classical. And so our modern æstheticism is but pseudo-classicism, knows not how to be sacred and spiritual, knows only how to be profane and sensuous; when it essays to depict the holiest persons and scenes, it but pains by its gross and grotesque realism. All this indicates, I will not say the disaffection of the cultivated spirit to Christ, but certainly widespread estrangement. Society approves what it could not bear were it sensitive in conscience and reverent in heart. The atmosphere around it is becoming less favourable to belief; religion is losing its old sanctity, because without its old supremacy. The society where a man becomes rather more of a favourite and a hero for his aggressive belligerency, or finely-salted satire against religion, can hardly be called a religious society. And who will say that it is otherwise with what is esteemed the cultivated society of England?

This state of matters occasions me, I have said, grave concern; yet less concern than regret. I care little indeed about frivolous fashion; it will always come and go according to the ruling spirit of the time, and its religion or irreligion will be a very small matter. But I do deeply care for what it may indicate, the lapse of noble and commanding spirits from the Christian faith. The loss of such is to be altogether regretted. The men and the faith alike suffer; it would ennoble them, they would adorn it, increase immensely its power for good. There are men now living concerning whom, were the wish of Paul ever a becoming or a holy wish, it might be allowed to say, "For their sakes I could wish myself accursed from Christ." To trace their unbelief to pride of intellect, or to any save an honourable cause, is to do them grievous wrong. Yet there they stand, estranged in intellect and conscience from the faith of the centuries; and how are they to be reconciled? The how, indeed, is as hard to find as the need of reconciliation is obvious. No religion can afford to lose choice spirits, least of all Christianity. It has done too much for them, owes too much to them; they are too able to serve it to be spared. In the past it has enlisted and made them, as it were, its van and rear-guard. The great minds of the Christian centuries have been Christian minds. When the religion began its aggressive course, each side could claim noble intellects; on the heathen, stood Seneca, Plutarch, Epictetus, Tacitus, Pliny; on the Christian, Peter, Paul, John, and their fellow-workers. But the balance has never been so even since; it turned swiftly and deeply to the religion, and has inclined to it till now. In the second century Juvenal, Marcus Aurelius, Lucian, and Celsus were, to say the least, outweighed by Polycarp, Ignatius, Justin Martyr, Irenæus, Clement. In the third century, the ascetic and speculative genius of Plotinus and the critical intellect of Porphyry touched with sunset glory the eventide of paganism, but the brightening dawn of the Christian day was pro-

claimed by the eloquence of Tertullian, the learning of Origen, the statesmanship of Cyprian. In the fourth century intellect had deserted the old religions, Julian, Libanius, and their host of obscure rhetors but form a background that throws into the more marvellous brilliancy the galaxy of contemporary fathers, Athanasius, Eusebius, Basil, the Gregories, Chrysostom, Jerome, Augustine. These were the men of the century; their presence on the Christian side but proved the hopelessness of Julian's apostacy; to the faith they represented Imperial edicts were but the sound and fury that signify nothing From that hour to this intellect has been Christian; even the century that might seem the great exception, the eighteenth, was none, for while the men who made most noise in their own day were infidel, the men who exercised the deepest and most abiding influence were not. No man was so feared, read, spoken about as Voltaire: but who reads or cares about him to-day? At the opening of the century stands Leibnitz, at its middle Butler, at its close Kant, and were there three mightier names in it, any names so full of living and quickening spirit? Christianity has, then, a sort of hereditary claim on the foremost intellects, owes to them gratitude, feels for them love. They have served her, have helped her to serve man, been the chosen vehicles of her profoundest and most plastic influences. And living intellect needs the religion; it is full of disquiet, of yearnings after the Infinite it derides. Its cynicism, its scorn, its bitter humour, its irony, are all born of discontent. Its art is the very apotheosis of sadness, of sensuous desire too indolent and weary to be honest passion. Its characteristic philosophy becomes progressively sadder; in Mr. Herbert Spencer's "First Principles" there is a glow as of religious enthusiasm; in the "Principles of Sociology" only a wearisome analysis of matters that never existed in the realms of history and of mind. The men who have broken with faith feel in their best moments sadder, almost inclined to turn back into their yesterdays in search of the faith and hope they have lost. One who comes of a noble spiritual stock, whose delicate raillery of the English Philistine—the man over-zealous in religion—is but inverted admiration, has allowed us to hear "the eternal note of sadness" that comes to him as on Dover beach he looks at the calm sea, watches the full tide and the moon that "lies fair upon the Straits," and thinks,

> "The Sea of Faith
> Was once, too, at the full, and round earth's shore
> Lay like the folds of a bright girdle furl'd.
> But now I only hear
> Its melancholy, long, withdrawing roar,
> Retreating, to the breath
> Of the night-wind, down the vast edges drear
> And naked shingles of the world."

The heart as well as the imagination speaks there: that is poetry touched with emotion, the sorrow that comes of a loss too great to be repaired by any gain. In its deep and growing sadness, the cultivated spirit seems to ask—who will show us a force strong enough to draw

the tide from its ebb to the full that it may clothe the naked shore and throw its soft yet sheltering embrace round our hearts and lives?

2. But a matter of even greater concern is the attitude of the industrial and labouring classes to religion. Their attitude becomes to me the gravest of all reproaches to the Churches of England, the most significant example of misunderstood duties and neglected responsibilities. Our religion was born in poverty; its sympathies and associations were with the poor. The Master laboured with His own hands, and "the common people heard Him gladly." Its apostles were workmen; it drew its earliest recruits from the men who toiled. The change it worked in the world was accomplished from below, through the elevation of the masses, not by the action of kings. But what marks the religion of our day is the loss of the masses. Their estrangement is more general and, I will add, more deplorable than that of the cultivated, for the churches are more directly responsible for it. Yet not all in an equal degree. The Church of Rome, at least here, holds its poor; and the Methodists have in certain districts and among certain classes achieved wonders. But, taken throughout, the English working-man has too largely ceased to be a religious person in the Christian sense. He seldom attends church or chapel; does not admire, often cordially despises, the parson; thinks religion helps him but little in the struggle for life; thinks it hinders him rather, being mostly on the side of privilege and capital. He may not be a pronounced secularist, but he strongly believes that a religion which is not good for this life cannot be good for the next; what is not openly and strongly for justice and freedom and against oppression cannot be of God and the truth. His battle for his rights and liberties has been mainly his own; while many of the men who have helped him have been loudly anti-Christian, too few Christian men have dared to apply religion to his problems and his conflicts. The tendency of mind thus begotten everything has encouraged: the rapid growth of large cities has been fatal to simplicity of life and mind, the action of the immense factories and workshops has been to create monotonous uniformity, to repress individuality, to prevent or blight the culture of the home. Amusements have been too much left to the tavern, houses have been so built as to make comfort, at times even decency, hardly possible; and for long education was too rare and too poor to leave the mind anything but an uncultivated blank, or, at best, a congenial home for weeds. But, whatever the causes, there the fact stands, a large proportion of our working and labouring classes are either indifferent to religion or opposed to it. I dare not venture on the percentages, they are so immense as to seem simply incredible; but whatever they are, they ought to call the churches to earnest searchings of heart for past neglect and strenuous attempts at present duty.

To attempt to speak one's regret were vain; it is too deep for speech. The typical English workman has many noble qualities, is plain-spoken, straightforward, in the best sense veracious, with an innate love of justice that makes him almost by nature the friend of the wronged and down-trodden. He is not like the gifted youth of

the clubs, sceptical of all good, airily indifferent to truth, cynical to men who have convictions, scornful of sincerity or enthusiasm as of a thing "in bad form;" but he is a convinced man, with beliefs he holds strongly and states roundly; certain, whatever his theology, that a man ought to stand by the truth, that a mean man can come to no good, that principle ought to rule and justice be impartial. To leave such natures unpenetrated by religion is to do them grievous wrong; it is to leave without its best blessing the land that owns them. To possess her sons of industry, to make of them the best possible—that, and nothing less, ought to be the ambition of every church in England.

IV.

But now we come to the vital and critical matter:—What ought to be the attitude and behaviour of our religion, or rather the churches which represent and interpret it, in the face of these features and tendencies of our Age? We shall attempt to deal with the question as relates first to the cultivated, and next, to the industrial classes.

I.

1. The attitude of the cultivated, with all its various phenomena, social, literary, ethical, æsthetic, is the expression of a broad and strong intellectual movement or tendency, what we may call a heathen revival. The terms are not used to convey reproach, but simply to characterise and distinguish. The endeavour, sometimes conscious, oftener unconscious, is to get behind Christ, and take up the development of man at the point He touched it and turned it into His own channels. The tendency is not specifically Greek or Roman, but broadly heathen, seeks less to realise the forms of a departed age than to recover the basis of its thought and life. Its characteristic is Naturalism, the expulsion from thought, not merely of the supernatural, but of the transcendental and spiritual, and the return to a nature sensuously interpreted. This Naturalism is so marked as to constitute the differentiating element of our intellectual movement. The thought of the Christian centuries, even where it has been least Christian, has still been penetrated by ideal and theistic elements. Theism has been, as it were, its common basis. The Renaissance was indeed a classical, but it was not a heathen, revival. The guiding genius was ideal, Plato and the Poets, and these as, if not baptised into Christ, yet as prophetic and supplemental of Him. The return was not to heathenism, but to the idealism that had laboured to transcend it. In the middle ages, as in the sixteenth and seventeenth centuries, individual thinkers strove to rise from the current dualism to a higher and more rational unity: but these efforts were, like Spinoza's, Pantheistic, either made thought the ultimate reality or an attribute co-ordinate with extension. In the last century the movement away from Christ was towards Deism, a system which gave God singularly little to do, left Him Creator, but relieved Him from

the labours and cares of Providence. Still, though more zealous for His being than His action, Deism retained God for thought, and made duty to Him a necessary part of a reasonable and perfect life. But the intellectual movement of to-day is impatient of God, will have no nature that contains any trace of Him, only a nature charged with force sufficient to do all its own work. If it cannot escape the idea of cause, it will speak of it as matter or force, or even the unknown, not as reason, or will, or God. If it finds a purpose, marked by an extraordinary series of ascending creations, running through the history alike of the earth and man, it will speak of it in the terms of evolution, which, it sagely observes, has abolished at once the idea and the evidences of design, not perceiving that it has only substituted an immenser and more transcendent teleology. The quest of the modern intellect is for a nature without God; where it can do without Him it speaks in the language of constructive science; where it cannot, it uses the speech of agnosticism, and delivers unctious homilies on the modesty and excellence of ignorance. And so the only nature it will have is the nature of the senses, and hence its Naturalism is material and sensuous. It will have neither the idealism nor the deity of Plato, neither the reason nor the ideal end of Aristotle, but only the atoms of Demokritos, the senses and the pleasures of Epikuros. The heathenism it revives is not the spontaneous and primitive, as of Homer, where Nature is alive with the gods, and holds in her bosom, unsolved and unevolved the problems and the germs of all the philosophies, but it is decadent and exhausted heathenism, as of Lucretius and the Sceptics, without its gods, without the imagination to which Nature was but the history and parable of the divine. Such a revival may be made in force, but it is a revival of spent forces, that can gather only for an early and more complete dispersion.

The parallel implied in these last sentences is not incidental; it is material and designed. The intellectual basis of modern is essentially akin to the intellectual basis of ancient thought before it was confronted and supplanted by Christianity. This affinity might be exhibited in detail, but time is too inexorable to allow more than a few illustrative points. Lucretius, for example, might be reckoned almost as much a thinker of the nineteenth century as of his own; his poem is as to form Latin, but as to substance, it belongs to the school of modern English physical metaphysics. Like a true son of the school, he has unbounded contempt for all without it, unbounded admiration for all within it. The older superstitions have weighed down life and trodden upon man, but when the *Graius Homo*, the man of Greece, his master, Epikuros, rose, all was light; he passed the flaming walls of the world, traversed in thought the immeasurable universe, and returned a conqueror, to tell us what can and what cannot come into being. Have we not heard effusive scientists so speak of a late distinguished naturalist, or the distinguished living explorer of the unknown and interpreter of the unknowable? Then, his world is a world without design, atoms are the unmade makers of all things; driven by mechanical necessity, they have been at

work during infinite time past, have collided, cohered, combined, dissolved, tried every kind of combination, till, at length, they have laboured out the goodly nature we see, causing "the streams to replenish the greedy sea with copious river-waters; and the earth, fostered by the heat of the sun, to renew its produce, and the race of living things to come up and flourish, and the gliding fires of ether to live." Earth has gotten the name of mother, since she produced all living creatures, many even now taking form from rains and the heat of the sun. Beyond this the scientific speculations of Tyndall or even Haeckel can hardly be said to have passed. And religion how did it come to be? By sleep and dreams and death, aided by thunder and earthquakes and other dread phenomena of nature, giving the idea of invisible beings, mighty and many-limbed gods, unfriendly and terrible to man. Were it not for the archaic and Latin form, we might almost imagine we were here reading a condensed but elegant poetic version of the first part of Mr. Herbert Spencer's "Principles of Sociology." Yet he would not banish faith or forbid worship; nay, if a man thinks right to call the sea Neptune, corn Ceres, and earth the mother of the gods, he is free to do it, "if he only forbear in earnest to stain his mind with foul religion." And in his own splendid invocation to Alma Venus, *hominum divomque Voluptas*, he shows us how one who has denied the gods can yet use their speech and call for help upon "the sole mistress of all things, without whom nothing rises up into the divine borders of light, nothing grows to be glad or lovely." And have we not heard that the new religion is to be the worship of the universe; that the voice of science is the voice of the only God that now lives. Said Goethe, "He who has science and art has also religion," and so say they all. And Mr. Herbert Spencer considerately resolves all religious beliefs into "modes of the manifestation of the Unknowable," and so he exhorts each man to regard himself "as one of the myriad agencies through whom works the unknown cause," and his beliefs as beliefs it as produced that he may profess. What more or better could Lucretius himself have said when he implored the Venus, who for him personified the fructifying forces of earth, to "give to his lays an everlasting charm?"

It is impossible to pursue the parallel, though it could be made most complete, illustrative of all that is most modern in the way of conceiving religion, handling religious history, criticizing religious thought, and representing and describing religious life. Yet enough has been said to enable us to emphasize one point—the thought most opposed to Christianity is ancient, the thought, too, of a decadent period, a period of philosophical feebleness, when the great thinkers of antiquity had ceased to reign because they had ceased to be understood. The strength of the modern movement is the strength of reaction, not of progress; to speak in the language of Evolution, it is an instance of a reversion to an earlier type, not the development of a new and higher. There is nothing so old as the newest objections to Christianity, they are as ancient as the earliest literary criticism of the religion. M. Renan is a sort of Celsus *redivivus*, Mr. Matthew Arnold a kind of modernized Lucian, only with better manners,

more religion, and a higher mind. Men say, "As the order of nature cannot be broken, miracles are impossible, and therefore Christianity, as essentially miraculous, is necessarily false. It implies, too, an unworthy idea of God, that He has so badly arranged matters that He needs to interfere with His own order on behalf of man." Now hear Celsus: "The world is not made for man, for him as little as for the dolphin or the eagle: it is made solely to be a work of God, complete in itself, and in all its parts; the individuals in it have reference to each other only so far as they have reference to the whole. God cares for the whole . . . and He is angry at men as little as He is angry at apes and flies." Again, he says: "Christians are like a lot of worms holding a council in the mud, and debating the question, which of them is the greatest sinner, yet only that they may the more proudly say, God is, and we are next-of-kin to Him, like to Him in all things; all things are for our sakes; though we have sinned, God has sent His Son to save us and burn up the wicked." And what other, or better, save in politeness, is the modern satire of the Christian idea? M. Renan's natural history of the belief in the resurrection is well known; a possessed woman, once the home of seven devils, unable to yield her Lord to death, fancies she sees Him, then believes it, and proclaims her belief till all receive it. The theory is in Celsus; a fanatical woman, and a band of credulous men explain the whole matter. In other points, the affinity is rather with Matthew Arnold. Celsus has a defence of national religions against the aggressive universalism of Christianity, and so remarkable is it that a too hasty translation might almost make it look like an unrevised version of Mr. Arnold's apology for the Anglican establishment. We are too prosaic to dare an excursion into those realms of imagination, wit, satire, and sweet reasonableness where our modern critic has his agreeable home. Mr. Arnold is a man of inimitable gravity, but it is possible to take the gravest man too gravely. It has been the sin of the Philistines to be too serious to be understood of him, and they have had to expiate their sin by understanding him too seriously. And so it may be the part of wisdom simply to say, "The stream of tendency that makes for righteousness," is as old as Buddha, and the reduction of religion to conduct, or "morality touched by emotion," is as ancient as Stoicism.

But within all this similarity there are significant differences. The modern is more reverent than the ancient thinker; his spirit is sadder, humaner, more possessed of the enthusiasm of humanity, with a deeper sense alike of the necessity of religion and its capabilities for good. These are the Christian elements in the modern intellect: of them it has not been able, if it had been able it would not have been willing, to make a complete renunciation. Christianity has so made the mind of man new that it can never again become exactly the old mind. Just look at the most characteristic of the moderns: every man of them is struggling towards a religion, is endeavouring to create one, to place his personal faith, new reasoned and intellectual, over against the historical faith, which has the glory, but also the burden of the centuries. Not every one has had the courage with Comte to

institute a hierarchy and order of worship, to make a calendar of the saints of humanity, to use the living mother, wife, and daughter to dispossess the ancient Virgin, and to substitute *le grand Etre*, collective man, for God; but not any one has had the courage to abandon all religion, or dismiss it in the hot words of Lucretius. The last words of Strauss were those in which he sketched the religion that was to be, the worship of the universe, the order that, while physical and necessary, was still benevolent and moral. M. Renan passed those miserable months when gay and brilliant Paris lay within the iron circle of the German armies, in speculating as to how best humanity was to create Deity, or, as he phrased it, "organise God." That was to be the sum of its achievements, the symbol that its course was complete; Evolution will have done its perfect work when mankind has developed Deity. The philosopher of Pessimism has found out that though it is impossible to worship the cause of so miserable a world, it is necessary to worship something, the religion of the spirit is needful to alleviate the miseries of the flesh. But it is needless to complete the catalogue; all witness to the same thing; man cannot live without religion, he must have one, whatever its kind. And two qualities it must have—it must be reverent and humane; must, on the one hand, at once quicken and satisfy man's yearning after the perfect and the permanent, and must, on the other, gladden his life, soften his sorrows, govern his affections, purify his sympathies, direct and regulate his energies in behalf of all mankind. The modern mind feels a reverence the ancient never knew; the new religions burn with a humanity the old never possessed. And these things are the work of Christ; He has made the thought of God so majestic, yet so benign, that man never feels but awed in its presence; the love of man so needful to a perfect manhood and to the perfecting of mankind, that no sane soul can forget its being or ignore its claims.

2. Now this analysis of the characteristics and elements of the modern intellectual movement, so far at least as its set is away from or against Christianity, has showed us how it ought to be dealt with. It ought not to be despised or ignored, or, worst of all, reviled on the one hand, or conciliated and softly spoken on the other, but it must be frankly and honestly met face to face. What we have before us is the conflict of two antithetical conceptions of the universe; two radically opposed views as to nature and man, their constitution, course, destiny. It is here where the issue must be joined; the battle fought out. Compromise is impossible, a mechanical view of the universe leaves us no freedom, and so no God; a spiritual, or theistic view of the universe leaves order, because it affirms reason, but it denies necessity. If the movement be intellectual, the intellect alone can meet and master it. It will not do to leave it to the blended anathemas and lamentations of pietism on the one hand, or the effusions of cosmopolitan religious sentiment on the other. The men who believe that the highest truths of religion are the highest truths of reason, must speak as they believe. There is no worse foe to his faith than the man who hates rational thought as if it were the invention of Satan, rather than the gift of God; there is no man who

so little understands it as the man who thinks devout feeling or an inspired heart, the whole of religion. Emotion is particular, thought is universal; what belongs to emotion has no worth but for the individual; what exists for thought has value for all. Fine sentiments do not make strong men; massive truths are needed to move rational minds. Where truth is concerned, thought must be exercised in order that true feeling may be created and right conduct result. He who does not seek to know the truth, can never truly either live or love. In a recent work on "Natural Religion" we have what we may call an attempt at an Eirenicon. The ground of peace is to be the dictum that religion is admiration; and we all admire, the man of science the order and immensity of the universe, the man of culture the perfection of manhood and the creations of art, and the man of faith God and the ways of God. But the only point of agreement is in the word admiration; in the thing there is radical difference. We admire the admirable, and the admirable we do not feel, we conceive. The absolutely admirable is the absolutely perfect; what is less than this we do not wholly admire. Physical harmonies are not moral, may awaken sensuous wonder, or awe, not the finely touched moral admiration which cannot choose but worship. The harmonies of a perfect culture or perfect art may impart the highest intellectual or imaginative pleasure, but cannot kindle the admiration evoked by the absolute ethical beauty of the Altogether Good. This latter stands alone, for it alone is worship, born, as it were, of the vision of God. And he who would obscure this vision and make it a matter of no moment, or a thing that may be without God, knows too little of the nature of religion to be a maker of peace.

We come back, then, to our fundamental position: we must build on the conception of God, find in it the material for the bulwark that needs to be raised to meet and break the modern intellectual movement towards ancient heathenism. The Christian idea of God is full of unexhausted possibilities, it is rich in wealth untouched by thought in unevoked energies for religion and conduct. It is simply the sublimest idea that has ever dawned upon the mind of man, holds in it a multitude of elements any one of which is grander than all the sublimities of science. Do men stand in awe before the immensities of space and time, oppressed by the vision of the countless suns and systems that sleep in the bosom of the infinite, shine to each other as stars, and move in their vast orbits as to stateliest music? Yet what is that to the thought of an Intelligence that knows no here or there, only an everywhere; no yesterday or to-morrow, only an Eternal Now? an Intelligence whose reason is order, who had but to think to create all worlds, to whose thought these worlds are but the words and syllables of a visible speech? Geology has opened up a marvellous vista into the past; imagination grows giddy as, standing with its feet on the solid earth, it looks back into the eternity behind it, and sees the slow-passing ages that are the successive moments in the history of its own becoming. But that is a brief and empty vision compared with the thought of a God whose home is eternity, who ever was a Maker, whose purpose runs through all ages, and whose will

works in all worlds, whose reason made and maintains the order of the whole, yet whose heart waits on all persons, and creates all good. And if we turn from science in the universe, and look at science in relation to man, his problems, his sorrows, his miseries, his mysteries, our religious conception is touched with a sublimity still more incomparable. Science has achieved much through and for man, but it must not be forgotten that man has made the sciences, not the sciences man. The better he has become, the more they have grown, and so it has been through what religion has made him that he has been able to make the sciences. They have in many ways blessed their maker, have enriched his life, filled it with innumerable interests, given him command over nature, its resources and forces, have caused him to become a wonder to himself, made his own progress and discoveries his own greatest astonishment. But in one aspect the sciences have accomplished singularly little; they have not found out how to make man a perfect or even a better moral being; they may have lessened the suffering, but it is doubtful whether they have increased the happiness of the world; it is certain they have not found any way by which a guilty man may be made good, or a will in rebellion against order brought into harmony with it. On the contrary, modern science has made a nobler morality and remedial moral action a harder, I do not say, a rarer thing. Its most distinctive doctrine is, when applied to our gravest moral and social problems, a ruthless doctrine. Progress is worked through the struggle for existence and by survival of the fittest. That means the non-fittest either do not, or should not, survive: it is better for the whole that they perish. But, now, note the pitiless way in which this doctrine acts, how it paralyses beneficence and all the gracious and remedial humanities. It estimates a man solely by his worth to the community, is proud of him only as he has the strength that can be victorious in the struggle. He has no personal value in its eyes. Wasted manhood is manhood to be abolished, not reclaimed. Moral evil is a species of disease to be cured by being killed: disease is a sort of social crime to be punished by death. Disease and crime are thus alike guilty, sins against the common good, and the sinner is to be neither spared nor saved, but simply and speedily destroyed. Society so conceived is void of moral qualities, is a realm where strength is king, where order is but the action of victorious force, where the feeble and the bad are alike offenders against law and dangerous to life. In it the gentle spirits have no place, nor the tender souls that cling to the strong, soften them into helpfulness and sweeten them by their fragrance. A doctrine that knows no pity can work no cure: in a society where destruction of the guilty and the weak is the only remedy there may be victorious forces, but there cannot be happy men.

Now, let us look at our ultimate Christian conception in the same relations, see how it affects our idea of man, alike as individual and as race, both in harmony and out of harmony with the higher laws of life and being. God is reason, and reason is order; His rational thought is the basis of all our harmonies, whether physical or moral. But reason is not blind, its very means are ends, it loves the instru-

ments it makes to use. The men God thought into being God loves; they exist for His purposes and His purposes must be good. A spirit is not like a mass of organised atoms in process of ceaseless change, losing one form only to assume another, in all their changes never increasing, never decreasing the sum total of the forces of the universe; but it is a permanent being, progressive while permanent, endowed with almost infinite capabilities. Spirits rose to be society to God; His beatitude blossomed, as it were, into creation, and men became that the subjective happiness of the Infinite might become an objective infinitude. But spirits are by their very nature objects of dicipline, are there to learn obedience, to become by it sons of God. That is the end; towards it all the moral agencies of the universe work. A man is in God's sight an actual or potential son, known and handled as such; there, because God loved, able to sin, to be miserable, but not able to compel the God who loved to hate him, or refrain from working the utmost good his badness will allow. But if we so conceive the relation of the Creator to man, think how we must conceive human life. Every man is of value to God, has a place in His purpose, and a part in His love, and so the man's loss is, as it were, a loss to God. It is not enough, then, that the fittest survive, and the non-fittest die; it is necessary that the utmost and best possible be made out of every man, that the strong not simply forbear to crush the weak, but use his strength to protect him, that he, too, may become strong and sound. The man who has most affinity with God will be the most beneficent of men; he will hate guilt, but be pitiful to the guilty, doing his best, not simply to punish crime, but to convert the criminal, that by conversion of the person he may make an end to the thing. On the mechanical theory the hope of the world lies in the penalty that deals quickest and most utter death; on the Christian, in the regeneration that changes the man and uplifts the life. The state of struggle is a state of war, or, at best, of the armed truce which breeds coarse and selfish passions in those who see in the weak and bad only elements of disturbance; but a state of moral law is a state of discipline and progress, where the good of the whole is worked only through the service and good of all the parts. Kepler thought that to discover the laws of the universe was to think the thoughts of God after Him; the Christian believes that by devotion to his kind, lessening its evil and misery, multiplying its virtue and happiness, he is fulfilling the purpose of God. Through the good man the plan of God is realised; he is a factor in its fulfilment. To him while men do evil, or suffer, or are ignorant, something is which God hates, which he as God's liegeman must contend against and destroy. Where this idea reigns it commands the mightiest moral enthusiasms and energies into the cause of progress, bids them work for the amelioration and happiness of the race. The man possessed of God is an enthusiast for humanity; his passion is to see realised in time the ideals of the Eternal. And so we must maintain our fundamental Christian conception, make it in its fullest integrity the basis of our intellectual life. The spirit of man has grown sadder, I had almost said more savage to himself and

less merciful to his fellows under the sway of the more speculative sciences. Life is losing its enthusiams, men are growing weary of it, feeling it a more insoluble problem, a more intolerable burden. Pessimism is the coming philosophy, the Unknown of Spencer is being translated into the Unconscious of Von Hartmann, and a world which is only a struggle for existence is being openly described as so miserable as to be much worst than none. The result is inevitable; empty life of its transcendental and divine ideals, and it ceases to be worth living. Once it so ceases, men will not be at the trouble to live it, or to mend it. The belief in God is the inspiration of man; the moment it dies progress will cease, reaction begin, and the race of men stand within measurable distance of their end.

II.

But now the close of this discussion brings us into the presence of another and even graver series of problems—those concerned with the relation of religion to the estranged of the industrial classes. These in a sense more nearly concern us; belong to what may be called the region of practical politics. For I may at once and frankly state, that I do not regard the causes of estrangement here as in any appreciable degree intellectual, due to so-called difficulties of belief; but mainly practical and political, due to the inefficiency of the Churches, their failure to make religion the personal and social force it ought to be. I know that there is much active and aggressive disbelief among working men, but I also know that it draws much of its vigour from the social, political, and economical doctrines with which it has been skilfully allied. It is the positive, not the negative doctrines that attract and command. It is also true that the objections to religion that here prevail can be better met by instruction than by argument; they are for the most part based on partial or erroneous ideas as to what religion is, and what is necessary to it, on the narrowest and least enlightened views as to the Bible and its history and the relation of its history to the truths it reveals. Hence the main matter here is not apology; it is exposition, an opportunity not for a reasoned defence, but an exhibition of the religion in its truth and in ts power.

Now, this seems to me the very hardest thing to attain; yet the most necessary of attainment. Our history and our methods are here alike against us, so much has to be unlearned and undone, so much to be learned and accomplished. The conflict with revived heathenism hardly troubles me—the nature of man is sufficient guarantee that the victory will be to the ideal and divine. But here it is not nature, it is the Churches that are concerned. They must work in the spirit of the Master, and for His ends, do what they have never yet done, justice to the religion of Christ. There is one thing I profoundly feel—the way in which the Churches, taken as a whole, have allowed the industrial classes to grapple, almost unaided, with their problems, to fight, unhelped, their way into their liberties and rights. I will not speak of the Established Church, of the way in which it has

pauperised the labourer, and divided the aristocracy, whose education it has controlled for centuries, from the people of England, and, as a consequence, from the conditions that make the simplest justice natural and possible. Of these things I will not speak, for I feel too deeply our common sin, and am too anxious to reach the question, What is the remedy for these ages of neglect and wrong-doing? The simplest is the completest answer; the Churches must set about realising the religion of Christ, making it a veritable law for life, translating its principles into living forces not for the maintenance of what is, but for the creation of what ought to be.

Now, I wish not to be misunderstood. To me, the primary work of the religion is to save men; of the Churches, to preach the Gospel. This is fundamental, work that must be done before anything else is possible; that left undone disqualifies for anything else. It is through the saving of persons that the world is to be saved. But what concerns us is not this primary duty, but the conditions necessary to its fulfilment, how the Churches are to become better able, as regards the great body of the people, successfully to carry it out. It is not enough to organise evangelistic missions, however excellent and fit these may be. It is not the distinction of the industrial classes to be in peculiar need of conversion; it is the need of the so-called upper classes in a still more eminent degree. What is necessary to reach and affect both is a more fully realised Christianity, the resolute endeavour to bring the religion professed of the Churches into completer harmony with the mind of Christ. The toiling classes do not feel what it can do for them, do not see what it has done. The Gospel is full of great economical principles, and these never so needed to be made explicit as at this hour. There is the land question, whether it be good to allow the aggregation of land into a few hands, to permit the rights of property to override the duties of humanity, and whether it be within a man's moral power to depopulate the district he owns, or sacrifice the people who lived in it and by it to his own pecuniary and ambitious schemes. On a question like that the Religion that loves man and lives by his love, has the foremost right to be heard. Then, too, it ought to have something to say on the question of Capital and Labour. To it the millions that toil are not hands, they are men, the neighbours and brothers of the rich, to be dealt with as their own flesh and blood. The question is not settled when labour gets a fair day's pay for a fair day's work, or, what is as necessary, gives a fair day's work for a fair day's pay. That is but the mechanical and mercantile side of it—the engine well stoked that its full power may be put forth; beneath it lies the religious side. Men do not cease to owe each other the primary and cardinal religious duties when they become employers and employed; they rather owe these in an increased degree. Here men are brothers, bound to love one another, and love has its services as well as labour and capital. These services do not, like the condescension of the great or the charity of the rich, destroy self-reliance and lessen self-respect, but are able to create and enlarge both. There is no inspiration in mere mercenary toil; the wage paid only in money degrades

both him that gives and him that takes. To work well a man must love his work, and he can never love his work if he hates or despises the persons for whom or through whom, it is done. The employer of labour who is no lover of man will never ennoble the labour he employs. Make the Christian idea of brotherhood a living and governing idea, and our gravest industrial problems were solved. Labour would then have all its rights, and neglect none of its duties; capital would then, in doing all its duties, obtain all its rights. Common interests would then be no mere phrase, but a beneficent reality, for where all were inspired by one spirit, all would be partakers of one body, and members one of another. Were the kingdom of God realised every man would be in his own order a worker, and every worker would receive his due and sufficient reward.

These must stand as cases typical of what is meant; religion ought to feel that social and industrial questions are peculiarly its own, not to be wisely or justly determined without its help. And to feel an obligation ought here to be to fulfil it; loss of opportunity is loss of actual and inherent power. Religion would be all the stronger for being more real, an operative and efficient factor in the spheres where men most strenuously live. Secularism should have had no excuse for its being; religion ought to be secular, and would be all the more spiritual and eternal for so being. What does not make the most of man for time and time for man, will not make the best of his eternity. Eternity is now; the man who is, is man the immortal, and the aim of religion ought to be to realise the ideal of God in every man and in all his relations. For it is certain that the more the mind of Christ obtains without the greater will be our purchase over the inner thought of man. If we do nothing toward the incarnation of His mind in society and the State, we shall find that the forces now coming to the front will not be faithful or respectful to religion, aye, or even tolerant of it. Democracy is everywhere in the ascendant; the age of despotisms, of one-man sovereignties, is passing, has almost passed. The people are now the State, their will is the regnant will, and that will has this characteristic—it loves principles, it hates compromises, and the principles it loves must be regulative, fit to be applied to the work and guidance of life. And if religion is to control it, religion must become what Christ meant it to be, a real and applied law, opening its unworked mines of social, industrial, and political wisdom and truth. Oh, I often wish for one hour of the Master! What a revolution His mere appearance would work in the Churches that call themselves by His Name! Would He not speak somewhat thus? "I came not to create immense vested interests, wealthy corporations that fear loss too much either to gain men or to do justly between the poor for whom they are and the rich through whom they are, nor to form organised societies too anxious to justify their past sins to mind their present duties. I came to create a kingdom of the truth, where the truth was to reign and regulate all the relations of life, the conduct of all men and classes. My Gospel was to save sinners, to create peace between men and God, but also between man and man. All men were to be brothers;

each was to be loved of all, the common law the law of love. My truth is denied because my law is neglected; do not expect men to believe while you disobey. Let the reign of God be realised in your societies, and His Word will soon be victorious on the earth."

V.

This discussion as to the attitude of religion to the age, ought to have introduced us to another—viz., on the work and duties of the Churches. All that is now possible is to indicate one or two determinating principles.

1. The distinction between the Christian religion and the Churches is here cardinal. The religion creates the Churches; the Churches exist for the religion, interpret it to the people among whom they live. This it is which constitutes their immense responsibility; men think of Christianity as the Church they best know conceives and represents it. M. Renan, for example, in a recent book tells the story of his education and loss of faith. He makes us feel how the Spirit of Christ fascinated, held him with a spell he could hardly break. He says, in view of the supercilious scepticism which denies without being at the trouble either to inquire or think—"In fact, few persons have the right to disbelieve in Christianity." But now, what gave him the right, what was the basis of his own denial? Let us hear: "One single dogma abandoned, one single teaching of the Church rejected, is negation of the Church and revelation." And what does this mean? That he construed the religion in the sense and terms of the papal Church, thought with it that they stood or fell together, and so believed himself driven, when he denied the claims of Rome, to deny the truth of Christianity. Yet the same Church illustrates in a favourable sense a point already emphasized. There is no people so loyal to a Church as the Irish are to the Church of Rome. And why? Because that Church has so identified itself with the wrongs and aspirations of the people, that the people feel that in being true to it they are true, not simply to their best friend, but to the best and noblest elements in themselves and in their history. Let these examples show the tremendous responsibilities of the Churches; as they represent Christ, the people will believe Christ to be; if they make religion live to the people, the people will live for it, even though it be in its most imperfect form.

2. The right of a Church to be is twofold; consists, on the one hand, in its power to interpret the religion, and, on the other, in its ability to make it a living and efficient factor of life and conduct to the people among whom it dwells. These two, indeed, are one; the Church that best interprets the religion will secure it the most victorious life. It is necessary to insist on this point, for it is not the history which a religious society has which is its vindication, but the degree in which it conforms to the essential religious ideal, and is capable of working for its complete embodiment. This constitutes the sole and indefeasible right of a Church to be, the sole, for that right is valid, and no other, which is based on the possession of the

truth; the indefeasible, for that right, and no other, is owned and crowned of God which does the work of God among men.

3. A Church to be loyal to the idea and truths it bears must be free. The ideals are never realized, are only in process of realization, and the Church that would best promote their realisation must have no interests but the interest they create. Its enthusiasm ought to be for the ideal, a conflict against the evils and imperfections that are, and a struggle towards a better and more perfect future. But in order to do this, two things are necessary; first, the emphasis must lie on the truths and ideals it carries, and next, it must be free to work by their inspiration and in their methods for their complete authority and embodiment. An Established Church is not free enough to obey its own truth; it too much depends on man's law to make him feel the authority of God's. Established Churches are always strongest in periods of decadent belief, weakest in times of commanding and progressive enthusiasm. Two things at this moment make in their favour—the conservative instincts of an old and historical people, proud of their ancient institutions, and the current agnosticism, which makes many too uncertain or too indifferent in religion to bear the moral strain or tension of the Free Churches.

The characteristics most distinctive of an Established Church are almost necessarily political and social, but of a Free Church theological and ethical. The former may be theological and ethical, but in a much less essential and constitutive sense than the latter. It, again, may act in the field of politics, but its political is not its primary, is its secondary or derivative character. The being of an Established Church as established is one politically created and guaranteed, but the being of a Free Church, a voluntary, is one created by affinities of thought and life. This radical difference penetrates and determines in the subtlest way their respective characters. In the one the expediences and compromises of statecraft find a congenial home; in the other it is more natural to give authority to principles, to receive inspiration from ideals. An Established Church thinks of the maintenance of the constitution rather than the good of the people; a Free Church thinks of the good of the people rather than the maintenance of the constitution, regards the constitution as good only so far as it promotes the people's good. The one conceives religion as in need of a nurse, the Church as favoured by being made a suckling of kings; the other conceives religion as the nurse and master of sovereign and subjects alike, a kingdom of heaven where every king on earth is a vassal, and never can be any more. An Established Church is more of a static, but a Free Church more of a dynamic force in society; the one seeks its authority in the past, the other its ideals and inspirations in the future; the first is satisfied with what is, but the other strives towards what ought to be—the ideally perfect State, where all men have won by exercise the power to use their rights as citizens, to realize as persons the image of God, as peoples His kingdom of heaven on earth.

4. But this involves a further point: Free Churches can best do their work by being faithful to the truths they carry, the Word and

Gospel of God. They are not to make the truth easy for man, but an authority over him—a veritable divine law. Much of the success and strength of Catholicism lies in the way it handles the weaknesses of men, in the skill with which it can compel these to serve its own ends. But it ought to be our part to speak to the noblest in man, to persuade the reason, to command the conscience. The higher the motives, the better the man; debased motives mean a depraved nature and an impure religion. Be it ours, then, to speak the truths God has given, as given of God; sacrificing no truth manifestly His, abating no claim known or felt to be divine. Free Churches have no prescriptive rights; they must be true to truth and duty to live. They must be theological, speak positive, constructive truths as to God; they must be ethical, enforce every real and religious duty men can owe to God and man. Men must believe to live, and live as they believe. Theological agnosticism is religious death, leaves us without any absolute ethical system, any means by which the reign of God can be realised through the reason and in the conscience of men. As teachers and preachers of eternal truths, look what magnificent institutions our Free Churches are, gifted with what splendid opportunities for instruction. Millions, we may say, meet every Sunday to worship God, to hear expounded truths they believe to be His, to confess sin, to utter thanksgiving, to plume the wings of hope and enlarge the spirit of love, so to let glorious eternity stream into dull time as to make it seem the luminous garment of God. Analyse a single congregation:—The employer, wealthy, educated, refined; the employed, hard-handed, hard-headed, begrimed in body and mind with the dust of toil; the teacher, burdened with thoughts communicable, incommunicable; the scholar, groping his way with many a stumble into knowledge; the mistress from the drawing-room; the maid from the kitchen; the well-to-do man of business, unfamiliar with hardship; and the needy tradesman, struggling hard to hold aloft his honour and keep the wolf from his door—these and hundreds more, meet to declare by common acts and words that they are children of one Father and heirs of one home. And think, the words they hear ought to be not only winged, but needed words, able to humble or exalt, to warn or encourage, to break into penitence or soothe into peace, to brace against temptation or cheer in sorrow. In the same pew the new-made bride and the new-made widow may sit; the one with gladness, the other with a grief that lies too deep for tears. Side by side may worship a soul ripe, chastened, mellowed by the sunshine of the divine face, and a soul dumb with despair, lost in a night of fear, feeling that he would be only happy if he could fall

> "Upon the great world's altar stairs,
> That slope through darkness up to God."

Now, could anything equal in actual or potential power for good institutions that count supreme opportunities like these by the thousand? Churches ought to be the most splendid moral forces of the world, for theirs are the most splendid moral moments in the life of man.

And now, in conclusion, may I speak a word to you, my brothers in the ministry of Jesus Christ? But what shall it be? I feel, as who does not? a feeble man in this work, able only to see what a man ought to be; not able, in any tolerable sense, to be it. Brothers, you may ask—"Why ought we to differ from other Christian men? What is proper in them is not improper in us; we but assert our common rights if we claim to live as they." True, brothers, if you put it so, and so put I will not argue the matter. But let me put it thus—Ought we not to differ from other men, labour to live more purely, more nobly, with more simplicity of mind, more singleness of purpose? We have chosen our vocation, and we chose it thinking it the highest possible to man, thinking, too, that our vocation was of God. And shall we not live, and think, and endeavour as if we were the called of God rather than as if we were the "Hail Fellows" of the market and the street. We have, indeed, joined a noble company, and our ancestry is the most illustrious and honourable of the earth. It runs back into a most ancient past, begins with those Hebrew prophets who have been in some cases for three thousand years dead yet living speakers for God. Our nearer ancestry is still more glorious. The first Christian preacher was Christ—the greatest of discourses His Sermon on the Mount. Peter was a preacher, impetuous, impassioned, with a speech that was like "a mighty rushing wind." Paul was a preacher, great in thought, in labours, in the noble obscurity that his spirit changed into deathless fame. The muster roll of Christian preachers is but the record of the grandest Christian names. John, the apostle of love, whose spirit is for ever incarnated in our fourth Gospel; Athanasius, the maker for centuries of the Christian conception of God; Augustine, the mind that has for ages ruled and still rules the thought of the Western Church; Bernard, great as a monk, great as a mystic, but greater as a preacher of the truths that moved and reformed the middle ages; Martin Luther, son of a miner, author of the Reformation, strong speaker of the strong words that created Protestantism; Calvin, son of a French lawyer, creator of a modern theocracy, the scholar, thinker, and statesman that made the thought and policy that braved and beat back the counter-reformation; Latimer and Hooker, Baxter and Bunyan, Howe and Cudworth, Berkeley and Wesley—these are but typical names selected from our long ancestral roll, men who have made the preaching of the Cross as the very wisdom and the power of God. And the vocation these men adorned will honour any man, or any man's son; the arduous matter is for the man or man's son to honour the vocation. The power to do so comes of God alone, and only to the man who is loyal to his "everlasting gospel," the Truth which, Milton said, is strong, "next to the Almighty," and remains after every conflict, "fair as the moon, clear as the sun, and terrible as an army with banners."

PART II.

CONGREGATIONAL UNIONS

AND

ASSOCIATIONS.

Congregational Unions and Associations.

These Associations are similar, if not strictly identical, in object and organisation. For a knowledge of their Rules, reference should be made to their several Annual Reports.

The following abstract will sufficiently indicate their purposes and methods:—

Objects:—1. *Primary* (as set forth in the Rules of the Congregational Church-Aid and Home Missionary Society, in which, with few exceptions, they are confederated). "(*a.*) To aid the weaker Churches, with a view to the more adequate maintenance of the ministry and the increase of their general usefulness. (*b.*) To plant and foster new Churches where they are needed. (*c.*) To provide for the preaching of the Gospel, and other evangelistic work in spiritually destitute places." 2. *Secondary*. (*a.*) To promote fraternal intercourse between the associated Churches. (*b.*) To maintain and diffuse the principles of Congregationalism. (*c.*) To collect and disseminate information relative to the Churches, and institutions connected with them —*e.g.*, Colleges, Sunday Schools, Missionary and Benevolent Societies, &c. (*d.*) To protect trust property belonging to the denomination. (*e.*) To uphold and extend civil and religious freedom.

Methods:—1. Grants in aid of weak Churches. 2. Representative visitation of Churches. 3. Planting of mission-stations and employment of Evangelists and Colporteurs. 4. The organisation of preaching tours. 5. The holding of meetings for conference on questions touching the interests of the Churches, for the exposition and enforcement of Scriptural Church principles, for the defence of the civil rights of Dissenters, and for influencing the collective action of the nation in the interests of truth and righteousness.

Members:—These are: 1. *Representative*—viz., the Pastors and Delegates of Associated Churches. 2. *Personal*—viz., Contributors of certain amounts, having specified qualifications as Church-members, &c.

Management.—Money votes are, as a rule, made in the Annual Business Meetings, open to all members; but they are proposed in the name of an Executive Committee, whose duty it is to investigate each case. In the larger counties, the Unions are divided into Districts, in each of which there is a Committee, which is represented on the Executive. As associated with the Congregational Church-Aid and Home Missionary Society, the contributions of the several County Unions will be reckoned as one fund. The Council of the Church-Aid Society will annually receive from each Union a statement of the amount which it will contribute to the General Fund, and of the amount which it wishes to receive from it; the Council will thereupon vote to each Union, in one sum, such amount as the circumstances seem to warrant, and this will be distributed by the Unions according to their discretion, a report of all grants being made to the Council

LISTS OF CHURCHES AND MINISTERS OFFICIALLY FURNISHED BY CONGREGATIONAL ASSOCIATIONS.

ENGLAND.

Section A.—METROPOLITAN.

N.B.—The initials in the third column indicate the names of the Metropolitan Unions or Associations with which they are severally connected. In some cases the Churches belong to two Associations, as the letters will show:—*L.* denotes London Congregational Union; *E.* The Essex Congregational Union; *H.* The Hertfordshire Congregational Association; *K.* The Kent Congregational Association; *S.* The Surrey Congregational Union.

Origin.	CHURCH.	Union with which connected.	MINISTER.	Present Pastorate commenced.	SERVICES.			
					Sunday.			Week Day.
1817	Acton	L.	W. F. Adeney, MA.	1872	11. 0	6 . 30		Th 7 . 30
1856	Anerley	L.-S.	J. Halsey	1867	11. 0	6 . 30		Wed 7 . 30
1879	Balham and Upper Tooting	L.	J. Brierley, BA	1882	11. 0	6 . 30		Th 7 . 30
1662	Barking, Broadway	E.	J. Davis	1883	11. 0	6 . 30		Wed 7 . 30
1719	Barnet, High, Wood-street	H.	H. Griffith, FGS J. Matthews	1875 1882	11. 0	6 . 30		Th 7 . 0
1870	Barnet, New	L.-H.	W. W. Jubb	1883	11. 0	6 . 30		Wed 7 . 0
1865	Battersea, Bridge-road	L.-S.	T. Jarratt	1878	11. 0	6 . 30		Th 7 . 30
1854	Bayswater, Craven-hill	L.	D. M. Jenkins	1883	11. 0	7 . 0		Wed 7 . 30
1878	Beckenham	L.-K.			11. 0	7 . 0		
1878	Beckenham-road	L.-K.	Supplied		11. 0	6 . 30		Th 7 . 30
1865	Belvedere	L.-K.			11. 0	6 . 30		Wed 7 . 0
1662	Bermondsey, Jamaica-row.	S.	John Farren	1865	11. 0	6 . 30		Th 7 . 30
1864	,, Rouel-road	L.-S.	G. McAll	1865	11. 0	6 . 30		Wed 8 . 0
1704	Bethnal Green-road	L.	J. Stockwell Watts	1875	11. 0	6 . 30		Wed 7 . 0
1844	Bethnal Green, Sydney-st.	L.	T. J. R. Temple	1853	11. 0	6 . 30		Wed 7 . 30
1868	,, ,, Mansford-st.	L.	J. T. Bennett	1872	11. 0	6 . 30		Wed 8 . 0
1851	Bexley Heath	L.-K.	J. Geddes	1868	11. 0	6 . 30		Th 7 . 0
1854	Blackheath	K.	C. Wilson, MA	1882	11. 0	7 . 0		Mon 7 . 15
1865	Borough-road	L.-S.	G. M. Murphy	1867	11. 0	6 . 30		Th 8 . 0
1836	Bow, Harley-street	L.	W. E. Hurndall, MA	1876	11. 0	6 . 30		Wed 8 . 0
1857	,, North	L.	E. Schnadhorst	1858	11. 0	6 . 30		Tu 8 . 0
1782	Brentford, Boston-road	L.	W. Edwards	1882	11. 0	6 . 30		Wed 7 . 0
1870	Brixton	S.	J. Baldwin Brown, BA.	1870	11. 0	6 . 30		Th 7 . 0
1860	,, Loughboro'-park	S.	D. A. Herschell	1866	11. 0	6 . 30		Th 7 . 30
1828	,, Trinity, Church-road	S.	W. Herbert	1883	11. 0	6 . 30		Wed 7 . 30
1790	Bromley, Kent	L.-K.	R. H. Lovell	1882	11. 0	6 . 30		Wed 7 . 15
1866	Bromley-by-Bow, Bruce-rd	L.	Supplied		11. 0	6 . 30		Th 7 . 30
1816	Brompton, Trevor Ch.	L.	J. J. Goundry	1882	11. 0	6 . 30		Wed 7 . 30
1859	,, West, Edith-grove	L.	J. Morgan	1877	11. 0	6 . 30		Wed 7 . 30
	Buckhurst-hill:—							
1866	Palmerston-road	E.	W. H. Charlesworth	1872	11. 0	6 . 30		Wed 7 . 15
1871	King's-place		W. Dorling	1871	11. 0	6 . 30		
1780	Camberwell-green	L.-S.	C. Clemance, BA, DD	1875	11. 0	6 . 30		Th 7 . 30
1853	Camberwell New-road	L.-S.	W. P. Tiddy	1854	11. 0	6 . 30		Th 7 . 0

Origin.	CHURCH.	Union with which connected.	MINISTER.	Present Pastorate commenced.	SERVICES. Sunday.		Week Day.	
1830	Camberwell, Albany-road..	L.-S.	J. Bryant French	1882	11. 0	6 . 30	Wed	7 . 45
1851	Camden Town, Bedford Ch., Charrington-st....	L.	J. L. Phillips	1883	11. 0	6 . 30	Wed	7 . 30
1843	,, Park Chapel.....	L.	J. C. Harrison ..... / F. G. Terry, Asst.....	1846 / 1879	11.0	‖6 . 30	Wed	7 . 30
1855	Canning Town, Barking-rd	E.	T. Perfect	1864	11. 0	6 . 30	Th	7 . 30
1858	Catford Bridge, Stanstead-road.....	K.	S. T. Williams	1878	11. 0	7 . 0	Wed	8 . 0
1879	Chelsea, Ashburnham	L.	W. B. Macwilliam.....	1883	11. 0	6 . 30	Wed	8 . 0
1856	,, Markham-square	L.	J. L. Forster, LLB.....	1882	11. 0	6 . 30	Wed	7 . 30
1859	,, Radnor-street (Welsh)	L.	J. Rowlands	1880	11. 0	6 . 30	Th	7 . 30
1806	Cheshunt College Chapel...	H.	H. R. Reynolds, DD.....	1860	11. 0	‖6 . 30	Fri	7 . 0
1600	,, Crossbrook-street	L.-H.	D. Davies, BA.....	1875	11. 0	6 . 30	Th	7 . 0
1784	Chigwell Row	L.-E.	J. Hadfield.....	1882	11. 0	6 . 30	Wed	7 . 30
1848	City-road	L.	George Thompson.....	1880	10. 45	6 . 30	Wed	7 . 30
	City of London:							
1700	,, Bishopsgate-st Without	L.	Andrew Mearns.....	1883	11. 0	6 . 30	Wed	8 . 0
1642	,, City Temple	L.	Joseph Parker, DD.....	1869	11. 0	7 . 0	Th	Noon
1660	,, Silver-street, Falcon-square	L.	E. Paxton Hood	1882	11. 0	6 . 30	Wed	8 . 0
1660	,, Fetter-lane	L.	Arthur Griffith, LLB, BSC	1882	11. 0	6 . 30	Wed	8 . 0
1850	,, ,, (Welsh) ...	L.	Owen Evans	1881	11. 0	6 . 30	Th	8 . 0
1826	,, Finsbury	L.	Ira Boseley.....	1883	11. 0	6 . 30	Th	7 . 0
1832	,, New Tab., Old-street...	L.	C. Fleming Williams...	1877	11. 0	6 . 30	Wed	7 . 30
1662	,, Weigh House	L.	Alex. Sandison	1880	11 0	6 . 30	Th	7 . 0
1753	,, Whitefield Tabernacle .	L.	John Morgan.....	1877	11. 0	6 . 30	Th	8 . 0
1645	Clapham, Grafton-square...	L.-S.	J. G. Rogers, BA	1865	11. 0	7 . 0	Th	7 . 0
1879	,, Lavender-hill	L.	R. Bulmer	1881	11. 0	7 . 0	Wed	7 . 30
1819	,, Park-crescent	L.-S.	T. Ray, LLD	1877	11. 0	6 . 30	Wed	7 . 30
1835	,, Road, Claylands.....	L.	John Foster	1871	11. 0	6 . 30	Th	7 . 30
1850	Clapton, Lower	L.	F. Soden.....	1856	10. 45	6 . 30	Th	7 . 30
1815	,, Upper	L.	H. J. Gamble.....	1852	10. 45	‖6 . 45	Th	7 . 30
1804	,, Park.....	L.	S. Hebditch	1872	10. 45	6 . 30	Th	7 . 30
1720	Collier's Rents, New Kent-rd	S.	J. H. Wilson, DD.....	1880	11. 0	6 . 30	Th	7 . 30
1822	Craven, Marshall-street, Foubert's-pl., Regent-st.	L.	J. Ogmore Davies.....	1882	11. 0	7 . 0	Th	7 . 30
1853	Crouch End, Park Ch.....	L.	A. Rowland, LLB, BA...	1875	11. 0	6 . 30	Wed	7 . 15
1878	Croydon, Addiscombe	S.	D. Bloomfield James...	1883	11. 0	7 . 0	Wed	7 . 30
1689	,, George-street	L.-S.	W. Park.....	1881	11. 0	6 . 30	Wed	7 . 30
1869	,, Salem, Old Town	L.-S.	G. W. Keesey	1881	11. 0	6 . 30	Wed	7 . 30
1869	,, South	S.	J. Alden Davies.....	1876	11. 0	6 . 30	Wed	7 . 30
1863	,, Thornton-heath	S.	W. J. Jupp.....	1875	11. 0	7 . 0	Wed	7 . 0
1864	,, Trinity.....	S.	H. Arnold	1883	11. 0	7 . 0	Wed	7 . 30
1865	,, West	S.	.....	.....	11. 0	7 . 0	Wed	7 . 30
1809	Dalston, Middleton-road...	L.	W. Justin Evans.....	1882	11. 0	6 . 30	Th	7 . 30
1870	,, Shrubland-road	L.	T. C. Udall.....	1878	11. 0	6 . 30	Wed	7 . 30
1864	,, Pownall-road	L.	Francis Tarras	1876	11. 0	6 . 30	Th	8 . 0
1660	Deptford, High-street	L.-K.	S. Sabine Read	1875	11. 0	6 . 30	Wed	7 . 30
1877	Dulwich, East, Barry-road	L.	T. Anthony, BA.....	1883	11. 0	6 . 30	Wed	7 . 30
1854	,, West	L.-S.	A. C. Tarbolton.....	1881	11. 0	7 . 0	Wed	7 . 30
1879	Dulwich Grove.....	L.	Supplied.....	.....	11. 0	6 . 30	Wed	8 . 0
1800	Ealing.....	L.	J. Byles	1876	11. 0	6 . 30	Wed	7 . 30
1833	Edgware.....	L.	Supplied.....	.....	11. 0	6 . 30	Wed	7 . 0

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1798	Edmonton and Tottenham.	L.	T. Bagley	1879	11. 0	6 . 30	Wed 7 . 30
1872	Edmonton, Lower	L.	G. S. Curryer	1882	11. 0	6 . 30	Th 7 . 30
1846	Eltham	L.-K.	E. J. Penford	1879	11. 0	7 . 0	Wed 7 . 30
1670	Enfield, Baker-street	L.	S. J. Smith, BA	1847	11. 0	6 . 30	Wed 7 . 0
1792	,, Christ Church, Chase-side	L.	H. Storer Toms	1865	11. 0	6 . 30	Wed 7 . 0
1826	,, Highway	L.	E. J. Hunt	1882	11 0	6 30	Wed 7 . 30
1688	Epsom	S.	W. Summers	1883	11. 0	6 . 30	Wed 7 . 30
1859	Erith, Avenue	L.-K.	C. Sales	1880	11. 0	6 . 30	Th 7 . 0
1806	Feltham	L.	C. Keen	1881	11. 0	6 . 30	Wed 7 . 0
1815	Finchley, East	L.			11. 0	6 . 30	Wed 7 . 30
1864	,, North	L.-H.	Thos. Hill	1864	11. 0	6 . 30	Wed 7 . 30
1864	Finsbury - park, Seven Sisters-road	L.	Geo. Snashall, BA	1880	11. 0	6 . 30	Wed 7 . 30
1832	Forest-gate	L.-E.	W. Skinner	1881	11. 0	6 . 30	Th 7 . 30
1864	Forest-hill, Queen's-road	L.	John Bartlett	1883	11. 0	6 . 30	Wed 7 . 30
1865	Gospel Oak	L.	H. Le Pla	1882	11. 0	7 . 0	Wed 8 . 0
1786	Greenwich, Maze-hill	L.-K.	E. H. Higgins	1878	11. 0	6 . 30	Th 7 . 30
1750	,, Road Tabernacle	K.	G. Norton	1883	11. 0	6 . 30	Wed 7 . 0
1716	Hackney, Old Gravel Pit	L.	J. De K. Williams	1874	11. 0	6 . 30	Wed 7 . 30
1861	,, Cambridge-heath	L.	W. Marshall	1863	11. 0	6 . 30	Th 7 . 30
1790	,, Road, Adelphi	L.	R. B. Lander	1883	11. 0	‖ 6 . 30	Wed 7 . 30
1871	,, South	L.			11. 0	6 . 30	Th 7 . 30
1662	Hammersmith, Broadway.	L.	R. Macbeth	1853	11. 0	6 . 30	Wed 7 . 30
1774	,, Albion, Dalling-road	L.	A. R. Shrewsbury	1881	11. 0	6 . 30	Th 7 . 30
1876	Hampstead, Willoughby-rd.	L.	R. F. Horton, MA	1880	11. 0	7 . 0	Th 7 . 45
1811	Hampton, New	L.	S. N. Waterhouse	1878	11. 0	6 . 30	Wed 7 . 30
1816	Hanwell (Union)		G. R. Lowden (Bapt.)	1866	11. 0	6 . 30	Th 7 . 0
1849	Haverstock-hill	L.	J. Nunn	1851	11. 0	7 . 0	Wed 7 . 30
1855	Hendon	L.	T. Fison, BA	1857	11. 0	6 . 30	Wed 7 . 30
1878	Highbury-quadrant	L.	Ll. D. Bevan, DD	1882	11. 0	6 . 30	Wed 7 . 30
1662	Highgate, South-grove	L.			11. 0	6 . 30	Wed 7 . 0
1802	Holloway, Camden-road		J. Mark Wilks	1862	11. 0	6 . 30	Wed 7 . 0
1866	,, Upper, Junction-road	L.	W. J. Craig	1882	11. 0	7 . 0	Th 7 . 30
1822	Horselydown, Parish-street	L - S.	Jas. S. T. W. Smith	1880	11. 0	6 . 30	Wed 7 . 30
1750	Hounslow	L.	E. Price	1874	11. 0	6 . 30	Wed 7 . 30
1873	Hyde, The, near Hendon	L.	Mr. J. M. Panment	1883	11. 0	6 . 30	Wed 7 . 30
1849	Isleworth	L.	Supplied		11. 0	6 . 30	Wed 7 . 30
1858	Islington, Arundel-square	L.	G. H. White	1881	11. 0	6 . 30	M&W7 . 30
1835	,, Barnsbury	L.	James Ellis	1877	11. 0	6 . 30	Th 7 . 30
1865	,, Britannia-row	L.	Matt. Smith	1865	11. 0	6 . 30	Th 8 . 15
	,, Caledonian-road	L.			11. 0	6 . 30	Th 7 . 30
1660	,, Hare-court, Canonbury	L.	W. M. Statham	1876	11. 0	7 . 0	Wed 7 . 30
1855	,, Offord-road	L.	Jenkin Jones	1879	11. 0	‖ 6 . 30	Th 8 . 0
1743	,, River-street	L.	James White	1878	11. 0	6 . 30	Wed 7 . 30
1804	,, Union Chapel	L.	Henry Allon, DD	1844	11. 0	‖ 6 . 30	Th 7 . 45
1815	,, Upper-street	L.	Robert Berry	1880	11. 0	6 . 30	Wed 8 . 0
1832	Kennington, Esher-street	L.-S.			11. 0	6 . 30	Th 7 . 15
1856	,, Carlisle	L.-S.	W. Telfer	1876	11. 0	6 . 30	Wed 8 . 0
1793	Kensington, Allen-street	L.	Colmer B. Symes, BA	1880	11. 0	7 . 0	Th 7 . 30
1871	,, North, Golborne-road	L.	H. R. Davis	1872	11. 0	6 . 30	Wed 7 . 0
1833	Kent-road, Old, Marlboro'.	L.	W. A. Essery W. Tubb	1861 1880	11. 0	6 . 30	Th 7 . 30

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1807	Kentish Town	L.	T. McD. Mundle	1880	11. 0	6 . 30	Wed 7 . 30
1851	„ St. Paul's, Hawley-rd	L.	Ed. White	1868	11. 0	7 . 0	Thur 7 . 30
1864	Kilburn	L.	Mr. J. H. Clews	1878	11. 0	6 . 30	Wed 7 . 30
1858	Kilburn, Greville-place	L.			11. 0	7 . 0	Wed 7 . 30
1790	Kingsland	L.	T. W. B. Aveling, DD.	1838	10. 45	6 . 30	Th 7 . 0
1825	„ Maberly	L.	W. Leask, DD.	1865	11. 0	6 . 30	Th 7 . 30
1846	„ Road, Ware-street (W.)					‖6 . 30	Wed 8 . 0
1662	Kingston	L.-S.	John Onley	1881	11. 0	6 . 30	Wed 7 . 0
1839	Lambeth, York-road	L.	T. Davies, PHD	1875	11. 0	6 . 30	Th 7 . 30
1874	Lee, Burnt Ash	L.-K.	G. Critchley, BA.	1875	11. 0	6 . 30	Wed 7 . 30
1797	Lewisham	L.-K.	J. Morlais Jones	1868	11. 0	6 . 30	Wed 7 . 30
1881	„ Algernon-road	L.-K.	Joseph Woodhouse	1882	11. 0	6 . 30	Th 7 . 30
1854	„ High-road	L.-K.	J. Morley Wright	1882	11. 0	6 . 30	Wed 7 . 30
1874	Leyton, Grange-park	L.-E.	A. J. Bedells	1883	11. 0	6 . 30	Th 8 . 0
1825	Leytonstone	L.-E.	William Pierce	1882	11. 0	6 . 30	Th 7 . 30
1838	Limehouse, Coverdale	L.	J. Lucas	1875	11. 0	6 . 30	Wed 7 . 30
1881	Malden, New	L.	C. F. W. Wood, MA.	1881	11. 0	6 . 30	Wed 7 . 30
1798	Merton, Morden-road	L.-S.	B. Crowther	1879	11. 0	6 . 30	Th 7 . 30
1780	Mile End New Town, Trinity	L.	W. Tyler / R. T. Thomas	1844 / 1880	11.0	6 . 30	Th 7 . 0
1640	Mile End-road	L.	G. Seymour		11. 0	6 . 30	Mon 7 . 30
1728	Mill Hill, Hendon	L.	J. Radford Thomson, MA	1883	11. 0	6 . 30	
1817	Millwall, West Ferry-road		Supplied		11. 0	6 . 30	Th 8 . 0
1818	Mitcham, Upper, Zion	L.-S.	R. Richman	1880	11. 0	6 . 30	Wed 7 . 30
1854	New North-road, Barbican	L.	J. Boyle	1862	11. 0	6 . 30	Wed 7 . 0
1820	Norwood, Lower	L.-S.	J. McCann, DD	1879	11. 0	6 . 30	Wed 7 . 30
1870	„ Newtown (Union)	S.	Geo. Bailey	1881	11. 0	6 . 30	Th 7 . 30
1870	„ South	L.-S.	March Timson	1882	11. 0	6 . 30	Wed 7 . 30
1862	„ „ Selhurst-road	S.	G. A. Brock, BA.	1878	11. 0	7 . 0	Wed 7 . 30
1864	„ Upper	L.-S.	George Martin	1881	11. 0	6 . 30	Wed 7 . 30
1849	Notting Hill, Horbury	L.	W. Roberts, BA.	1850	11. 0	7 . 0	Th 7 . 0
1876	„ Dale, Horbury Mission	L.	Herbert Dewey	1876	11. 30	6 . 30	Tues 7 . 30
1866	„ Lancaster-road	L.	J. S. Russell, MA.	1866	11. 0	7 . 0	Wed 8 . 0
1872	„ Norland-road (Union)	L.	Supplied		11. 0	6 . 30	Wed 7 . 30
1686	Orange-street	L.	A. R. Gregory	1879	11. 0	7 . 0	Th 8 . 0
1813	Paddington, Marylebone-rd	L.	G. D. Macgregor	1865	11. 0	7 . 0	Wed 7 . 30
1657	Peckham, Hanover, High-st	L.-S.	G. B. Ryley	1870	11. 0	6 . 30	Wed 7 . 0
1852	„ Asylum-road	L.-S.	H. J. Perkins	1877	11. 0	6 . 30	Wed 7 . 30
1858	„ Rye, Linden-grove	L.	J. C. Postans	1872	11. 0	6 . 30	Th 7 . 0
1819	Pentonville, Claremont	L.			11. 0	6 . 30	Wed 7 . 30
1857	„ Road, King's Cross	L.	W. Le Pla	1882	11. 0	6 . 30	Wed 8 . 0
1801	Pimlico, Buckingham	L.			11. 0	6 . 30	Th 7 . 0
1848	„ Eccleston-square	L.	J. H. Hitchens, DD	1871	11. 0	6 . 30	Wed 7 . 30
1856	„ St. Leonard-street	L.	Supplied		11. 0	6 . 30	Th 8 . 0
1807	Plaistow (Union)	L.-E.	R. Partner	1880	11. 0	6 . 30	Wed 7 . 30
1745	Ponder's End	L.	R. J. Sargent	1873	11. 0	6 . 30	Th 7 . 30
1842	Poplar, Trinity	L.	J. Chadburn	1872	11. 0	6 . 30	M.&Th7. 0
1799	Putney, Oxford-road	L.-S.	Stephen Todd	1880	11. 0	6 . 30	Wed 7 . 30
1860	„ Ravenna-road (Union)	S.	R. A. Redford, MA, LLB	1876	11. 0	6 . 30	Wed 7 . 30
1830	Richmond, Vineyard Ch.	S.	G. S. Ingram	1864	11. 0	6 . 30	Th 7 . 30
1814	Robert-street, Grosvenor-sq	L.	George Brooks	1880	11. 0	6 . 30	Wed 7 . 0
1662	Romford	L.-E	F. Sweet	1864	11. 0	6 . 30	Th 7 . 30
1863	Rotherhithe, Maynard-road	L.-S.	J. Holway, MA	1883	11. 0	6 . 30	Th 8 . 0

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1785	St. George's-in-the-East, Ebenezer	L.	B. Sackett	1880	11. 0	6.30	Wed 7 . 30
1680	„ „ Cong. Hall, Old Gravel-lane	L.	G. S. Reaney	1883	11. 0	6.30	Th 8 . 0
1841	St. John's Wood-terrace	L.	R. Mitchell	1882	11. 0	6.30	Th 7 . 30
1853	„ „ New Col.	.....	J. Barker, BA, LLB.	1868	11. 0	7. 0	Wed 7 . 30
1851	St. Mary Cray	L.-K.	J. Jones	1872	11. 0	6. 0	Th 7 . 0
1662	Sheen Vale, Mortlake	L.-S.	F. Brown	1865	11. 0	6.30	Wed 7 . 30
1858	Shepherd's Bush, Oaklands	L.	W. Sanders	1875	11. 0	6.30	Wed 8 . 0
1878	Sidcup	L.-K.	W. Edmondson	1883	11. 0	7. 0	Wed 7 30
1662	Southgate-road	L.	R. H. Noble	1876	11. 0	6.30	Th 7 . 30
1812	Southgate	L.	.....	.....	11. 0	6.30	
1883	Southgate, New, Holly-pk.	L.	B. Waugh	1883	11. 0	‖6.30	
1592	Southwark, Pilgrim Church New Kent-road	L.-S.	.....	.....	11. 0	6.30	Mon 8 . 0
1806	„ Bridge-road (Welsh)	L.-S.	R. L. Thomas	1875	11. 0	6.30	Wed 7 . 30
1881	„ Earl-st., London road	.....	S. Barnes	1881	11. 0	6.30	Wed 7 . 30
1863	„ Park	L.-S.	F. A. Billing, LLD.	1872	11. 0	6.30	Th 7 . 30
1789	Staines	L.	H. De Vere Gookey	1878	11. 0	6.30	Th 7 . 0
1871	Stamford-hill	L.	R. V. Pryce, MA, LLB.	1877	11. 0	6.30	Wed 7 . 45
1644	Stepney Meeting-house	L.	G. Sale Reaney	1882	11. 0	‖6.30	Wed 8 . 0
1866	„ Burdett-road	L.	J. Rolfe Fisher	1881	11. 0	6.30	Wed 7 . 30
1750	„ Latimer	L.	J. W. Atkinson	1869	11. 0	6.30	Th 7 . 30
1642	„ Wycliffe, Philpot-st.	L.	J. Saunders, BA	1875	11. 0	6.30	Wed 7 . 30
1796	Stockwell-road	S.	C. Chambers	1878	11. 0	6.30	Wed 7 . 30
1662	Stoke Newington, Abney	L.	W. Spensley	1866	11 0	6.30	Wed 7 . 30
1865	„ Raleigh Memorial	L.	J. Johnston	1870	11. 0	6.30	Th 8 . 0
1865	„ Rectory-road	L.	D. G. Watt, MA.	1879	11. 0	6.30	Wed 7 . 30
1866	Stratford	L.-E.	J. Knaggs	1868	11. 0	6.30	Th 7 . 30
1680	„ Brickfields	L.-E.	Supplied	.....	11. 0	6.30	Th 7 . 30
1832	Streatham-hill	L.-S.	J. P. Gledstone	1877	11. 0	7. 0	Wed 8 . 0
1817	Sunbury	L.	C. Keen	1881	11. 0	6.30	Th 7 . 0
1853	Surbiton, Park Church	S.	W. Jones	1871	11. 0	6.30	Th 7 . 30
1799	Sutton	S.	J. Barnes	1878	11. 0	7. 0	Wed 7 . 0
1850	Sydenham, Ch.-in-Grove	L.-K.	.....	.....	11. 0	6.30	Wed 7 . 30
1662	Tollington-park (N. Court)	L.	J. Ossian Davies	1883	11. 0	6.30	Wed 7 . 30
1839	Tolmers-sq., Hampstead-rd.	L.	F. Hastings	1883	11. 0	*6.30	Wed 8 . 0
1810	Tonbridge Ch., Euston-road	L.	Bevill Allen	1883	11. 0	6.30	Wed 8 . 0
1688	Tooting	S.	.....	.....	11. 0	6.30	Wed 7 . 0
1756	Tottenham-Court-road, Whitefield's Tabernacle.	L.	J. Jackson Wray	1880	11. 0	7. 0	Wed 7 . 30
1867	Tottenham, High-cross	L.	Joseph Steer	1877	11. 0	6.30	Wed 7 . 30
1811	Totteridge	H.	J. Milnes, MA.	1879	11. 0	6.30	Wed 7 . 15
1875	Tufnell-park	.....	.....	.....	11. 0	6.30	Wed 7 . 30
1873	Turnham Green	L.	.....	.....	11. 0	6.30	Wed 7 . 30
1838	Twickenham	L.	A. J. L. Gliddon	1881	11. 0	7. 0	Wed 7 . 30
1880	Upton, Romford-road	L.-E.	Robert Nobbs	1881	11. 0	6.30	Wed 7 . 30
1662	Uxbridge, Old Meeting	L.	R. Sewell	1882	11. 0	6.30	Th 8 . 0
1777	Uxbridge, Providence Ch.	L.	Joseph Adams	1883	11. 0	6.30	Wed 7 . 0
1862	Victoria-park, Approach-rd.	L.	A. McAuslane, DD.	1880	11. 0	6.30	Th 8 . 0
1871	Victoria Docks (Un.)	L.-E.	Josiah Foster (Bapt.)	1871	11. 0	6.30	Wed 7 . 45
1672	Walthamstow, Marsh-street	L.-E.	S. Conway, BA	1871	11. 0	6.30	Wed 7 . 30
1862	„ Trinity, Orford-road	L.-E.	J. W. Ellis	1878	11. 0	6.30	Wed 7 . 30
1852	„ Wood-street (Un.)	E.	H. Varley, BA (Bap.)	1881	11. 0	6.30	Wed 7 . 30

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1818	Walworth, Sutherland	L.-S.	C. Chandler	1882	11. 0	6 . 30	Th 7 . 30
1793	,, York-street	L.-S.	P. J. Turquand	1853	11. 0	6 . 30	Th 7 . 30
1573	Wandsworth, East-hill	L.-S.	John Park	1880	11. 0	6 . 30	Wed 7 . 30
1865	,, Road, Priory	L.-S.	Mr. John Frost	1879	11. 0	6 . 30	Wed 7 . 45
1865	Wanstead	L.-E.	G. F. Cullen	1882	11. 0	6 . 30	Th 7 . 30
1665	Wardour-street, Soho	L.	...	.....	11. 0	6 . 30	Th 8 . 15
1825	Welling, Kent	K.	Supplied	.....	11. 0	6 . 30	Wed 7 . 0
1783	Westminster Bridge-road, Christ Ch. late Surrey Ch.	...	Newman Hall, LLB H. Grainger, Assist.	1854 1869	11. 0	‖6 . 30	Wed 7 . 30
1841	Westminster, James-street	.....	H. Simon	1876	11. 0	6 . 30	Wed 7 . 30
1790	Whitechapel-road, Sion	L.	J. Thomas, BA	1856	11. 0	6 . 45	Wed 8 . 0
1815	Willesden	L.	Mr. Jonadab Finch	1877	11. 0	6 . 30	Wed 7 . 30
1872	Wimbledon	L.-S.	W. C. Talbot	1880	11. 0	7 . 0	Wed 7 . 30
1810	Winchmore-hill	L.	J. Rudduck	1877	11. 0	6 . 30	Th 7 . 0
1815	Woodford	E.	.....	.....	11. 0	6 . 30	Wed 7 . 15
	Woodford (Un.)	E.	E. Atchinson (Meth.)	.....	11. 0	6 . 30	
1875	,, George-lane	L.-E.	.....	.....	11. 0	6 . 30	Wed 7 . 30
1862	Wood Green, Lordship-lane	L.	W. G. Horder	1873	11. 0	6 . 30	Th 7 . 30
1852	Woolwich, Rectory-place	L.-K.	T. Sissons	1871	11. 0	6 . 30	Th 7 . 30
1799	,, (Welsh)	K.	Evan Evans	1833	.....	6 . 0	

‖ Service on Sunday afternoons, at 3 o'clock.

MISSION ROOMS AND PREACHING STATIONS IN CONNECTION WITH THE CONGREGATIONAL CHURCHES AND COLLEGES OF LONDON.

CHURCH OR COLLEGE with which connected.	PLACE.	Accommodation.	SERVICES.
ACTON	Acton Green	30	Wednesday evening, 7.30.
ANERLEY, PENGE	Beckenham-road	400	Sunday, 11.0 and 6.30; Thursday, 7.0.
	Lecture Hall, Jasmine-gr.	600	Sunday evening, 8.15.
	Elmers End	150	Sunday, 11.0 and 6.30.
	Mission Hall, Alexandra District, Penge	400	Sunday-school; Sunday evening service; Band of Hope.
BALHAM	Zennor-road	120	Sunday evenings, and various week meetings.
BATTERSEA	Bridge-road Lecture Hall	300	Sunday evening, 8.0.
BEDFORD CHAPEL, CHARRINGTON-STREET	School-room	150	Thursday evening, 7.30.
BERMONDSEY, JAMAICA-ROW	Salisbury-street	400	Sunday evening, 7.0.
BLACKHEATH	Boone-street, Lee	200	Sunday evening, 7.0.
BOROUGH-ROAD	Lambeth Baths	2000	During the winter every evening at 8.30.
BOW, HARLEY-STREET	Bow & Bromley Institute	1200	Sunday evening at 8.15
	Lecture Hall, Harley-street	300	Sunday morn. at 11, for children.
	Shafte[illegible] Hall, Arnold-road	150	Sunday, aft. and even.; Mon., Tues., Thurs., and Fri.

CHURCH OR COLLEGE with which connected.	PLACE.	Accommodation.	SERVICES.
Bow, North	New Congregational Hall	600	Sunday, Wednesday, Sat., 8.0.
Brixton, Loughboro'-park	Wyndham-rd., Camberwell	100	Sunday even.; Wednesday even.
Bromley, Kent	The Drill Hall	700	Sunday evening, 8.15.
Brompton, West Edith Grove	Gunter Hall, Gunter-grove, S.W.	350	Sunday evening, 8.0.
Buckhurst Hill	School-room	300	Occasionally.
Camberwell	Waterloo-street	250	Sunday evening, 8.0; Monday evening, 8.0.
Canning Town	North Woolwich	100	Sunday—morning, 11.0; evening, 6.30.
Cheshunt College	Cheshunt-street Chapel	350	Sunday morning and evening, and Thursday.
Stations	Nazing, Essex	200	Sunday morning, afternoon, and evening, and Friday.
	Wormley	100	Sunday, morning and evening and Thursday.
	Whitewebbs	110	Sunday, morning and evening, and Friday.
	Stanstead	180	Sunday, morning and evening, and Thursday.
	Botany Bay	80	Sunday, morning and evening.
	Hertford Heath	60	Sunday, afternoon and evening.
	Ponders End	80	Sunday evening.
City, Bishopsgate-st.	Duke-street	90	Sunday, at 5.30 p.m. and 9p.m.; Tuesday, 7 p.m.
,, King's Weigh House	Derby-street, Royal Mint-street	150	Sunday and week evenings.
,, Whitefield Tabernacle	Schoolroom	250	Wednesday, 8.0.
Clapton, Lower	Morning Lane	150	Sunday evening; Addresses and Meetings during the week.
Clapton Park	The Grove, Homerton	270	Sunday, 6.30 p.m., and week days.
	Chapman's-rd., Hackney Wick	150	
	Pratt's-road, Clapton-pk.	400	Sunday and Wednesday.
Craven	Broad-st., Golden-sq., W.	120	Sunday afternoon and evening; Thursday evening.
Crouch End, Park Ch.	Blenheim-road	450	Sunday, morning and evening, and week evenings.
Croydon, Trinity	Leslie-grove Lecture Room, Addiscombe, Croydon	200	Wednesday, 7.30, Miss. Service.
Croydon, West	Thornton Heath Mission Hall	100	Sunday even., 7.0; Monday, 3.0.
Dalston, Middleton-road	Canal-road	100	Sunday and week evenings.
Deptford	New-street	300	
	Queen-street	120	Sunday evening; Addresses and Meetings during the week.
Edmonton	Claremont-street	50	Sunday, 6.30.
	Tanner's End	100	Sunday, 6.30.
	Angel-road	150	Sunday, 6.30 p.m.
Edmonton, Lower	New Hall, New-road	200	Sunday aft., 2.45; even., 6.30.
Eltham	Pope-street	150	Sunday, morning and evening; Monday evening.

CHURCH OR COLLEGE with which connected.	PLACE.	Accommodation.	SERVICES.
ELTHAM	Old Chapel, High-street...	150	Sunday evening, 7.30.
ENFIELD, CHRIST CHURCH	Ridgeway-road, Enfield...	25	Sunday afternoon, 3.0
	New Lane	180	Sunday, morning and evening; and week evenings.
EPSOM	Sunday-school and Lecture Hall, Station-rd.	600	Various.
FINCHLEY, EAST	Lecture Hall, High-rd., East Finchley	350	Sunday, 2.45 and 6.0.
	Manor Cottages, East Finchley	50	Sunday, 2.45.
FINCHLEY, NORTH	Woodside	70	Sunday even., 7.0; Tuesday, 7.30.
FOREST HILL	Ewart-road	200	Sundays, &c.
HACKNEY, CAMBRIDGE HEATH	Well-street Board School	250	Sunday and Wednesday.
	Dove-row, Haggerstone...	250	Sunday and week evening.
	Morley Hall and Room ...	1500	Sunday and week evening.
HANWELL (UN.) MISSION	Coffee Tavern, Boston-road	100	Various.
HAVERSTOCK HILL	Queen's-cres., Malden-rd..	90	Sunday and week evening.
HIGHGATE	Southwood-lane	80	Various.
	North Hill	120	Sunday and week evenings, Lectures, &c.
HOXTON ACADEMY	Basing-place	200	Sunday evening.
	Hoxton-street	200	Sunday.
ISLINGTON, ARUNDEL-SQUARE	Great Northern Railway Station		Sunday.
ISLINGTON, CANONBURY, HARE-COURT	Hammond-square, Hoxton	150	Sunday evening, 6.30.
	Macclesfield-st., City-road	100	Sunday, 6.30; Thursday, 8.0.
ISLINGTON, UNION	Nichol-street, Bethnal Green	2000	Sunday, morn. and even., and Monday and Thursday even.
	"Union Hall," Station-road	250	Sunday morning, afternoon, and evening, and week evenings.
	Morton-road, Essex-road.	800	Sunday morning, afternoon, and evening, and one week day.
KENT-ROAD, OLD	Goldie-street, Coburg-road	150	Sunday Preaching, &c.
	Ledbury-street	80	Children's Services, &c.
KINGSLAND	Castle-lane, Kingsland	150	Wednesday and Sunday even.
	John-street, Shacklewell...	300	Wednesday and Sunday even.
	Almshouses, Ball's Pond-road	100	Wednesdays and Sunday afternoon.
KINGSTON	Thames Ditton	150	Sun., 11 and 6.30; Thurs., 7.0.
LANCASTER-ROAD	Board School, Portobello-road	250	Infant Sunday-school.
LAVENDER HILL	Shaftesbury Estate	50	Sunday evening.
LEE, BURNT ASH	Board School, Bromley-rd.	150	Sunday morning, 11.0.
LEWISHAM	Hither Green Mission Hall	150	Sunday evening.
	Ladywell	80	Sunday evening.
LEWISHAM HIGH-ROAD	Amersham-grove Miss., Napier-street	300	Sunday, 11.0 and 6.30, and week evenings.
	Rushey Green	150	Sunday evening.
	Waterloo-place, Brockley		
LEYTONSTONE	Lecture Hall, Harrow Grn.	300	Sunday even.; Wednesday, 7.30.
	Lecture Hall, High-rd., Leytonstone	300	Sunday evening, 7 0.
LONDON CONGL. UNION	Collier's Rents	450	Various, every day.
MILL HILL	The Iron Hall	250	Occasional.
NEW COLLEGE	Aveley, Essex.		
	Barnes Green, Sussex.		
	Edgware, Middlesex.		

CHURCH OR COLLEGE with which connected.	PLACE.	Accommodation.	SERVICES.
New College	Elstree, Herts. Litlington, Cambs. Littlewick, Berks. Orsett, Essex. Pope Street, Kent. Pulborough, Sussex. Redbourne, Herts. Twyford, Berks. Welling, Kent. Woodford Bridge & Chigwell, Essex.		
Notting Dale Mission	Latymer-road	250	Sunday, morning and evening.
Paddington Chapel	Mission Hall, Earl-street, Lisson-grove	250	Sunday and every evening during the week.
	Nightingale-street	200	Sunday afternoon and evening.
Peckham, Hanover	Besson-street, Hatcham	200	Sunday evening.
	High-street, Peckham	100	Sunday evening.
	" " (Large Room)	400	Children's Service.
Pentonville-road	Lecture Hall	400	Sunday and week evenings.
Poplar, Trinity	Trinity Hall, Augusta-st.	150	Sunday, 3.0 and 7.0; Fri., 7.0.
Putney, Union	Union Church Mission Room	120	Sunday, 8.0
	Coopers' Arms-lane	100	Sunday at 10 a.m and 8 p.m.
Romford	Mark's Gate	120	Sunday, 11.30 and 3.0.
St. George's-in-the-East, Ebenezer	Ebenezer Hall, Watney-passage	350	Every evening.
St. John's Wood-ter.	School-room	300	Sunday evening, 6.30.
St. John's Wood, College Chapel	Winchester-road	60	Sunday and Monday afternoons.
St. Mary Cray	Orpington, Schoolroom	150	Alternate Wednesdays.
Sheen Vale, Mortlake	British Schoolroom	200	Occasional.
Southwark	Pilgrim Hall	900	Sunday, morning and evening, for the Young.
Staines	Egham Causeway		Sunday evening, 6.30.
Stamford Hill	St. Anne's-road	250	Sunday evening, 7.0; Tuesday evening, 8.0.
Stepney, Latimer	Ernest-street	20	Sunday, aft. and even., and three times during week
Stepney Meeting	Cong. Hall, Medland-st., Ratcliff	400	Sun., 11.0 and 6.30; Thurs., 8.0.
Stockwell-road	Tower Mission Hall, Stockwell-road	150	Sundays, 3.15 and 8.0.; Monday, Tuesday, Thursday, and Saturday, 8.0.
	Educational Institute, Landor-road	250	Sunday, 11.0.
Stoke Newington	Sanford-lane	150	Sunday and Monday evenings.
Stoke Newington, Rectory-road	Walford-road	200	Sunday-school.
Stratford	Lecture Hall, The Grove, Stratford	500	Sunday, 11.0, 3.0, and 6.30; Thurs., 7.30.
Stratford, Brickfields	Brickfields	300	Monday evening.
Tollington-park	88 and 89, Campbell-rd., Tollington-park	300	Sunday and Wednesday evenings
Tolmers-square	The Institute, Drummond-street, Hampstead-road	700	Sunday, 7.0.

CHURCH OR COLLEGE with which connected.	PLACE.	Accommodation.	SERVICES.
TOLMERS-SQUARE.....	Lecture Hall.....	650	Sunday, morning and evening.
	Assembly Room	200	
	Class Rooms	360	
TOTTENHAM COURT-RD.	Whitefield-street	250	Sunday, 8.0.
TOTTENHAM HIGH CROSS	Page Green	25	Sunday and Thursday evenings.
TURNHAM GREEN.....	Iron Church.....	300	Sunday, 9.30 & 2.30; Monday, 2.0.
UXBRIDGE	Ickenham	200	Sunday, 6.30; Wednesday, 7.0.
VICTORIA DOCKS	West Silvertown Mission Room.....	80	Sunday and Tuesday evenings.
VICTORIA PARK	Victoria Hall	1000	Sunday evenings, 7.0.
WALWORTH	York-street, Clayton Mission Hall, Albert-place	130	Sunday evening, 7.0; Tuesday evening, 8.0.
WALTHAMSTOW, TRINITY	South-grove, St. James' street	100	Sunday and Thursday evenings.
WANDSWORTH	High-street	500	Sunday evening.
	Dunt's Hill	200	
WANDSWORTH-ROAD, PRIORY	Bonnington-sq., Vauxhall	40	Thursday, 8.0.
WESTMINSTER BRIDGE-RD., CHRIST CHURCH	Lower Hall, adjoining Church	200	Sunday evening, 7.0.
	Hawkstone Hall	800	Sunday evening, 6·30.
WESTMINSTER, JAMES-ST.	Horseferry-road	550	Various.
	Bessboro' Mission Hall ...	350	
WILLESDEN	Cottage Services.		
WIMBLEDON	Merton Rush	60	Sunday, afternoon and evening.
WINCHMORE HILL	Bury-street	140	Sunday, 6.30; Wednesdays, 7.0.
WOODFORD	Ray Lodge	200	Sunday evening, and occasionally week evenings.
	Woodford Bridge.....	120	Sunday afternoon.
	Chigwell-road	100	Sunday evening, and occasionally week nights.
WOOD GREEN	Temperance Hall.....	...	Occasional service.
WOOLWICH	Pellipar-road, Woolwich	150	Sunday, 6.30; Monday, 7.0.

THE LONDON CONGREGATIONAL UNION.

Chairman, 1884, W. Holborn, Esq.; Treasurer, Albert Spicer, Esq.; Secretary, Rev. Andrew Mearns. Office, Memorial Hall, Farringdon-street, E.C.

District Secretaries.—Central (City of London), Rev. John Morgan; East, Rev. J. Rolfe Fisher; North-East, Rev. F. Soden and Rev. T. C. Udall; North, Rev. W. Spensley and Rev. H. Storer Toms; North-West, Rev. T. McDougall Mundle, and J. Dolleymore, Esq., B.Sc.; West, Rev. R. Macbeth; South-West (Metropolitan Surrey), Rev. John Foster; South-East (Metropolitan Kent), Rev. S. Sabine Read.

Name.	Church.	Address.
Adams, Joseph	Providence Ch.	Uxbridge
Adeney, W. F., MA	Acton	SilverHow, Goldsmith gdns., Acton, W
Allen, Bevill	Tonbridge, Euston-road	83, Iverson-road, Kilburn, N.W.
Allen, John	.....	Balclutha Lodge, Southgate, N.
Allon, Henry, DD ...	Islington Union ...	10, St. Mary's-rd., Canonbury, N.

Name.	Church.	Address.
Arnold, Herbert.....	Croydon, Trinity ...	5, Friends-road, East Croydon
Ashton, R. S., BA ...	.....	Lulworth, Lordship-road, Stoke Newington, N.
Atkinson, J.	.....	Claremont House, Cawley-rd., South Hackney, E.
Atkinson, J. W.....	Stepney, Latimer ...	Bedford Villa, Victoria-park-gates, Old Ford-road, E.
Aveling, T. W. B., DD	Kingsland	208, Amhurst-rd., Hackney, E.
Bagley, T.	Edmonton	8, Stanley-villas, Tottenham
Barnes, J.	Sutton.....	4, Worcester-gardens, Sutton, Surrey
Bartlett, G. D., MA..	.....	South-grove, Highgate, N.
Bartlett, John.....	Forest-hl., Queen's-road	Dan-y-graig, Forest-hill, S.E.
Beazley, Joseph ...	.....	13, Paragon, Blackheath, S.E.
Bedells, A. J.....	Leyton	Brincliffe, Manor-road, Leyton
Bedolfe, J. C.	.....	107, Gloucester-rd, Regent's-pk, N.W.
Bell, Alexander	.....	19, Brunswick-sq., Camberwell, S.E.
Bennett, J. T.....	Mansford-street ...	56, Southborough-rd, S. Hackney, E.
Berry, Robert	Islington Chapel ...	140, Southgate-road, N.
Bevan, Ll. D., DD...	Highbury-quadrant.	171, Highbury New-park, N.
Billing, F. A., LLD	Southwark-park ...	7, St. Donatt's-rd., New Cross, S.E.
Binder, J. S.	.....	4, Marion-vill, Maple-rd, Penge, S.E.
Blomfield, J. B.....	.....	Clifton House, George-lane, Lewisham, S.E.
Boseley, Ira	Finsbury.....	68, Hamilton-rd., Highbury-pk., N.
Bourne, Alfred, BA	.....	26, Stockwell Park-road, S.W.
Boyle, J.....	New North-road ...	112, Canonbury-road, N.
Brierley, J., BA	Balham	Fairholm. The Lawns, Balham, S.W.
Brooks, George	Robert-street	Benha Lodge, Park-road, West Dulwich, S.E.
Brown, F.	Sheen Vale, Mortlake	77, Hackney-rd., E.
Bulmer, R.....	Lavender-hill.....	Eskdale, Nightingale-lane, S.W.
Byles, John	Ealing	The Manse, Ealing, W.
Cave, Alfred, BA ...	.....	Hackney College, Well-street, E.
Chadburn, J.	Poplar, Trinity	Trinity Parsonage, East India-rd., E.
Chamberlain, J. A...	.....	1, Brightwell-terrace, Mallinson-rd., Wandsworth Common, S.W.
Chancellor, H. J. ...	.....	Westwood Park Ho., Forest Hill, S.E.
Chandler, C.	Walworth, Sutherland	269, Camberwell New-road, S.E.
Cheshire, F. R.	.....	Avenue House, Acton, W.
Christie, G. A., MA...	.....	16, Denning-road, Hampstead, N.W.
Clark, C.	.....	9, Rupert-road, Bedford-park, Turnham Green
Clemance, C., BA, DD	Camberwell Green ..	Brunel-house, Denmark-hill, S.E.
Coller, W. E.....	.....	Dovecote-park-school, Wood-green, N
Conway, S., BA	Walthamstow	March-street, Walthamstow
Corbin, John	....	Haringey-park, Hornsey, N.
Craig, W. J.	Junction-road	3, Pemberton-gardens, Upper Holloway, N.
Critchley, G., BA ...	Lee, Burnt Ash.....	Falcon Villa, Handen-rd., Lee, S.E.
Crowther, B.	Merton	Fairlawn, Merton, Surrey
Cullen, G. F.....	Wanstead	Penlu, Hermon-hill, Wanstead
Curryer, G. S.	Lower Edmonton ...	Lower Edmonton
Davids, T. W.	.....	4, St. George's-sq., Upton, E.
Davies, D., BA	Crossbrook-street ...	Cheshunt, Herts

Name.	Church.	Address.
Davies, J.		6, South Hill Park-gardens, Hampstead, N.W.
Davies, J. Ogmore	Craven	5, Regent's-park-villas, Gloucester-gate, N.W.
Davies, J. Ossian	Tollington-park	111, Upper Tollington-park, N.
Davies, Thomas		St. Ronan's, Anerley, S.E.
Davis, Henry R.	North Kensington	St. Jude's Villa, Lancefield-street, Kilburn-park, W.
Davis, J.	Barking-broadway	
Davison, W. Hope		42, Gibson-square, Islington, N.
Dawson, Robert, BA.		36, Linden-gardens, Bayswater, W.
Dewey, H.	Notting Dale	4, Frithville-gardens, Shepherd's Bush, W.
Dixon, Geo.		23, Clarence-villas, Kew-gardens, W.
Drummond, G.		4, Beaumont-road, Hornsey-rise, N.
Dyall, Samuel		12, Tadema-road, King's-road, Chelsea, S.W.
Edmondson, W.	Sidcup	Sidcup, Kent.
Edden, J. H.		16, Somerford-grove, Stoke Newington, N
Edwards, W.	Brentford	3, Bonchurch-villas, Windmill-road, Brentford
Edwards, W. Spencer		The Limes, Stock Orchard-villas, Holloway, N.
Ellis, J.	Barnsbury	158, Southgate-rd., Islington, N.
Ellis, J. W.	Walthamstow, Trinity	Myrtle Villa, Church Hill-road, Walthamstow
Erlebach, R. P.		Tangley-park, Hampton
Essery, W. A.	Marlborough	59, Fenwick-rd., Peckham-rye, S.E.
Evans, Owen	Fetter-lane (W)	25, Canonbury-villas, Islington, N.
Evans, E. J., BA		6, Comberton-rd., Upper Clapton, E.
Evans, W. Justin	Dalston, Middleton-road	164, Richmond-road, Dalston, E.
Farrer, W., LLB.		Oakleigh, Arkwright-road, N.W.
Fielden, W. S. H.		Forest Dene, The Drive, Walthamstow
Fisher, John		32, Wood-lane, Shepherd's Bush, W.
Fisher, J. Rolfe	Burdett-road	11, Cottage-grove, Mile End-road, E.
Fisher, S.		The Laurels, 65, Moray-road, Tollington-park
Fison, T., BA.	Hendon	Hendon, Middlesex, N.W.
Forsaith, R. E.		2, St. Agnes-ter., Victoria-pk.-rd, E.
Forster, J. L., LLB.	Chelsea, Markham-square	12, Carlyle-square, Chelsea, S.W.
Foster, John	Clapham-road, Claylands	2, Lansdowne-rd., Clapham-rd., S.W.
Foster, Josiah	Victoria Docks (Un.)	Hazel House, Plaistow, E.
French, J. Bryant	Camberwell, Albany	68, Grosvenor-park, S.E.
Gallaway, J. C., MA		Memorial Hall, Farringdon-st., E.C.
Gamble, H. J.	Clapton, Upper	The Manse, Evering-rd., U. Clapton, E.
Gates, W. J.		7, Westbourne-terrace, Lower Addiscombe, Croydon
Geddes, J.	Bexley Heath	Bexley Heath, S.E.
Gledstone, J. P.	Streatham Hill	63, Upper Tulse Hill, S.W.
Gliddon, A. J. L.	Twickenham	2, Carnarvon-villas, Strawberry Hill-road, Twickenham
Godwin, J. H.		1, Belsize-terrace, Hampstead, N.W.

Name.	Church.	Address.
Gookey, H. De Vere	Staines	The Manse, Gresham-road, Staines
Gordon, David		Northwold, Stoke Newington Common, N.
Goundry, J. J.	Brompton, Trevor...	65, Finborough-road, South Kensington, S.W.
Greatley, J. M.		17, Tyndale-pl., Upper-st, Islington, N.
Gregory, A. R.	Orange-street	39, Solon-road, Brixton, S.W.
Griffith, A., LLB, BSC	Fetter-lane	47, Kent House-road, Sydenham, S.E.
Griffith, W.		80, Wellesley-road, Croydon
Gunn, H. Mayo		14, Eaton-rise, Ealing, W.
Hadfield, J.	Chigwell Row	The Manse, Chigwell Row, Essex
Hall, J. Sidney		24, St. John's-park, Blackheath
Hallowes, B. T., BA		32, Tavistock-square, W.C.
Halsey, J.	Anerley	Woodlands, Thicket-rd., Anerley, S.E.
Hannay, Alex., DD		Memorial Hall, Farringdon-st., E.C.
Harrison, J. C.	Camden Town, Park Chapel	66, Regent's Park-road, N.W.
Hartland, Edwin J.		Memorial Hall, Farringdon-st., E.C.
Hastings, F.	Tolmers-square	7, Euston-square, N.W.
Hebditch, Samuel	Clapton-park	Lopen Ho., 43, Downs-rd., Clapton, E.
Herbert, W.	Brixton, Trinity	29, Josephine-avenue, Brixton, S.W.
Hercus, Hugh		203, Burrage-road, Plumstead, S.E.
Herschell, D. A.	Loughboro'-park	4, Overton-road, Brixton, S.W.
Herschell, L.		13, Bassett-rd., Ladbroke-gr.-rd., W.
Higgins, E. H.	Greenwich, Maze-hill	5, Melita-villas, Victoria-road, Charlton, S.E.
Hill, B. G.		Pembroke-road, Walthamstow
Hill, Edward		3, Gloucester-ter., West Green-road, Tottenham
Hill, Thos.	North Finchley	Parsonage, North Finchley, N.
Hitchens, J. H., DD	Eccleston-square	90, Gloucester-st., Belgravia, S.W.
Holmes, H. F.		5, St. Mary's-road, Harlesdon, N.W.
Hood, E. Paxton	Silver-st., Falcon-sq.	28, Barnsbury-park, N.
Hooke, D. Burford		97, Ferndale-road, Clapham, S.W.
Hopwood, Marcus		25, Weighton-rd., South Penge-park, Anerley, S.E.
Horder, W. G.	Wood Green	2, Pellatt-villas, Wood Green, N.
Horton, R. F., MA	Hampstead	1, Oakhill Park, Hampstead, N.W.
Hunt, E. J.	Enfield Highway	Miriam Cttge., Totteridge-rd., Enfield Highway.
Hurndall, W. E., MA	Bow, Harley-street	16, Cottage-grove, Bow-road, E.
Hurry, N.		Woodside, Avenue-rd., Crouch End, N.
Islip, Thomas		6, Grove-road, Highgate-road, N.W.
Jackson, G. H.		Clifton Vil., Florence-rd., Ealing, W.
James, D. Bloomfield	Addiscombe	Abbotsford, Addiscombe.
Jarratt, T.	Battersea	151, Bridge-road, Battersea, S.W.
Jenkins, D. M.	Craven Hill	202, Portsdown-road, Maida Vale, W.
Jennings, N., MA, FRAS		8, Broadhurst-gardens, South Hampstead, N.W.
Johnson, Henry		3, The Crescent, Richmond, S.W.
Johnston, J.	Raleigh Memorial	2, Grange-rd.-ter., Stoke Newington, N.
Jones, Edward H.		3, Upper Cheyne-row, Chelsea, S.W.
Jones, J.	St. Mary Cray	Parsonage, St. Mary Cray, Kent, S.E.
Jones, Jenkin	Offord-road	20, Thornhill-crescent, Barnsbury, N.
Jones, J. Gwynne		116, Lansdowne-road, Dalston, E.
Jones, J. Morlais	Lewisham	Hafod, College-park, Lewisham, S.E.

Name.	Church.	Address.
Jubb, W. Walker...	New Barnet	Beamond Lodge, New Barnet, N.
Jukes, Edward	.....	10, Cromartie-road, Hornsey-rise, N.
Jukes, J. G.	.....	85, Hanley-road, Stroud Green, N.
Keen, C. C.	Feltham	3, Fern-villas, Feltham.
Keesey, G. W.	Croydon, Salem.....	2, Church-view, St. Peter's-road, Croydon
Kennedy, James, MA	.....	22, Alfred-road, Acton, W.
Kennedy, J., MA, DD.	.....	Cluny Cottage, Rudall-crescent, Hampstead, N.W.
King, A.....	.....	2, Ormiston-ter., Shepherd's Bush, W.
Knaggs, J.....	Stratford	Longmoor, 162, Romford-road, Stratford, E.
Lander, R. B.	Hackney-rd, Adelphi	
Latham, Charles ...	.....	Samos-road, Anerley, S.E.
Leask, W., DD	Kingsland, Maberly	34, Sandringham-road, Dalston, E.
Le Blond, S. J.	.....	225, Evering-rd., Upper Clapton, E.
Le Pla, H.	Gospel Oak.....	51, Woodsome-rd., Highgate-rd, N.W.
Le Pla, W.....	Pentonville-road ...	565, Caledonian-road, N.
Lister, J. B.	.....	18, St. Mary Abbott-ter., Kensingtn, W.
Littlemore, G.	.....	Park-lodge, Sydenham-park, S.E.
Lock, George.....	.....	3, Fernlea-road, Balham, S.W.
Lovell, R. H.....	Bromley, Kent	The Vale, Ravensbourne-road, Bromley, Kent
Lovett, Richard, MA	.....	36, The Chase, Clapham-common, S.W.
Lucas, J.	Limehouse	Claremont House, Cawley-road, South Hackney, E.
Lumb, J.....	.....	60, Mildmay-park, N.
Mabbs, Goodeve ...	.....	73, Godolphin-rd., Shepherd's Bush, W.
Macbeth, R.	Hammersmith, Broadway	36, Waterloo-st., Hammersmith, W.
Macgregor, G. D....	Paddington, Marylebone-road	113, Clifton-hill, St. John's Wood, N.W.
MacWilliam, W. B.	Chelsea, Ashburnham	7, Belle Vue-terrace, Poole-park, Fulham, S.W.
Marchant, J.	.....	128, Upper Kennington-lane, S.E.
Marshall, William...	Hackney, Cambridge-heath	Birkwood House, Cawley-road, Victoria-park, E.
Martin, D.....	.....	84, Priory-rd., West Hampstead, N.W.
Martin, George	Upper Norwood ...	Harold House, Harold-road, Upper Norwood, S.E.
Matthews, E. W. ..	.....	Sailors' Institute, Shadwell, E.
Matthews, John ..	Barnet.....	Holmlea, High Barnet, N.
McAll, G.	Bermondsey	45, Upper Grange-rd, Bermondsey, S.E
McAll, Samuel	.....	2, Goulton-road, Clapton, E.
McAuslane, A., DD	Victoria-park.....	264, Victoria-park-road, E.
McCann, J., DD.....	Lower Norwood ...	The Lawn, Lower Norwood, S.E
Mearns, Andrew ...	Bishopsgate	25, Oakley-street, Chelsea, S.W.
Mitchell, R.	St. John's Wood-ter.	9, St. John's Wood-park, N.W.
Morgan, John	Edith-grove	1, Peterborough Villas, Fulham, S.W.
Morgan, John	Whitefield Tabernel.	154, Southgate-road, N.
Moss, C. F.	.....	53, Ramsden-road, Balham, S.W.
Mountain, J.	.....	267, Camden-road, N.
Muir, A. F., MA.....	.....	11, Kelvin-terrace, Kelvin-road, Highbury-park, N.
Mummery, I. V., FRAS	.....	16, Christchurch-rd, Hampstead, N.W.
Mundle, T. McD....	Kentish Town	13, Lady Margaret-vills., Tufnell-pk, N
Murphy, G. M.....	Borough-road	8, Finchley-road, Walworth, S.E.

Name.	Church.	Address.
Murray, William ...	.....	42, Sandbrook-rd, Stoke Newington, N.
Nachim, M.	.....	81, Petherton-road, Highbury; Newpark
Newth, S., MA, DD...	.....	New College, Hampstead, N.W.
Newton, E. J.	.....	The Cedars, Chadwell Heath, Essex
Nimmo, David	.....	11, Kirkstall-road, Telford-park, Streatham-hill, S.W.
Nobbs, Robert	Upton	Margery-park-road, Upton, E.
Noble, R. H.	Southgate-road	31, Enfield-rd. N., De Beauvoir Town, N
Nunn, J.	Haverstock-hill	6, Maitland-park-villas, Haverstock-hill, N.W.
Onley, John	Kingston	1, St. John's-villas, Grange-road, Kingston-on-Thames
Park, John	Wandsworth	Laurieknowe, Earlsfield-rd., Wandsworth, S.W.
Park, William	Croydon, George-st.	Morland Lodge, Morland-rd., Croydon
Parker, J., DD	City Temple	City Temple, Holborn Viaduct, E.C.
Partner, R.	Plaistow	Stopford-rd., Upton Manor, Plaistow, E.
Paterson, W.	.....	2, Raymond-villas, Telford-road, Walthamstow
Penford, E. J.	Eltham	Eltham, Kent.
Perkins, H. J.	Peckham, Asylum-rd	38, Lausanne-road, Peckham, S.E.
Phillips, J. L.	Bedford Ch.....	Bedford House, Charrington-st., N.W.
Pierce, W.	Leytonstone	Strafford-villas, Hainault-road, Leytonstone, E.
Popham, A.	.....	Airdrie House, Earl's-court-rd., S.W.
Postans, J. C.	Peckham, Lindengrove	71, Oakhurst-grove, East Dulwich, S.E.
Poulter, J. F., BA ...	.....	3, Dinton-villas, Lower Tooting, S.W.
Price, E.	Hounslow	Sydney House, Bell-road, Hounslow
Prout, Edwd. S., MA ...	.....	59, Cambridge-road, Kilburn, N.W.
Pryce, R. V., MA, LLB	Stamford-hill.....	Henley-lodge, Amhurst-park, N.
Read, S. Sabine.....	Deptford.....	52, Blackheath-road, S.E.
Reaney, G. Sale ...	Stepney Meeting ...	Stepney House, 73, East India-rd., E.
Reed, Andrew, BA...	.....	Ellenslea, Oppidans-road, S. Hampstead, N.W.
Reed, C. E. B., MA...	.....	Longleat, Hornsey-lane, N.
Reeve, Jonah.....	.....	St. Mark's-villa, Church Hill-road, Walthamstow
Reynolds, H. R., DD	Cheshunt	Cheshunt College, Waltham Cross
Ricards, Robert.....	.....	Fir Cottage, Nightingale-road, Wood Green, N.
Richards, J. E.	.....	4, St. Peter's-sq., Hammersmith, W.
Richman, Robt.....	Mitcham, Upper ...	Douglas Ho., Upper Mitcham, Surrey
Roberts, W., BA ...	Notting Hill, Horbury	38, Lansdowne-road, Notting Hill, W.
Robertson, D.	.....	1, Oakhill-park, Hampstead, N.W.
Robinson, R.	.....	7, Manor-road, Brockley, S.E.
Rogers, George	.....	2, The Villas, South Norwood-hill, S.E.
Rogers, J. G., BA ...	Clapham, Grafton-sq	1, Prince's-gdns., Clapham Com., S.W.
Rogers, J. W., BA...	.....	1, Prince's-gdns., Clapham Com., S.W.
Rolls, J. W.	.....	1, Bramley-villas, Dering-rd., Croydon
Rose, Thomas G. ...	.....	106, Elgin-cres., Kensington-pk., W.
Rowland, A., LLB, BA	Crouch End	Selwood, Crescent-rd., Crouch End, N.
Rowlands, J.	Chelsea (Welsh) ...	88, Fentiman-road, Clapham-rd., S.W.
Rudd, Thomas, BA. .	.....	Congregational School, Lewisham, S.E.
Rudduck, J.	Winchmore Hill ...	Chaseville, Winchmore Hill, N.
Russell, J. S., MA ...	Lancaster-road	115, Ladbroke-grove, Notting Hill, W.

Name.	Church.	Address.
Ryley, G. B.	Peckham, Hanover.	261, Lewisham High-road, S.E.
Sackett, Benjamin .	St. George's-in-the-East, Ebenezer	14, Albert-square, Commercial-rd., E.
Sales, C.	Erith	Erith, Kent
Sanders, William ...	Oaklands	155, Percy-rd, Shepherd's Bush, W.
Sandison, Alex.....	Weigh House.....	Elmside, Southwood-lane, Highgate
Sargent, R. J.	Ponder's End..... ...	Ponders End.
Saunders, J., BA ...	Wycliffe, Stepney...	93, Gore-road, Victoria-park, E.
Saville, W. G.	.....	27, Brecknock-crs.,Camden-rd.,N.W.
Schnadhorst, E.....	North Bow...	34, St. Stephen's-road, North Bow
Seymour, G.	Mile End-road	
Sewell, R.	Uxbridge,OldM'ting	3, Halsey - villas, Harefield-road, Uxbridge
Shrewsbury, A. R...	Hammersmith, Dalling-road	11, Oxford-road, Hammersmith, W.
Simpson, R.	.....	Chase Side, Southgate, N.
Sissons, T.....	Woolwich	6, Mount-terrace, Woolwich
Skinner, W.	Forest Gate	86, Hampton-road, Forest Gate, E.
Smith, Matthew ...	Britannia-row	20, Springdale-road, Stoke Newington, N.
Smith, S. J., BA.....	Enfield, Baker-street	Forty-hill, Enfield, Middlesex.
Snashall, George, BA	Finsbury-park	2, Hyde-terrace, Tollington-park, N.
Soden, F.	Lower Clapton	197, Amhurst-road, Hackney, E.
Spensley, W.	Stoke Newington ...	20, Lordship-pk.,Stoke Newington,N.
Spong, J.	.....	Shapcott House, Staines
Statham, W. M. ...	Hare-ct., Canonbury	164, Highbury New-park, N.
Steer, J.	Tottenham, High Cross	1, Beaufort-villas, Chestnut-road, Tottenham
Stoughton, J., DD ...	.....	14, Kent-gardens, Ealing, W., and Athenæum Club, Pall Mall, S.W.
Strutt, Percy.....	.....	48, Devonshire-road, Hackney, E.
Stuchbery, J., BA...	.....	29, Lime - villas, Foxberry - road, Brockley, S.E.
Sweet, F.	Romford.....	The Manse, Romford, Essex
Symes,Colmer B.,BA	Kensington	8, Russell-road, Kensington, W.
Talbot, W. C.	Wimbledon.....	133,Hartfield-rd.,Wimbledon, Surrey
Tarbolton, A. Capes	Dulwich, West	31, Park-road, West Dulwich, S.E.
Tarras, Francis.....	Pownall-road	6, Gotha-street, Victoria-pk.-rd., E.
Telfer, W.	Carlisle Chapel	80, Penrose-street, Kennington, S.E.
Temple, T. J. R. ...	Bethnal Green	41, Approach-road, Victoria-park, E.
Terry, F. G.	Camden Town, Park Church	4, St. Paul's-cres., Camden-sq., N.W.
Thomas, J., BA	Whitechapel	26, Cottage-grove, Mile End-road, E.
Thomas, R. Tutin...	Mile End,New Town	12, Salisbury-road, Dalston, E.
Thompson,George...	City-road	46, Ockenden-road, N.
Thompson,R.Ward-law	..... .	MissionHouse, Blomfield-st.,London-wall, E.C.
Thomson, J. R., MA.	Mill Hill..... ...	The Maples, Acton, W.
Tiddy, W. P.....	Camberwell New-rd.	Parsonage, Camberwell New-rd.,S.E.
Timson, March	South Norwood.....	16, Whitworth - road, South Norwood, S.E.
Todd, Stephen	Putney, Oxford-road	69, Disraeli-road, Putney, S.W.
Toms, H. Storer.....	Enfield	The Manse, Enfield
Tubb, W.	Marlborough	25, Hill-street, Peckham, S.E.
Tuck, R., BA.....	.....	23, Thornford - road, Lewisham-park, S.E.
Tunmer, J. E.	....	12, St. Philip's-road, Surbiton, S.W.

Name.	Church.	Address.
Turner, F. Storrs, BA	.....	8, Heathfield-gard., Hampstead, N.W.
Turquand, P. J.....	Walworth	117, Camberwell-road, S.E.
TwentymanG, MA, BD	.....	Green-hill-park, New Barnet
Tyler, Alfred.....	.....	102, Finsbury-park-road, N.
Tyler, W.	Mile End New Town	247, Hackney-road, E.
Udall, T. C.	Shrubland-road.....	12, Salisbury-road, Dalston, E.
Vardy, C. F., MA ...	.....	16, Belmont-road, Clapham, S.W.
Verrall, R. T., BA...	.....	1, Homefield-road, Bromley, Kent
Vine, John.....	... .	26, Lonsdale-square, Barnsbury, N.
Viney, Josiah	.....	Alleyne House, Caterham, Surrey
Walker, Geo., BA ...	.....	Northumberland House, Heath-road, Twickenham
Waterhouse, S. N....	New Hampton	The Inanda, New Hampton
Waterman, T. T., BA	.....	11, Fairfield-road, Croydon, and 13, Buckingham-street, Strand, W.C.
Watt, D. G., MA ...	Rectory-road	The Priory, 50, Rectory-road, N.
Watts, J. Stockwell	Bethnal Green-road	11, Bow-road, E.
Waugh, B., FGS.....	New Southgate	56, Ludgate-hill, E.C., and The Green, Southgate, N.
White, Edward.....	Hawley-road	35, Carleton-road, Tufnell-park, N.
White, G. H.	Arundel-square.....	15, Ellington-street, Barnsbury, N.
White, James	River-st., Islington	165, Liverpool-road, N.
Wickson, A., LLD ...	.....	47, Grove-hill-rd., Denmark-hill, S.E.
Wilkins, G.	.....	156, Amhurst-road, Hackney, E.
Williams, C. Fleming	New Tab., Old-street	7, Albion-road, Dalston, E.
Williams, J. De K...	Hackney.....	6, Paragon, Hackney, E.
Williams, William...	.....	3, Grattan-rd., W. Kensington-pk., W.
Wilson, C., MA	Blackheath.....	16, St. German's pl., Blackheath, S.E.
Wilson, J. H., DD...	Colliers'-rents	Memorial Hall, Farringdon-st., E.C.
Wood, C. F. W., MA	Malden, New..... ...	Manor House, Sycamore-grove, New Malden, Surrey
Woodhouse, Joseph	Lewisham, Algernon-road	52, Limes-grove, Lewisham, S.E.
Wooding, W., BA ...	.....	66, Hilldrop-crescent, Camden-rd., N.
Wray, J. Jackson...	Tottenham-court-rd.	Whitefield's Tabernacle, Tottenham-court-road, W.
Wright, J. Morley..	Lewisham High-rd.	Inellan, 92, Wickham-rd., Brockley, S.E.

CONGREGATIONAL MINISTERS

Resident in London, not Members of the London Congregational Union.

The initials indicate the Associations by which the names are returned:—L, London; E, Essex; H, Herts; K, Kent; S, Surrey.

Name.	Association.	Church.	Address.
Amos, George	H	.....	Warwick-road, New Barnet, Herts
Anthony, T., BA ...	L	Dulwich, Barry-road	
Ashbery, H.	L	.....	3, Cyprus-villas, Twickenham, S.W.
Aubrey, W. H. S., DD	S	.....	Ferndale, Canterbury-road, Croydon
Bailey, Geo.	S	Norwood, New Town	1, South Vale, Upper Norwood, S.E.
Barker, Johnson, LLB	L	New College	3, Belsize-avenue, Hampstead, N.W.
Barnes, S.	S	Earl-street	The Manse, Lordship-la., Dulwich, S.E
Bird, E. J.	L	.....	28, Northampton-pk., Canonbury, N.
Blackburn, F. C. ...	E	.....	3, The Grove, Stratford, E.
Brock, G. A., BA ...	S	Selhurst-road.....	2, Clarendon-villas, Selhurst-road, South Norwood, S.E.
Brown, Baldwin, BA	S	Brixton	5, The Paragon, Streatham-hill, S.W.

Name.	Association.	Church.	Address.
Chambers, C.	S	Stockwell-road	1, Guildford-rd., South Lambeth, S.W.
Charlesworth, W. H.	E	Buckhurst-hill	Palmerston-rd., Buckhurst-hill, Essex
Collins, Robert	S		Penrith House, Upper Norwood, S.E.
Coombs, J. W., BA	S		Kent House, Addiscombe, Croydon
Cowper, B. H.	L		230, Evering-rd., Upper Clapton, E.
Davies, J. Alden	S	South Croydon	Ferndale, St. Peter's-road, S. Croydon
Davies, L. J.	L		6, South-hill-pk.-gds, Hampstead N.W
Davies, T., PHD.	S	York-road	46, Kennington-oval, S.E.
Daw, Robert	L		41, Wray-cres., Tollington-park, N.
Dorling, W.	E	Buckhurst-hill	Buckhurst-hill, Essex
Egg, E. T.	E		Sidney-villa, Woodford, Essex
Evans, Evan	K	Woolwich (W.)	8, Parker's-terrace, Abbey-street, Bermondsey, S.E.
Evans, E. Kentish	S		Hatcham Manor House, Queen's-road, New Cross-gate, S.E.
Evershed, S.	L		5, Mount Pleasant, Barnsbury-square, Barnsbury, N.
Farren, John	S	Bermondsey	50, Union-road, Rotherhithe, S.E.
Firth, George	E		2, Hayden-villas, Godwin-road, Forest-gate, E.
Garlick, G.			325, Wandsworth-road S.W.
Gilfillan, Thomas	S		2, Clifton Villas, Selsden-rd., Croydon
Gordon, Dr.	L		5, Oatlands-gro., Shepher d's Bush, W.
Grainger, H.	S	Westminster-bridge-road	Christchurch Parsonage, Lambeth-road, S.E.
Greenfield, Thos.	S		Wilton Ho., Chepstow-rise, Croydon
Griffith, H., FGS.	S	Barnet	Treliewyd Cottage, Barnet, Herts
Hall, Newman, LLB.	S	Westminster-bridge-road	Ivy House, Christchurch-square, Hampstead, N.W.
Harrison, C.	S		Epsom
Holway, John, MA.	L	Rotherhithe, Maynard-road	10, Henwood-road, Gomm-road, Rotherhithe, S.E.
Horton, E. V.	S		36, Hayter-road, Brixton, S.W.
Ingram, G. S.	S	Richmond	11, Mount Ararat-villas, Richmond, S.W.
Jackson, J. O.	H		Theobalds, Cheshunt.
James, John W.	L		The Pentland, South Norwood, S.E.
Jessop, R. C., BA	H		Cheshunt College, Herts.
Johnson, Edwin, MA	L		28, Ainger-road, Primrose-hill, N.W.
Jones, W.	S	Surbiton	2, St. Philip's-road, Surbiton, S.W.
Jupp, W. J.	S	Thornton Heath	Oak-villa, Beulah-rd., New Thornton Heath, Surrey
Kirkby, C.	L		8, Salisbury-square, Fleet-street, E.C.
Lee, T.	S		College-road, Epsom
Lloyd, Morgan	E		Grange-park-road, Leyton, E.
Lowden, G. R.	L	Hanwell (Union)	Westminster-rd., Hanwell, Middlesex
Milnes, J., MA	H	Totteridge	The Manse, Totteridge, N.
Moreland, John	L		54, Lordship-rd., Stoke Newing-ton, N.
Munro, J.	L		5, Tottenham-ter., White Hart-lane, Tottenham
New, Alfred H	S		Freelands, Selhurst-park, South Norwood, S.E.
Perfect, Thos.	E	Canning Town	High-street, Plaistow, Essex
Popley, W. A.	L		New Hampton, Middlesex
Porter, S. T.	L		Fallow Corner, North Finchley, N.
Preston, William C.	S		133, Linden-grove, Nunhead, S.E.
Ray, Thos., LLD.	S	Clapham, Park-cres.	Forest Hill-road, Peckham, S.E.
Redford, R. A., LLB	S	Putney (Union)	Park Lodge, Wandsworth-lane, Putney, S.W.
Richards, J.	L		Abney Park College, Stoke Newing-[ton, N.
Rook, J. Colwell	S		London-road, Forest-hill, S.E.

Name.	Association.	Church.	Address.
Scott, A.	L		Chase Side, Southgate
Simon, H.	L	Westminster	Mervan House, Mervan-road, Brixton, S.W.
Sinclair, J.	L		84, Upper Kennington-lane, S.E.
Sloman, S. B.	K		Leigh House, Shooter's-hill-road, Blackheath, S.E.
Smedmore, J.	E		Barking, Essex
Smith, Jas. S. T. W.	S	Horselydown	10, Alexandra-road, St. John's Wood, N.W.
Smith, R. H.	L		28, South-hill-park, Hampstead, N.W.
Sowter, Thos.	S		Beulah Spa, Upper Norwood, S.E.
Spurgeon, J.	L		1, Lawn-terrace, St. John's-villas, Upper Holloway, N.
Stallybrass, E.	E		5, Fern-terrace, Cedars-road, Stratford, E.
Stevenson, J. G.	S		St. Fillans, Grove-park, nr Lee, S.E.
Summers, W.	L	Epsom	Alpine-villa, Worple-road, Epsom
Thomas, David, DD.	L		Erewynne, Upper Tulse-hill, S.W.
Thomas, R. L.	L	Southwark (Welsh)	33, Fentiman-rd., Clapham-rd., S.W.
Urwick, W., MA.	L	St. Albans	49, Belsize-park-gardens, Hampstead, N.W.
Varley, Henry, BA.	E	Walthamstow (U.)	Grove-road, Walthamstow
Verran, Alfred	L		46, Osborne-road, Finsbury Park, N.
Waite, E., MA	K		Mission School, Blackheath, S.E.
Warner, H.	L		2, Meanley-road, Manor-park, Ilford
Whitehouse, J. O.	L		8, St. John's-villas, Upper Holloway, N.
Whitehouse, O.C., MA	H		Cheshunt College, Herts
Wilks, J. M.	L	Holloway	12, St. Bartholomew-road, West Holloway, N.
Williams, S. T.	K	Catford Bridge	Kelvin Lodge, Blyth-hill, Catford, S.E.
Winzar, Henry	L		47, Hanley-road, Hornsey Rise, N.
Zucker, Leon	S		3, Irving-place, Portland-road, South Norwood, S.E.

LAY-PASTORS.

Name.	Church.	Address.
Clews, J. H.	Kilburn	61, Tredegar-road, Bow, E.
Finch, J.	Willesden	Claydon Lodge, Willesden-grn., N.W.
Frost, J.	Wandsworth Priory	82, Lansdowne-rd., S. Lambeth, S.W.
Pamment, J. M.	The Hyde	6, Brentview-road, The Hyde, Hendon, N.W.

METROPOLITAN SUMMARY.

Number of Churches	252
*Mission Rooms and Preaching Stations	157
Vacant Churches	21
Ministers in Charge	218
Do. without Charge	176
Churches supplied by Lay-Pastors and Students	13

Of the 252 churches, 208 are in the London Congregational Union. Of the 394 ministers, 309 are members of the London Congregational Union. Of the 176 ministers resident in London without pastoral charge, 87 are known to have retired from the ministry, mostly from age; 8 are engaged in different forms of mission work; there are 30 secretaries of religious and other societies; 1 is temporarily laid aside by illness; 5 are engaged in business; 5 in literary work: 6 as professors or tutors in colleges; 9 as teachers in schools; leaving at most 24 who desire pastoral charges.

* Of these, thirteen stations connected with the Colleges are outside the London district.

NOTE.—*In the following County Lists the Amounts given as "Contributions to the Church-Aid and Home Missionary Society," and as "Grants" from it, refer to the year* 1883. *See the Fifth Annual Report, p.* 27, *where an Abstract of the Budgets for* 1883 *will be found.*

SECTION B.—COUNTRY.

BEDFORDSHIRE UNION OF INDEPENDENT AND BAPTIST CHURCHES.

Formed 1797.

(*Churches*, 11; *Branch Churches*, 2; *Mission Stations*, 13.)

Chairman, Rev. J. Brown, BA, Bedford; Treasurer, Mr. G. Carruthers, Bedford; Secretary, Rev. W. Parker Irving, BSC, Bedford.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bedford—	
Bunyan Meeting (U.) 1650	J. Brown, BA 1864
Biddenham	
Elstow	
Goldington	
Kempston	
Oakley	
Stagsden	
Howard Chapel ... 1772	W. P. Irving, BSC 1867
Cardington	
Cotton End (Un.) 1776	J. H. Tuckwell, (Bapt.) 1879
Harrowden	
Dunstable 1853	E. King 1882
Harrold 1811	W. Jones 1876
Hockliffe and Egginton 1801	Vacant
Luton 1864	H. E. Arkell 1881
,, (Union) ... 1836	G. Hawker (Bpt.) 1881
New Town	
Caddington	
Perry Green	
Potton 1848	R. Hoskin 1854
Roxton 1821	Supplied from St. Neots
Shillington 1821	B. Culpin 1865
Turvey 1828	S. Thomas 1877
Newton	
Woburn 1783	J. Andrews 1844
Pottisgrove	

Resident without pastoral charge—J. C. Burnett, J. Millis, J. H. Irwin, and E. Bryant, Bedford; C. A. Heath, Biggleswade; G. Grant, Dunstable.

There are also six Baptist Churches connected with this Union.

BERKSHIRE, SOUTH OXON, AND SOUTH BUCKS ASSOCIATION.

Formed 1796.

(*Churches*, 43; *Branch Churches*, 54.)

Chairman, Rev. C. Talbot, Coré's End, Maidenhead; Treasurer, R. Worsley, Esq., Cambridge House, London-road, Reading; Secretary, Rev. J. Jackson Goadby, RGS, Henley-on-Thames.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £307.
Grant ditto, from ditto £520.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abingdon 1700	S. Lepine 1845
†*Sutton Courtney* / *Milton*	Evangelist
Beaconsfield 1800	*W. H. Summers 1883
**Benson (F.C.)...	C. Williams ... 1879
Bracknell 1813	John Wesson ... 1882
Bucklebury 1811	Supplied
Burnham 1790	W. G. Andrews ... 1880
Caversham Hill ... 1855	Vacant
Chalfont St. Giles	R. Page 1876
Chesham 1724	J. Pither 1872
Ashridge	
Chinnor ..... 1805 / *Henton* ..... / *Oakley* ..... / †*Kingston*	H. Munton ... 1879

* Newly resident—not *yet* in the Association. ** Not in the Association.
† Branch churches with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Faringdon 1812	*J. H. Fry 1883
†*Shillingford* ...	Evangelist and Lay Agency
†*Stanford*	
Fernham	
Great Coxwell...	
Balking	
Thrupp	
†*Uffington*	
Goring (C.H.)...1792	W. Dunk 1876
†*South Stoke*	
Hambledon 1810	G. H. Hancock 1879
†*Skirmut*	
Henley 1662	J. J. Goadby, FGS 1874
†*Nettlebed*	
Hungerford 1806	E. Davenport ...1876
Langford 1848	
Kelmscott	
Broadwell	E. Austin 1883
†*Filkins*	
Kencott	
Maidenhead 1662	Vacant
Great Marlow ...1768	Vacant
Newbury 1662	E. W. Shalders,
Weston	BA 1867
†*Ecchingswell*...	Evangelistic Agency
†*East Woodhay*	
Hamstead	
Oxford—	
Cowley-road ...1868	J. S. Williams 1883
Marston	
Robin Hood.....	
George-street 1832	G. J. Burch 1882
Summer Town 1838	C. Higgins.....1874
Woodstock Road	
Pangbourne	J. Oldham.....1868
Peppard.....1798	B.J.Summersby 1878
Gallows Tree Common	
Crowsley	
Poyle 1814	J. W. Ingram ...1876
Reading—	
Augustine 1869	Supplied
Broad Street ..1662	T. S. Ross.....1881
†*Tovyford*	Vacant
†*Tilehurst*	
Chasey Heath...	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Reading—	
Castle Street ...1836	J. R. Chamberlain 1883
†*Sonning*	
†*Woodley*	
†*Binfield Heath*	
Coley	
Pound Green ...	
Wargrave	
Trinity 1846	J. Oates 1883
Shinfield.....	
Sulhampstead...	
Basildon.....	
Mortimer	
Slough 1835	Frank Smith ...1882
Etonwick..... ..	Evangelistic Agency
Langley	
Chalvey	
Stokenchurch ...1820	J. J. Brooker...1883
Sunningdale 1875	W. C. Attwell .1874
Sunninghill... ..	
Tetsworth 1820	Vacant
Postcombe	
Thame 1750	W. Morley 1880
Thatcham 1804	E. J. Griffiths ...1881
Uxbridge—	
Old Meeting ...1717	R. Sewell 1882
Watlington 1881	D. Harris.....1881
Wallingford 1790	Vacant
Wheatley 1841	E. Bird 1875
Great Hazeley ...1778	
Windsor.....1778	T. Orr 1872
Clewer	Lay Agency
New Town	
Spital	
Witney 1662	G. W. Brownjohn 1881
Wooburn	C. Talbot 1876
(Core's End) 1768	
Beggar's Hill ...	
Woolhampton ...1768	Supplied
Wycombe—	
Crendon-street 1714	G. P. Jarvis ...1883
Trinity 1807	
†*West Wycombe*	

Resident without pastoral charge—W. Bealby, Uxbridge; T. H. Browne, Wycombe; W. Fordham, Reading; Charles Gowar, Hatcham; D. Dickie Kidd, Hungerford; Professor J. Legge, DD, LLD, Oxford; S. Patton, Thame; R. Pingree, Reading.

† Branch churches with separate officers. * Not *yet* in the Association.

BUCKINGHAMSHIRE (NORTH) UNION.

Formed 1818. (*Churches*, 19; *Mission Stations*, 27.)

Treasurer, W. H. French, Esq., Buckingham; Secretary, Rev. J. A. Balshaw, Newport Pagnel.
Contribution (as per Budget) to Church-Aid and Home Missionary Society, £220.

Grant ditto, from		ditto	£485.
Church and Date of Formation.	*Pastor and Date of Settlement.*	*Church and Date of Formation.*	*Pastor and Date of Settlement.*
Aylesbury 1828	J. D. Davies, MA...1881	Marsh Gibbon—	
Banbury.....1787	J. S. James 1881	*Twyford*	Supplied
Adderbury	Evangelist	Newport Pagnel 1660	J. A. Balshaw ...1879
N. Newington...		*Astwood*	Evangelist
Great Bourton...		*Great Linford*..	
Bicester 1690	W. Faith 1875	*Bow Brickhill*..	
Launton		*Bradwell*.....	
Brackley	D. Jeavons	*North Crawley*.	
Brill 1841	Supplied	*Sherrington*.....	
Boar-stall		Olney 1717	G. G. Horton.....1871
Chilton		Stoke Goldington 1839	Vacant
Oakley.....		Stony Stratford...1808	H. J. Bayley ...1882
Buckingham 1700	Vacant	*Whaddon*	
Foxcott	Evangelist	Potterspury	Supplied
Gawcott		Wendover 1811	J. York 1883
Thornborough ...		*Chalkshire*	
Tingewick		Weston Turville 1873	Supplied
Charlton.....	Supplied	Wingrave (U.C.) 1805	Supplied
Deddington 1842	H. S. Payne ...1880	*Aston Abbots* ...1839	
Hempton 1828		*Burcott*	
Marsh Gibbon ...1824	Supplied	*Rowsham*	
Blackthorn		Winslow 1817	J. Riordan.....1881
Charndon		*Great Horwood*	
Piddington		Wolverton.....1867	J. Holmes.....1882

Resident without pastoral charge—W. Major, Winslow; T. Nicholson, Northrop, nr. Banbury.

CAMBRIDGESHIRE CONGREGATIONAL UNION.

Formed 1875. (*Churches*, 29; *Branch Churches*, 3.)

Chairman, Rev. W. P. Huddleston, Ely; Treasurer, W. Bond, Esq., JP, Cambridge; Secretary, Rev. J. McClune Uffen, Sawston.
Contribution (as per Budget) to Church-Aid and Home Missionary Society, £142.

Grant ditto, from		ditto	£279.
Church and Date of Formation.	*Pastor and Date of Settlement.*	*Church and Date of Formation.*	*Pastor and Date of Settlement.*
Balsham.....1833 and Wratting 1811	Evangelist 1872	Fowlmere 1780	A. W. Johnson ...1879
Bassingbourne ...1791	S. Dodge 1878	Fulbourn 1815	G. Moore 1874
Bottisham 1869	Vacant	Guilden Morden 1839	J. Stockbridge...1839
Burwell 1600	J. W. Upton ...1881	Linton 1689	J. W. Green.....1879
Cambridge—		Litlington	New Col. Students
Trumpington-st1691	W. S. Houghton 1879	March.....1836	J. Ll. James.....1879
Victoria-road...1877	W. A. Guttridge, MA 1877	Melbourn 1694	B. Wilkinson ...1874
Castle Camps.....1812	G. A. Suttle.....1883	Newmarket 1790	T. P. Hookey ...1883
Chatteris	Vacant	Royston—	
Cheveley 1882	J. Brook ...1882	John-street ...1662	Vacant
Duxford 1794	T. B. Sainsbury, BA 1876	Kneesworth-st.1791	E. Corbold 1869
Ely	W. P. Huddleston1877	Sawston 1810	J. McClune Uffen1867
Eversden .....1689 and Barrington1662	Vacant	Shelford, Little...1823	§C. Henderson...1864
Fordham 1818	Vacant	Soham.....1700	W. Young 1874
		Whittlesea.....1813	A. Glading 1885
		Whittlesford 1875	§E. Smith.....1873
		Wisbech 1818	B. C. Matthews...1882

Resident without pastoral charge—W. Attwell, Fulbourne; H. Gee, Chatteris, **J. H. Lummis, Wisbech; E. A. Marsh, Wratting; F. R. Moore, Soham; M. Robertson, BA, DSC, J. Hardwick Smith, BA, Cambridge.

** Not in the Association. § Lay Pastor.

CHESHIRE CONGREGATIONAL UNION.

Formed 1806.

(*Churches*, 52; *Branch Churches*, 6; *Mission Stations*, 12.)

Chairman, B. S. Bostock, Esq.; Treasurer, George Stanley Wood, Esq., Bowdon; Secretary, Rev. T. Robinson, BA, Hyde.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £700.
Grant ditto, from ditto £610.

CHESTER DISTRICT.

Secretary, Rev. F. Barnes, BA, Chester.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Birkenhead—	
Hamilton-sq. ...1838	E. Pringle 1873
Oxton-road ...1856	Vacant
Chester—	
Queen-street ...1772 / *Upton*	H. Ward Price 1880
Northgate-st....1840	F. Barnes, BA ...1879
Gt. Boughton 1870 / *Christleton* ...	T. Phillips 1883
Handbridge ...1879 / †*Trevallyn*	Vacant
Chester—	
‡Albion-pk.(W.)	‡Henry Rees
Malpas .....1814 / *Threapwood* ...	J. H. Brown ...1875
Norbury.....1868	Lay Agency
Rock Ferry .....1870 / *Tranmere*	A. Mines, BA . .1877
Tattenhall 1796	A. C. Todd 1864
Barton	Lay Agency

[The Welsh Churches at Birkenhead, Hoylake, and Liscard are, with their Pastors, connected with the Lancashire Union. *See page* 151.]

CREWE DISTRICT.

Secretary, Rev. G. K. Walker, Middlewich.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alsager 1877	Vacant
Crewe.....1847	A. W. Potts.....1873
Haslington.....1810	Supplied
Middlewich 1797	G. K. Walker ...1864
Nantwich 1780	F. Moon 1880
Over .....1814 / Minshull.....	J. T. Maxwell 1876
Sandbach 1808	D. R. Davies ...1880
Wheelock 1824	Supplied

MACCLESFIELD DISTRICT.

Secretary, Rev. G. J. Allen, BA, Macclesfield.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bollington 1866	Vacant
Congleton 1780	J. Moore 1848
Macclesfield—	
Park Green ...1787	G. J. Allen, BA...1869
Macclesfield—	
Roe-street 1828	J. Sidebottom ...1881
Wilmslow 1846	Stuart J. Reid ...1880
Morley	

STOCKPORT DISTRICT.

Secretary, Rev. H. Harries, MA, Stockport.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Cheadle 1861	J. W. Paull, MA 1876
Cheadle Hulme...1870	D. N. Jordan, BA 1875
Gatley 1678	A. Moir.....1881
Hatherlow .....1645 / †*Woodley*	G. E. Cheeseman.....1878
Hazlegrove 1823	S. Hinds 1879
Hyde—	
Zion Chapel ...1847	D. H. Jacobs ...1880
Union-st. Ch....1814	T. Robinson, BA 1864
Hollingworth ...1865	Thos. Hughes ...1870
Long-lane 1864	Supplied
Marple 1865	J. R. Legge, MA 1883

‡ In Flintshire Welsh Association. † Branch church with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Mottram.....1850	Supplied
Stockport—	
Hanover Ch. ...1821	H. Harries, MA...1880
**Orchard-st...	J. Harker 1872
Wellington-rd. 1787	T. W. Pinn, MA, 1878
Tabernacle.....1700	T. J. Hoskyn ...1882
Stockport—	
Wycliffe.....1849	W. A. Blake.....1873
Union Chapel 1875	E. Hedley.....1875
Tintwistle 1688	Joseph Oddy ...1875
Whaley Bridge ...1870	J. T. Barker, BA 1880

BOWDON DISTRICT.

Secretary, Richard Dutton, Esq., Lymm.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Altrincham 1862	Vacant
Ashton-on-Mersey 1875	J. Johnson 1877
Baguley 1872	J. Simson 1871
Bowdon 1839	A. Mackennal, BA 1877
British School Mission 1878	Evangelists
Broadheath.....1865	Evangelists
Heyhead 1862	Evangelists
Mobberley Village 1862	Evangelists
Partington 1716	Evangelists
Bucklow Hill ...1826	Thomas Jenkins 1883
Tabley.....1877	
Lymm.....1864	J. Bedell 1878
Knutsford 1707	W. J. Meek ...1877
Mobberley 1803	W. J. Meek ...1877
Northwich 1709	F. Carter 1880
Moulton 1833	
Witton Mission 1865	
Sale..... 1805	E. Morris 1842
Sale..... 1805	A. Scott 1883

Four Evangelists are employed in connection with the church at Bowdon, at the British School Mission, at Broadheath, and at Partington.

Resident without pastoral charge—S. Bowen, Macclesfield; W. Chambers, Altrincham; A. Clark, Stockport; Horace E. Hall, MA, Bowdon; J. T. Higgins, Chester; E. W. Johns, Macclesfield; A. Reid, Wilmslow; W. C. Stallybrass, Wallasey; R. Stephens, Stockport; W. Paton, Rock Ferry; J. Wishart, MA, Little Sutton.

CORNWALL CONGREGATIONAL ASSOCIATION.

Formed 1802.

(*Churches*, 18; *Branch Churches*, 4.)

Chairman, Rev. E. W. Bickley, Mevagissey; Treasurer, Mr. Duncalf, Mevagissey; Secretary, Rev. W. J. Bull, Bodmin.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £98.
Grant ditto, from ditto £300.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bodmin (C.H.) ...1804	W. J. Bull.....1872
Falmouth 1662	C. R. Gardner ...1875
Fowey.....1797	J. D. Thane 1880
Polruan	
Grampound	Vacant
Liskeard.....1701	Vacant
Trengrove	
Looe 1777	Vacant
Lostwithiel 1807	John Pinn.....1880
Mevagissey 1776	E. W. Bickley ...1878
Gorran	
New Quay 1867	Vacant
Penryn 1795	J. Stewart.....1880
Penzance 1662	J. W. Sampson...1879
Portscatho 1824	A.B.Attenborough1882
St. Austell 1805	W. Boulter 1873
St. Columb.....1790	T. Morgan.....1882
St. Ives (C.H.) ...1800	W. C. Fuidge ...1879
St. Mawes 1812	W. Bettle 1880
Tregony	J. Clark
Truro 1761	W. H. Fuller ...1875
Wadebridge 1836	A. T. Collier ...1882
St. Issey	

Resident without pastoral charge—T. Clegg, Polgooth, St. Austell; G. H. Hobbs, St. Austell; James Ellis, Falmouth; **J. Wilcman, Portscatho.

** Not in the Association.

CUMBERLAND CONGREGATIONAL UNION.

Formed 1835.

(*Churches*, 16; *Branch Churches*, 6.)

Chairman, Rev. W. A. Wrigley, Carlisle; Treasurer, Joseph Brown, Esq., Cockermouth
Secretary, Rev. W. A. Wrigley, Carlisle.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £225.
Grant ditto, from ditto £550.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alston.....1804 / *Garrigil* ... .1662	W. Farries.....1877
Aspatria 1826	Lay Agency
Bootle.....1780	Evangelist
Carlisle—	
Lowther-street 1760	Vacant
Charlotte-st. ...1858	W. A. Wrigley...1858
**Cecil-st.,E.U.	J. McIldowie ...1875
Brampton .....1818 / *Castle Carrock* 1853 / *Dalston* .....1866 / *Aglionby*.....1869 / *Thursby* 1866	W. Gibson.....1882
Anthorn .....1864 / *Whitrigg* 1864	Evangelist
Cleator Moor.....1876	Evangelist
Cockermouth .....1651 / *Dovenby* .....1864 / *Tallentire* 1864	Robert Jackson 1880
Keswick 1715	A. Howson 1871
Maryport 1883	Supplied
Parkhead .....1653 / Gamblesby..... / Kirkoswald ...	J. Barnfather...1878
Parton 1861	A. M. Wandless 1872
Penrith 1818	J. H. Ouston ...1875
**Silloth 1862	**J. Gordon.....1872
Whitehaven 1793	A. Nairn 1876
Wigton 1666	Vacant
Workington 1780	C. Burrows.....1883

Resident without pastoral charge—W. Colville, Keswick; J. Rennie, MA, Workington.
Personal Member of the Union—Edward Hayton, Blennerhasset.

DERBYSHIRE CONGREGATIONAL UNION.

Formed 1815.

(*Churches*, 32; *Branch Churches and Preaching Stations*, 27.)

Chairman, J. Hibbert, Esq., New Mills; Treasurers, Mr. T. George and Mr. G. Bottomley, Derby; Secretary, Rev. H. M. Stallybrass, Wirksworth.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £453.
Grant ditto, from ditto £583.

DERBY DISTRICT.

Secretary, Rev. F. Knowles, Belper.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashbourne .....1813 / *Yeaveley* ..... / *Mappleton*	Vacant
Belper.....1790 / *Green Bank*.....	F. Knowles ...1867
Derby—	
Derwent-street 1834	G. Pagett 1881
London-road ...1842	F. J. Austin.....1882
†Long Eaton...1877	Vacant
Little Eaton ...	
Coxbench	
Derby—	
Normanton.....	Supplied
Victoria-street 1778 / *Ashbourne-road* / *Normanton-road*	G. Hunsworth, MA 1881
Ilkeston .....1772 / *Kensington*	J. Fleming.....1878
Melbourne .....1769 / *Castle Donington*	H. J. Bannister 1870
Repton & Barrow 1780 / *Milton*.....	A. P. Sanders 1881

** Not in the Association. † Branch church with separate officers.

BUXTON DISTRICT.

Secretary, Rev. F. R. Bellamy, Matlock Bath.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bakewell .....1803 *Ashford*	C. Aylard 1881
Brassington 1846	Supplied
Buxton 1810	J. W. Blore 1879
Hognaston 1882	Supplied
Matlock Bank ...1848 *Matlock Green*...	V. Ward.....1883
Matlock Bath ...1777	F. R. Bellamy...1864
Middleton .....1826 *Youlgreave* 1853	C. Goward.....1882
Tideswell .....1830 *Longstone* .....1844 *Litton Mill*	M. Lewis 1876
Wirksworth .....1699 *Middleton - by - Wirksworth*	H. M. Stallybrass 1876

GLOSSOP DISTRICT.

Secretary, Rev. A. Stroyan, New Mills.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Charlesworth .....1662 *Symmondley* ...	Vacant
Chinley 1710	Vacant
Glossop—	
Littlemoor Chp.1811	Vacant
†*Brookfield* 1867	Supplied
Glossop—	
Mount Pleasant 1858	J. K. Kirby 1877
Marple Bridge ...1662	Vacant
New Mills .....1823 *Thornsett* ..... *Bugsworth*	A. Stroyan.....1879

CHESTERFIELD DISTRICT.

Secretary, Mr. J. Walton, Chesterfield.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alfreton 1700	Vacant
Bolsover 1700	Supplied
Brampton .....1873 Holymoorside ...1866	A. Foster 1874
Chesterfield 1788	T. H. Blackshaw 1879
Calow	Supplied
Dronfield 1812	Vacant
Killamarsh..... *Firvale*	J. E. Moore.....1883
Marlpool.....1827	G. Avis 1869
Riddings.....1821 *Pentrich* 1700	F. Robinson ...1877
Ripley.....1869	Supplied
Fritchley	Supplied
Whittington Moor1878	Vacant

Resident without pastoral charge—E. Clarke, Matlock Bank; T. Gallsworthy, H. Starmer, Alfreton; H. Hustwick, Ashbourne; G. Sadler, Glossop; J. Merwood, J. Thomas, S. Thompson, Derby.

† Branch church with separate officers.

DEVONSHIRE CONGREGATIONAL UNION.

(*Churches*, 67; *Mission Stations*, 68.)

Chairman, Rev. J. Sellicks, Newton Abbot.
Secretary, Rev. F. E. Anthony, MA, Plymouth.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £877.
Grant ditto, from ditto £1,503.

SOUTHERN DIVISION.

Formed 1786.

Treasurer, W. Pearse, Esq., Plymouth; Secretary, Rev. J. Sellicks, Newton Abbot.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashburton 1665	T. N. Oliphant...1882
Caton	
Coombe	
Beeralston 1811	W. Nall 1881
Beertown.....	
Bovey Tracey ...1857	H. King 1879
Cold East	
Brent 1819	H. Bentley 1879
Ugborough 1850	
Buckfastleigh ...	*M. L. Gooby ...1883
Brixham.....1841	R. Olver 1878
Cawsand.....1793	Vacant
Chudleigh 1710	W. L. Robinson 1881
Dartmouth.....1662	J. T. H. Paynter1876
Stokefleming ...	
Dawlish 1814	B. C. Constable 1882
Devonport—	
Princes-street 1763	T. Hooper.....1876
WycliffeChapel1809	C. J. Palmer.....1871
Dittisham 1836	Evangelist
Galmpton	
Ivybridge 1842	W. Thomas 1883
Lutton.....1855	Students
Lee Mill 1835	Students
Kingsbridge 1667	J. Hewett.....1881
Torcross ..... }	Evangelist
Ford ..... }	
Kingsteignton ... }	R. W. Row ...1867
Sandy-gate ..... }	and
Preston ..... }	Colporteur
Launceston 1712	J. Bamford 1875
Moretonhampstd. 1862	*J. Milton 1883
Newton Abbot ...1662	J. Sellicks.....1870
Okehampton 1800	W. F. Allen.....1880
Paignton 1818	Vacant
Plymouth—	
Batter-street ...1704	W. Whittley ...1867
Sherwell.....1796	C. S. Slater, MA..,1883
Mount-street ...	
James-street ...	
Deptford-place..	
Laira	
Old Tabernacle..	
Union Chapel 1848	W. E. Darby ...1882
Plymstock	
Norley Chapel 1866	J. Fielden.....1882
Plympton 1860	Vacant
Shaldon	Supplied
Stonehouse—	
Emma-place ...1787	C. Taylor 1882
Union-place ...1848	S. Hobbs 1848
Tavistock 1796	T. Clarke 1877
Teignmouth 1807	W. H. Jackson...1880
Torpoint.....1810	J. Phillips.....1882
Torquay—	
Abbey-road ...1843	C. Knibbs.....1874
Marldon	
Colyton	
Belgrave.....1867	G. B. Johnson ...1876
Edginswell	
Totnes 1662	J. Johns, BA ...1880

Resident without pastoral charge—F. E. Anthony, MA, C. Chapman, MA, W. Jasper, J. Averill, C. Craddock, R. D. Maxwell, Teignmouth; S. M. Bell, *J. H. Bowhay, Devonport; *J. Maconochie, N. Parkyn, Torquay; W. R. Parkyn, Moretonhampstead, Plymouth; E. Corke, Shaldon; *E. Perks, Kingskerswell.

NORTHERN DIVISION.

Formed 1785.

Treasurer, S. L. Rooker, Esq., Bideford; Secretary, Rev. E. Roberts, Braunton.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Appledore 1662	W. F. Turton ...1882
Barnstaple 1662	J. Rutty.....1874
Bickington ..... }	Evangelist
Goodleigh ..... }	
Muddiford ..... }	
Bideford.....1662	*H. E. Holmes...1883
Braunton 1662	E. Roberts.....1867

* Newly resident—not *yet* in Association. ** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Chulmleigh 1633	J. Woolgar 1863
Chawleigh	Evangelist
Hollacombe ...	
Bridge Reeve ...	
Hayes	
Ilfracombe 1706	J. Morris 1879
West Down ...	Evangelist
Berry Narbor...	
Lapford 1828	H. N. J. Mitchell 1882
Wembworthy ...	Evangelist
*MorchardBishop*1860	
Bow 1826	
Zeal.....1848	
Lynton 1850	D. Macdonald ...1876
North Tawton ...1813	T. H. Taylor ...1877
Sandford Courtney	
Lakeway	
South Molton.....1662	W. Stephens ...1882
Alswear	
Byshe Mill.....	
Torrington.....1662	Joseph Shaw ...1877
Taddiport	
Goose-green ...	

Resident without pastoral charge—A. Heal, Hartland; John Lockwood, BA, Bideford.

EASTERN DIVISION.

Formed 1817.

Treasurer, William Couch, Esq., Exeter; Secretary, Rev. T. Ellis, Exmouth.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Axminster 1660	E. H. Perkins ...1874
Beer and Seaton 1700	W. Phillips 1871
Budleigh 1710	Evangelist
Otterton	
Yettington	
Kersbrook	
Knowle	
Cheriton.....1845	W. K. Johns ...1880
Cruwys-Morchard	Evangelist
Little Silver ...	
Pennymoor	
Poughill	
Way Village ...	
Colyton 1814	C. E. Boughton 1879
Woolbrook	
Crediton.....1757	W. A. Bevan ...1876
Exeter 1795	M. H. Le Pla ...1881
Clyst St. Mary	
Heavitree.....	
Ide	
Whimple.....	
Marsh Green ...	
Exmouth—	
Ebenezer Ch....1806	W. T. Bull, BA...1856
GlenorchyCh...1777	Vacant
Honiton 1774	*T. Rogers 1883
Ottery St. Mary 1662	Supplied
West Hill	Evangelist
Wiggerton	
East Hill	
Plymtree 1850	Vacant
Broadhembury	
Dillford	
Kerswell.....	
Point-in-View ...	J. F. Guenett ...1858
Sandford 1846	Henry Pope 1853
Two Villages ...	
Sidbury 1811	Lay Pastor
Sidmouth 1813	Vacant
Tiverton.. 1660	T. Cooper 1880
Bolham	
Elmore	
Jurybays.....	
Fore Street ...1882	Supplied
Topsham.....1804	James Young ...1876
Uffculme 1720	J. S. Spilsbury...1854
Appledore	Evangelist
Leonard Moor...	
West Leigh.....	
Witheridge 1839	*H. J. E. Bishop 1883
Drayford	
Puddington.....	
West Worlington	

Resident without pastoral charge—**J. Baker, Seaton; T. Ellis, Exmouth; W. M. Tetley, East Budleigh; R. Terrell, Topsham.

* Newly resident—not *yet* in the Association. ** Not in the Association.

DORSETSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES.

Formed 1795.

(*Churches*, 29; *Branch Churches*, 17.)

Chairman, Rev. J. Wood, Weymouth; Secretary, Rev. B. Gray, BA, Blandford; Treasurer, Mr. C. Selby, Wareham.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £375.
Grant ditto, from ditto £615.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Beaminster 1662	U. B. Randall, MA1873
Waytown	
Netherbury	
Bere Regis.....1662	J. R. F. Ross ...1882
Blandford ... .1662	B. Gray, BA 1855
Spettisbury.....	
Winterbourne-Kingston.....	
Bridport.....1662	W. J. Bain 1882
Salway Ash ...	
Broadwinsor 1821	F. Vaughan 1869
Stoke Abbot ...	
Venn	
Cerne Abbas	D. Thomas 1869
Castle Hill	Supplied
Charmouth.....1662	F. Clarke 1873
Corfe Castle 1800	*G. R. Bawler...1881
Cripplestyle 1807	Vacant
Damerham	
Martin	
Dorchester.....1700	T. Neave 1869
Lulworth, West 1845	Vacant
Lyme Regis 1662	W. Parkes, FRGS 1880
Lytchett (U. C.) 1770	C. Potter 1882
Maiden Newton 1790	Supplied
**Marnhull	
Morecombelake...1834	S. Giblett 1870
Marshalsea	
Morecombelake—	
Hawkchurch ...	Evangelist
Fiskpond.....	
Poole 1705	E. Evans 1879
†*Parkstone*.....	Supplied
Corfe Hills	
Portland (Isle of) 1827	W. R. Waugh...1879
Puddletown 1869	W. M. Fell 1881
Shaftesbury 1662	J. W. Pointer ...1879
Sherborne 1672	J. Ogle 1878
Compton	
Stalbridge .....1662 / Stourton Caundle / **Stour Row	Supplied
Swanage.....1703	Thos. R. Steer ...1881
Sydling	Supplied
Upwey 1809	Vacant
Coryates	
Wareham 1672	W. Densham ...1874
Weymouth—	
Gloucester-st ...1688	J. Wood 1882
Chickerell	
Hope Chapel ...1820	W. Lewis 1858
Abbottsbury ...	Supplied
Wimborne 1670	*E. E. Cleal.....1883
Sturminster Marshall	

Mission Station—Ham.

Two Evangelists are employed.

Resident without pastoral charge — **W. Gill, Parkstone; J. Keynes, Wimborne; **T. Seavill, Swanage; *J. Sewell, Parkstone; W. Smith, **W. H. Street (Free Ch.), Weymouth.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

Formed 1822.

(*Churches*, 46; *Mission Stations*, 18.)

Chairman, Rev. H. E. Radbourne, Newcastle; Treasurer, A. Common, Esq., JP, Sunderland; Secretary, Rev. Samuel Goodall, 35, Hotspur-street, Tynemouth.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £450.
Grant ditto, from ditto £500.

* Not *yet* in Association. ** Not in the Association.
† Branch church with separate officers.

NEWCASTLE DISTRICT.

Secretary, Rev. H. Oakley, Chester-le-Street.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alnwick 1730	F. J. Powicke ...1878
Amble.....1848	J. Bowron 1881
Four Stations	
Blyth 1867	T. Clifton 1867
Chester-le-Street..1814	H. Oakley.....1866
Felling 1835	G. F. Elliott.....1878
Heworth-lane	
Gateshead 1871	D. Robb 1878
The Teams	
Haydon Bridge...	..
Hexham 1787	W. E. Peel 1873
Acomb	
Horsley-on-Tyne 1662	W. Glover 1877
Ovingham	
Howdon 1835	W. Stead 1844
Morpeth 1829	E. Aston 1880
Newcastle-on-Tyne—	
West Clayton-street 1765	H. E. Radbourne1876
Herbert-street	
Newcastle-on-Tyne—	
St. James's.....1833	H. Batchelor.....1881
Forth Banks	
Pandon	
St. Paul's 1853	B. J. Snell, MA, BSc1878
Bath-lane 1849	Dr. J. H. Rutherford.....1845
**Heaton 1878	Arthur May 1883
North Shields—	
St. Andrew's ...1820	James Webb ...1878
Stephenson-st. .1870	H. V. Williams..1877
Rothbury 1842	A. Scott 1861
Five Stations	
Ryton 1847	R.M. M'Clumpha1880
Tynemouth 1868	A. Norris 1869
Pottery-yard	
**Winlaton 1831	

Resident without pastoral charge—W. Bennet, Haydon Bridge; G. T. Carr, Gateshead; S. Goodall, Tynemouth; Joseph Price, Newcastle.

SUNDERLAND DISTRICT.

Secretary, Rev. M. Gray, South Shields.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Durham 1793	B. Wilkinson ...1882
East Boldon 1864	G. W. Swann ...1872
Jarrow 1868	H. Joplin 1881
South Shields ...1824	M. Gray 1873
Sunderland—	
Villiers-street 1817	*W. H. Harwood1883
West Wear-st.	
Sunderland—	
Fawcett-street 1851	J. K. Nuttall ...1874
Ravensworth-street	
The Royalty ...1880	G. S. Hall.....1876
Dundas-street .1794	T. Snell.....1870
Newcastle-road 1871	
Pemberton-st...1855	Vacant
Tyne Dock.....1871	P. Reid 1874

Resident without pastoral charge—H. Martin, Sunderland; Matthew White, Sunderland.

DARLINGTON DISTRICT.

Secretary, Rev. T. Lawson, West Hartlepool.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barnard Castle ...1804	H. Perfect 1872
Bishop Auckland.1823	J. Kershaw 1879
Darlington.....1806	H. Kendall 1859
Hartlepool, East .1840	C. Rhodes.....1874
Hartlepool, West—	
Tower-street ...1854	T. Lawson..... .1865
Bellevue.....1875	J. Illingworth ...1874
Gainford.....1848	W. Bowman.....1865
New Shildon 1868	D. Wilby 1875
Staindrop 1827	
Stockton—	
Norton-road ...1845	G. S. Ordish.....1879
Yarm-road.....1877	
Welsh Church 1864	E. Evans 1883
South Stockton Mission	J. W. Goffin 1883
Whorlton 1847	
Witton-pk., Welsh1864	

* No *yet* in the Association.

ESSEX CONGREGATIONAL UNION.

Formed 1798. (*Churches*, 96; *Branch Churches*, 6; *Mission Stations*, 66.)
Chairman, Rev. F. Sweet; Chairman Elect, Rev. A. Carter, BA; Treasurer, F. Wells, Esq., Chelmsford; General Secretary, Rev. A. D. Philps; Financial Secretary, Rev. T. Batty.
Contribution (as per Budget) to Church-Aid and Home Missionary Society, £1,050.
Grant ditto from ditto £1,050.

SOUTH ESSEX AND SUBURBAN DISTRICT.

Secretaries: for Finance, Rev. E. T. Egg, Woodford; for Correspondence, Rev. S. Conway, BA, Walthamstow, and T. Hayward, Rochford.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aveley 1817	New Coll. Studs.
Barking 1662	T. Davies 1883
**Battle Bridge...	Supplied
Billericay 1760	A. Kluht 1876
Pitsea	
Brentwood 1765	W. Legerton ...1872
Upminster Cmmn	
Hutton.....	
Pilgrim's Hatch	
Buckhurst Hill—	[worth, 1872
Palmerston-rd. 1866	W. H. Charles-
**King's-place 1871	W. Dorling 1871
Canning Town ...1855	T. Perfect.....1864
North Woolwich	
Chigwell Row ...1784	J. Hadfield 1882
Abridge	
Epping 1625	F. Wagstaff 1883
Forest Gate 1858	W. Skinner 1881
Little Ilford ...	Supplied
Grays 1826	J. Merchant 1862
West Thurrock	
Leyton 1874	A. J. Bedells ...1883
Leytonstone 1825	W. Pierce.....1882
Harrow Green...	
Ongar .....1690 / *Stanford Rivers* 1819	S. Chisholm ...1878
Moreton	
Orsett 1843	New Coll. Studs.
Plaistow (U.C.)...1807	R. Partner.....1880
Rochford 1740	T. Hayward 1845
Canewdon	
Paglesham	
Great Stambridge	
Romford.....1662 / *Mark's Gate* ...1825	F. Sweet.....1864
Roydon ..... / *Roydon Hamlet* } 1798	H. Lee 1874
Southend 1799	J. Williams 1872
Prittlewell	
South Ockenden 1812	J. Morison 1852
Stratford 1866	J. Knaggs.....1868
Brickfields ...1680	
Upminster 1800	A. M. Carter, BA 1870
Upton.....1882	R. Nobbs 1882
Victoria Docks (U.C.) 1871	J. Foster 1871
Walthamstow—	
Marsh-street ...1672	S. Conway, BA ...1871
Orford-road ...1862	J. W. Ellis 1878
Wood-st.(U.C.)1851	H. Varley, BA (Bap.).....1881
Wanstead 1865	G. F. Cullen 1882
**Wakering, Gt. 1822	S. Oliver
Barling	
Wickford 1820	J. H. Stanley ...1882
Rettenden	
Pitsea	
Woodford 1815	Vacant
Chigwell	
Woodford Bridge	
Ray Lodge	
George-lane ...1876	Vacant
Union Church§	Supplied
Hale End	
Sewardstone	

Resident without pastoral charge—F. C. Blackburn, Stratford; T. W. Davids, Upton; J. T. Davis, Epping; E. T. Egg, Woodford; W. S. H. Fielden, Walthamstow; G. Firth, Forest Gate; B. G. Hill, Walthamstow; M. Lloyd, Leyton; W. Paterson; Jonah Reeve; E. Stallybrass, Stratford.

SAFFRON WALDEN DISTRICT.

Secretary, Rev. E. Ault, Clavering.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Chishill 1694	Vacant
Clavering 1682	E. Ault.....1870
Arkesden.....1843	
Furneaux Pelham 1823	
Henham 1806	D. Grigsby 1862
Pledgedon Green 1862	
Widdington.....1858	
Newport.....1779	John Hutchin ...1878
Newport—	
Wendon	
Saffron Walden...1665	H. Pepper.....1879
Little Waldon...	
‡*Debden* ..... / *Wimbish*..... } 1858	Evangelist
Stanstead 1698	Vacant
Manuden.....	Evangelist

‡ Supported by other churches as well as Saffron Walden. ** Not in the Association.
§ Meeting with Methodists under one Pastor, Rev. G. Atchison.

DUNMOW DISTRICT.

Secretary, Rev. W. H. Beckett, Stebbing.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abbot's Roothing1698	Evangelist
Matching Green	
‡*Leaden Roothing*	
White Roothing	
Dunmow 1662	J. Barton Dadd...1883
‡*Little Dunmow*	
Felstead 1833	E. M. Houchin...1874
Banister Green	
Pyes Green	
Littley Green ...	
North End	
Grandsmoor Green	
Great Easton 1838	{ Colporteur } { Evangelist } ...1878
Hatfield Heath ...1665	Vacant
‡*Hatfield*.....	
Hatfield Heath—	
Little Hallingbury	
Matching Tye...	Evangelist
High Easter 1844	R. Barnard 1854
Bishop's Green	
Good Easter ...	
Pleshy	
‡*Margaret Roothing*	
Stebbing 1662	W. H. Beckett...1873
Collops	
‡*Stebbing Ford & Stebbing Green*	
Takeley 1812	H. C. Hardiman1860
Mole Hill Green	
Great Canfield...	
Thaxted 1662	H. R. Parnell ...1882

HALSTEAD DISTRICT.

Treasurer, Mr. James Gatward, Stambourne; Secretary, Rev. S. Parkinson, Halstead.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bulmer 1875	Vacant
Castle Hedingham1708	J. Burgess.....1879
Sible Hedingham	
Finchingfield ...1700	Vacant
Halstead—	
Congregatl. Ch.1662	S. Parkinson.....1873
High-street ...1833	F. W. Turner ...1881
Grinstead Green	
Pebmarsh	
Haverhill 1662	J. C. Cottingham 1881
Maplestead.....1817	F. Fairbank 1867
Ridgewell 1662	B. Tonkin.....1879
Stambourne 1662	J. C. Houchin ...1864
Steeple Bumpstead1794	Vacant
Toppesfield 1869	Evangelist
Wethersfield 1707	B. W. Saunders1868
Blackmore End	
Shalford	
Walter Belchamp1662	Evangelist

CHELMSFORD DISTRICT.

Secretary, Rev. G. Wilkinson, Chelmsford.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Burnham 1861	L. Davis ... .1881
Chelmsford—	
London-road ...1716	G. Wilkinson ...1854
Baddow-road...1672	G. C. Postans ...1881
Chignal	Evangelist
Cooksmill-green 1866	Evangelist
Ingatestone 1812	J. W. Houchin...1873
Little Baddow ...1661	D. S. Hollies ...1878
Little Waltham...1790	J. Fowler.....1860
Maldon 1688	J. G. Hughes
Southminster ...1880	G. Ridgway 1882
Stock 1813	Vacant
Steeple & Tillingham.....	Evangelist
Tollesbury 1824	W. M. Anstey...1863
Totham, Great ...1813	J. Stevens.....1881
Woodham Ferris 1843	Evangelist
Purleigh 1821	
Writtle 1672	J. F. Buddell ...1878

Mission Stations:—Althorne, Beckingham, **Broad Street Green, †Borcham, Chatham Green, East Hanningfield, Forth End, Good Easter, Heybridge Street, Heybridge Basin, Mountnessing, Totham Barn, Norton Heath, Ramsden Heath, Sandon, Springfield, Tolleshunt D'Arcy, Townfield Street, Willingale, Wood Street.

BRAINTREE DISTRICT.

Secretary, Rev. J. Joseph, Bocking.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bocking 1699	J. Joseph 1882
Church-street ...	Evangelist
Braintree 1787	Vacant
Stisted	Evangelist
Coggeshall.....1662	A. D. Philps.....1864
Great Tey	
Kelvedon 1812	Albert Smith ...1874
Sharford	C. Rogers.....1883
Terling 1662	Rabson Vennell 1880
Witham 1715	Vacant

** Not in the Association. † Branch church with separate officers.
‡ Supported by other neighbouring churches.

PREACHING STATIONS (most of which are supplied conjointly by the churches of the district):—Panfield, Rayne, Shalford, Rivenhall, White Notley, Tilkey, Feering, Beazley End, Pattiswick, Bradwell.

COLCHESTER DISTRICT.

Secretary, Mr. J. Barber, Colchester.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Brightlingsea.....1833	J. Blackburn ...1875
Colchester—	
Lion-walk 1650	Vacant
Shrub End	
Harwich-road...	
Old Heath	
Stockwell 1662	T. Batty 1866
Myland	
Head Gate 1844	E. Miller, BA ...1867
Dedham 1738	H. G. Nicholls...1876
Stratford.....	
Fordham.....1788	W. King 1868
Ford-street	
Harwich.. 1800	R. Wyatt 1875
Layer Breton.....1799	J. A. Waterworth1879
Layer-de-la-Haye	
Manningtree 1823	T. C. Williams...1876
**Mersea	Supplied
Tiptree 1665	H. Hagell.....1871
Layer Marney...	
Messing	
Inworth	
Walton-on-the-Naze 1837	M. S. Horton ...1877
**Wivenhoe	Mr. Beavan 1868

Resident without pastoral charge—A. J. Bedells, Harlow; J. P. Dobson, Chelmsford; D. Davies, Stanstead; T. Walford, Braintree; J. Llewelyn, J. Whitby, Colchester.

Thirteen Evangelists are employed.

GLOUCESTERSHIRE AND HEREFORDSHIRE CONGREGATIONAL UNION.

Formed 1811. *Gloucestershire united with Herefordshire in* 1870.

(*Churches*, 94; *Mission Churches*, 5—no Branch Churches so called.)

Chairman, Rev. D. Lloyd, Bristol; Treasurer, Rev. J. Temperley Grey, Leigh Woods, Bristol; Secretary, Rev. H. Arnold Thomas, MA, 7, Ashgrove-road, Bristol; Corresponding Secretary, Rev. W. Clarkson, BA, Chesterfield-road, Bristol.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £2,200.
Grant ditto from ditto £1,800.

BRISTOL DISTRICT.

Secretary, Rev. L. H. Byrnes, BA, Oakfield-road, Clifton.

Church & Date of Formation.	*Pastor & Date of Settlement.*
Bristol and Clifton—	
Anvil-street ...1832	B. G. Archer ...1883
Arley 1855	J. Comper Gray 1873
Barton-hill.....1879	Supplied
Bishopston(David Thomas Memorial) 1878	W. Clarkson, BA1881
Brunswick 1834	A. Wilson, BA ...1879
Castle Green ...1633	*J. Lambert 1883
Clifton Down...1672	A. Hall 1882
Hope 1784	F. W. Brown ...1882
Pembroke 1866	L. H. Byrnes, BA1869
Gideon 1821	Vacant
Highbury 1843	H. A. Thomas, MA1876
Kingsland 1836	W. Mottram.....1882
Lodge-street ...1775	W. H Skinner...1883
Lower Castle-st. (Welsh) 1822	Supplied
Redland Park, 1861	U. R. Thomas ...1862
Russell Town...1868	W. Lance 1876
Sneyd Park (Christchurch)1878	Vacant
Stapleton-road 1867	Vacant
Tabernacle.....1739	
Whitefield 1875	S. Wardlaw McAll, MA.....1882
Windmill Hill	J. Temperley Grey 1882
Wycliffe.....1848	**Mr. Betts§ ...1882
Zion 1833	G. Wood, BA ...1842

* Newly resident—not *yet* in Association. ** Not in the Association. § Lay Pastor.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bristol & Clifton—	
Avonmouth	Mission Churches served by the Bristol Itinerant Society
Bishport	
Bitton	
Brislington ...	
Cold Ashton ...	
Doynton	
Felton	
Hinton	
Langford.....	
Mangotsfield ...	
Marshfield	
Nibley	
Pill	
Pucklechurch ...	
Upton	
Westerleigh ...	
Whitchurch ...	
Wick	
Charfield 1847	Supplied
Clevedon 1826	H. Gammidge ...1870
Ken	
Walton	
Weston-in-Gordano	
Clutton 1662	
Hawkesbury and Didmarton...1847	Missionary
Falfield 1814	J. Williams 1975
Frampton Cotterell 1834	S. Smoothy 1880
Hanham 1662	*T. G. Vinson ...1883
Kingswood Hill—	
Whitefield Tab.1739	J. Wilcox 1875
Warmley	
New Congregational Chapel1868	J. Trebilco 1879
Kingswood, near Wotton 1668	H. Jones 1870
Long Ashton.....1792	A. Currey 1873
Nailsea 1830	Vacant
**Newport.....1705	Supplied
North Nibley ...	Supplied
Oldland Common 1794	H. Cottle 1875
Portishead 1840	R. McAll 1881
Rangeworthy ...1723	Supplied
Tetbury 1710	T. W. Brown ...1879
Thornbury 1662	C. J. Gayler ...1876
Crossways	
Grovesend	
Weston-super-Mare 1827	*R. Murray 1883
Whiteshill.....	W. J. Porter ...1877
Wickwar	Supplied
Wotton-under-Edge—	
Old Town 1668	J. Hardyman ...1880
Tabernacle.....1771	G. L. Herman...1882
Sinwell	
Wrington	D. Griffiths 1881

CHELTENHAM AND GLOUCESTER DISTRICT.

Secretary, Rev. J. Bullock, MA, Stonehouse.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Berkeley 1836	W. J. Humberstone 1879
†*Sharpness* ...	
†*Bevington*	
Blakeney 1823	Vacant
Cam 1662	J. Williams 1871
The Quarry ...	
Cambridge (U.C.)	R. I. Osborne ...1869
Chalford 1662	G. D. Bird.....1880
Chedworth.....1753	Supplied
Cheltenham—	
Highbury 1827	J. M. Blackie, LLB1881
Hatherley	Cheltenham Villages Mission. — Missionary
Ozenton	
Prestbury	
Stoke Orchard...	
Bishop's Cleeve...	
Woodmancote ...	
**Portland Ch. (C.H.) 1816	W. M. Lennox...1874
Cirencester.....1840	S. M. Brough ...1882
Coleford 1842	R. Stevens, MA...1858
Coleway Lane...	
Moseley Green...	
Berry Hill	
Drybrook	J. Thomas.....1881
Dursley 1710	W. Muncaster ...1880
Ebley 1797	E. Jacob 1861
Fairford 1662	*T. Grant.....1883
Quenington.....	
Frampton-on-Severn 1776	D. Wardlaw Scott 1881
Saul. 1866	
Gloucester—	
Southgate 1662	H. Shaw 1881
Tyndale 1875	G. Type 1878
Lechlade.....1848	Supplied
Littledean 1805	C. J. Roskelly 1882
Pope's Hill ...	
Longney 1838	Supplied
Mitcheldean 1662	L. Roberts 1873

* Newly resident—not yet in Association.
** Not in the Association.
† Branch churches.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Moreton-in-Marsh1801	J. K. Pike 1879
Nailsworth—	
L. Forest Green1687	W. Tucker 1879
†U.ForestGreen1821	
Newent 1846	W. Harris.... ...1875
Brand Green ...	
Stoney Bridge	
Clifford's Mesne	
Newnham 1826	Vacant
Northleach.....	Supplied
Painswick 1656	J. Aspinall 1877
,, Edge...1856	Supplied
,, Slad ...1864	Supplied
Rodborough 1766	J. Rees 1866
Ruardean	T. Hireson 1880
Ruscombe & .....1828 } Pitchcombe ...1804 }	Missionary
South Cerney and Ashton Keynes	Missionary
St. Briavels 1858	Missionary
The Common ...	
Stonehouse.....1820	A. C. Moorman...1882
Stroud—	[LLB
Bedford Chapel1837	P. G. Grenville, 1880
Old Chapel ...1711	S. Owen 1881
Tewkesbury 1707	*A. Johnstone ...1883
Uley 1735	A. C. Blake 1881
Westbury-on-	
Severn 1837	J. Foster 1879
Winchcombe(U.C.)1873	*W. Bailey 1883

HEREFORDSHIRE DISTRICT.

Secretary, Rev. J. O. Hill, Hereford.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bromyard 1696	J. J. Ellis 1879
Bromyard Downs	
Gore 1656	W. Jones 1880
†*Kington*	
Hereford—	
Eignbrook 1662	J. O. Hill 1860
Sutton	
Hoarwithy	
**Berrington-st.	
(C.H.)	J. Jones 1881
Frooms Hill ...	Missionary
†Huntington 1804	Vacant
Ledbury 1607	C. Y. Potts 1866
Leintwardine.....1816	W. D. Ingham...1867
Leominster.....1867	D. A. Brown ...1879
Pembridge.....1822	Evangelist
Broxwood	
Ross 1662	*T. Stephens, BA 1883
Pencraig	
Whitchurch .....1816 } †*Langrove* .....1852 } †*Ruxton* .....1852 }	E. Baker 1880

There are five Evangelists employed in the county.

Resident without pastoral charge—J. P. Allen, MA, E. S. Bayliffe, BA, *F. Beckley, J. Burrell, R. Clark, D. F. Close, T. B. Knight, D. Lloyd, *H. Oliver, J. Poole, *H. Quick, F. Smith, Bristol; W. Barwell, J. Bevan, J. J. Couzens, John Evans, BA, John P. Jones, Cheltenham; J. Lander, W. Lewis, A. Morrison, Gloucester; John Bullock, MA, Stonehouse; William Creed, Stroud; William Jones, Huntington; T. R. Donaldson, Ross; J. F. Feaston, Weston-Super-Mare; D. G. Truss, Newnham.

HAMPSHIRE CONGREGATIONAL UNION.

Formed 1781.

(*Churches*, 53; *Evangelistic Stations*, 19; *Preaching Stations*, 50.)

Chairman, T. J. Hankinson, Esq., Bournemouth; Treasurer, W. O. Purchase, Esq., JP, Romsey; General Secretary, Rev. H. Barron, Basingstoke.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £685.
Grant ditto, from ditto £953.

* Newly resident—not *yet* in Association. † Branch churches.
** Not in the Association.

NORTHERN DISTRICT.

Secretary, T. E. M. Edwards, Andover.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alton 1662	F. M. Holmes ...1848
Headley	S. Chinn 1879
Kingsley	
Selborne	
Shortheath	
Andover.....1662	T.E.M. Edwards 1878
Abbott's Ann	
Andover Down	
Charlton	
Waterloo Foundry	
Basingstoke 1686	H. Barron.....1878
Chineham	
Mapledurwell...	
Basingstoke—	
Pyott's Hill	
Round Town	
Sherborne St. John's	
Worting	
Crondall 1813	S. Leete.....1872
**Mortimer West (C.H.).....1798	Supplied
Odiham ... .1662	P. Grant 1880
Hook	
Sutton	
Tadley 1662	T.W. Robiliard 1879
Whitchurch 1666	W. Harrison.....1875
Laverstoke	
Ridgeway	

Evangelistic Stations:—Hurstbourne Tarrant, Overton, White lane, Titchfield, and Lynch. Three Evangelists are employed.

Resident without pastoral charge—A. Johnson, Upton, Andover; *W. F. Harndall, MA, PH.D, Basingstoke.

EASTERN DISTRICT.

Secretary, Rev. W. Tidd Matson, Portsmouth.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Fareham.....1739	W. Champness...1878
Gosport 1663	G.Colborne, PH.D, MA 1877
Clay Hall	
Foxbury	
Havant 1718	R. J. Wells 1882
Petersfield 1799	Thomas Simm ...1882
Ramsdean	
Rogate	
Portsea 1754	*W. Lewis 1883
Portsmouth—	
Highbury 1844	W. T. Matson ...1879
Portsmouth—	
Buckland 1822	E.D.Braimbridge1879
Buckland-street	
George-street	
Malthouse-lane	
Milton	
Southsea.....1870	G. H. Sandwell 1882
**Zion	Supplied
Sarisbury 1882	R. Wearmouth...1882
Titchfield 1789	S. Jackson 1879
Warsash.....1845	Vacant

Evangelistic Stations:—East Meon, Emsworth and Prinstead, Hayling Island, Rowland's Castle and Finch Dean. Four Evangelists are employed.

Resident without pastoral charge—T. Cousins, Southsea; W. Meadows, Havant; H. Luckett, East Meon, Petersfield; J. Stevenson, Gosport.

MIDDLE DISTRICT.

Secretary, S. B. Stribling, Southampton.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alresford 1825	T. Penn.....1870
Bishop's Waltham1861	J. Thompson ...1882
Botley.....1841	
Dundridge	
Whitehorse Hill	
Dean	
**Bitterne	Supplied
Hythe.....1842	Supplied
Itchen.....1841	W. Datson 1881
Romsey 1662	F. Cornish.....1882
Awebridge	
Romsey—	
Braishfield	
Southampton—	
Above Bar.....1660	H.H. Carlisle, LLB 1859
Albion.....1844	S.G.Matthews, BA1881
Kingsfield 1853	S. B. Stribling...1870
Northam.....1863	G. W. F. Gregg 1863
Stockbridge 1817	W. Cotton.....1882
Totton.....1811	W. Braimbridge 1883
Marchwood	
Winchester 1660	W. Gooby.....1883

* Newly resident—not *yet* in the Association. ** Not in the Association.

EVANGELISTIC STATIONS:—Cheriton (with Alresford), Cadnam, *Stoney Cross*, and Bursledon with Itchen and Bitterne). Two Evangelists are employed.

Resident without pastoral charge—S. Flemington, J. Skinner, Southampton; W. Robertson, Romsey; W. H. Bower, Hythe.

WESTERN DISTRICT.

Secretary, Rev. W. Houghton, Christchurch.

Church and Date of Formation.	*Pastor and Date of Settlement.*	*Church and Date of Formation.*	*Pastor and Date of Settlement.*
Bournemouth—	W. Jackson ...1873	Hungerford—	
Richmond-hill 1856	A. Martindale 1883	*Frogham*	
Longham		*Godshill*	
East Cliff 1877	G. Burgess 1877	Lymington.....1700	T. Poole 1871
Burley 1719	R. Ridler 1873	*East End*	
Christchurch 1680	W. Houghton ...1879	*Pilley*	
Bargates		Pokesdown.....1872	E. Pickford 1874
Burton Green		Ringwood 1672	P. McDougall ...1881
Cranemoor		Ripley (near Ringwood).....1829	C. Waring 1882
Waterditch		Throop 1828	S. Eldridge 1870
Fordingbridge ... 1695	A. W. Bennett 1880	*Moor Down*	
Alderholt			
Burgate			
Hungerford 1827			

EVANGELISTIC STATIONS:—Winton, Howe (Dorset), Kingston, Ibsley, Verwood and Three Legged Cross.

Three Evangelists are employed.

Resident without pastoral charge—F. A. Warmington, Bournemouth; J. W. Wilson, Winton, Bournemouth.

SOUTHERN DISTRICT—ISLE OF WIGHT.

Secretary, Rev. R. A. Davies, Ventnor.

Church and Date of Formation.	*Pastor and Date of Settlement.*	*Church and Date of Formation.*	*Pastor and Date of Settlement.*
Cowes, East 1829	G. C. Dalgleish...1874	Ryde—	
„ West 1803	W. J. Burman...1872	*Green-lane*	
Porchfield		*Haylands*	
Newport.....1662	J. E. Harrison...1879	*Langridge*	
Ryde 1817	Vacant	*Weeks*	
Brading (*Adgstone*)		Sandown.....1866	A. J. Griffith ...1883
Elmfield		Shanklin.....1843	G. Avery 1878
Freshwater	Evangelistic Station	Ventnor 1836	R. A. Davies.....1865

Resident without pastoral charge—Theodore Hooke, Ryde.

HEREFORDSHIRE—*Vide* Gloucestershire.

HERTFORDSHIRE CONGREGATIONAL UNION.

Formed 1878.—*Continuation of Herts Union formed in* 1810.

(*Churches*, 37; *Mission Stations*, 22.)

Chairman, Rev. J. P. Wilson, Bishop's Stortford; Treasurer, Woodham Death, Esq., Bishop's Stortford; General Secretary, Rev. D. Davies, BA, Cheshunt; Financial Secretary, Rev. G. Twentyman, MA, BD, New Barnet.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £310.
Grant ditto from ditto £614.

EASTERN DISTRICT.

Secretary, Rev. J. P. Wilson, Bishop's Stortford.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bishop's Stortford 1662	Vacant
Manuden	Evangelist
Furneaux Pelham	
Braughing 1812	W. Barnes ...1879
Puckeridge.....1819	
Buntingford 1776	*J. S. Butcher ...1883
Hormead.....1819	
Cottered 1815	
Wood End 1817	
Cheshunt 1600	D. Davies, BA ...1875
Cheshunt Col. Ch. 1806	H. R. Reynolds, DD 1860
Botany Bay ...	Cheshunt College Students
Hertford Heath	
Stanstead	
Wormley.....	
Cheshunt Col. Ch.—	
Cheshunt-street	Cheshunt College Students
Nazing	
White Webbs...	
Ponders End ...	
Hadham.....1800	J. Greig 1881
Hadham Cross ...1872	
Hertford 1672	Vacant
Watton	
Hoddesdon.....1781	C. H. Hickling...1880
Sawbridgeworth 1817	James Wood.....1851
Ware—High-st. 1811	O. N. Tribe, BA .1882
Church-street 1662	J. S. Darley 1875
Widford	

CENTRAL DISTRICT.

Secretary, Mr. G. H. Williams, North Finchley.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashwell 1767	J. B. Millsom ...1851
Baldock 1826	*T. Whitehouse 1883
Barkway 1783	S. Harber.....1873
Nuthamstead	
Newsell	
Barnet.....1797	H. Griffith, FGS 1874
	T. M. Matthews 1883
Barnet, New 1870	*W. Walker Jubb 1883
Codicote.....1861	E. Wallis Jones 1881
Finchley, North 1864	Thomas Hill.....1864
Woodside	
Hatfield 1826	Supplied
Hitchin 1690	A. McIntosh.....1882
Walsworth	
Gosmore	
Sunnyside	
Back-street	
Sandon 1662	J. Newman 1874
Therfield 1836	J. Scott 1879
Totteridge 1811	J. Milnes, MA ...1879
Walkern 1810	Supplied

WESTERN DISTRICT.

Secretary,

Church and Date of Formation.	*Pastor and Date of Settlement.*
Berkhampstead...1780	Vacant
Box Lane 1697	Supplied
Bushey 1815	W. H. Edwards 1880
Elstree 1876	New Col. Students
Harpenden.....1818	W. G. Tarbolton 1881
Hemel Hempstead 1836	*D. Tatton 1882
Redbourne.....1807	New Col. Students
Rickmansworth...1872	
St. Albans 1797	W. Urwick, MA...1880
Watford.....1876	J. Belsher..... 1881
Wheathampstead 1812	J. S. Hoppus ...1873

PREACHING STATIONS.—With Royston, Reed and Barley.

One Evangelist employed.

Resident without pastoral charge—R. Aldiett, MA, J. P. Wilson, Bishop's Stortford; G. Amos, New Barnet; J. B. Bishop, Baldock; F. Waller, Boxmoor; S. St. N. Dobson, BA, Berkhampstead; J. O. Jackson, Tinconlds, Cheshunt; R. C. Jessop, BA, O. C. Whitehouse, MA, Cheshunt College; T. Morrell, Watford; D. Richardson, Redbourne; H. Maidment, Sawbridgeworth.

* Newly resident—not *yet* in the Association.

HUNTINGDONSHIRE UNION OF INDEPENDENT AND BAPTIST CHURCHES.

Formed 1861. (*Churches*, 14; *Branch Churches*, 10.)
Chairman, C. P. Tebbutt, Esq., JP.
Treasurer, T. Coote, Esq., JP, Fenstanton; Secretary, Rev. Thomas Lloyd, St. Ives, Hunts.

Contribution to Church-Aid and Home Missionary Society, £100; Grant from, £40.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bluntisham 1787	Vacant
Dean (Beds)	F. C. Haggart ...1882
Fenstanton.....	J. Parr 1879
Godmanchester (Union) 1850	R. Cater 1878
Offord and Buckden (Bap.)	J. Brown 1879
Hail Weston 1757	Vacant
Houghton . ..... / Broughton.....	H. Bell 1875
Huntingdon (U.) 1823	F. Wells.....1882
Brampton ..... / *Hartford*..... / *Perry*	W. Wood
Gt. Staughton...	Evangelist
Huntingdon—	
Great and Little Stukeley ..... / *Wistow*	Evangelist
Kimbolton (Un.) 1692	Isaac Wrigley ...1882
Ramsey (Bap.) ...1726	A. Hetherington
Mereside	
Spaldwick (Un.) 1686	F. Timmis 1881
St. Neots— Old Meeting... 1691	C. S. Larkman...1883
St. Ives Cong. Ch.1642	
HemingfordGrey / *Woodhurst* ..... / *Winwick, &c.* ...	T. Lloyd .....1861 and Assistants
Yaxley 1813	Mission Station
Yelling (Bap.) ...1831	Vacant

KENT CONGREGATIONAL ASSOCIATION AND COUNTY MISSIONARY SOCIETY.

Formed 1791. (*Churches*, 74; *Branch Churches*, 6; *Mission Stations*, 38.)
Chairman, Rev. P. Ward, Dover; Treasurer, John Young, Esq., Conduit Lodge, Blackheath, S.E.; Secretary, Rev. Robert Tuck, BA, 23, Thornford-road, Lewisham-park, S.E.

Contributions (as per Budget) to Church-Aid and Home Missionary Society, £500.
Grant ditto from ditto £800.

METROPOLITAN DISTRICT.

Secretary, Rev. Thos. Sissons, Woolwich, S.E.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Beckenham 1878	Vacant
Beckenham-road 1878	Vacant
Belvedere 1865	Vacant
Bexley Heath ...1851	J. Geddes.....1868
Blackheath.....1858	C. Wilson, MA ...1882
Burnt Ash 1874	G. Critchley, BA 1875
Bromley.....1790	R. H. Lovell.....1882
Dartford.....1819	E. Hayward.....1875
Deptford 1662	S. Sabine Read...1875
New-street ..... / Queen-street ...	
Eltham 1846	E. J. Penford ...1879
Pope-street	
Erith 1859	C. Sales 1880
Forest Hill—	
Queen's-road...1864	*J. Bartlett 1883
Trinity Chapel 1858	S. T. Williams...1878
Greenhithe.....1804	Supplied
Greenwich 1786	E. H. Higgins...1878
Greenwich-road...1750	*G. Norton 1883
Ingress Vale 1860	G. Shrewsbury...1870
Galley-hill	
Keston 1842	Supplied
Lewisham 1797	J. Morlais Jones 1868
Hither-green ... / *Ladywell*..... / *Rushey-green* ...	
Lewisham High-road.....1859	J MorleyWright 1882
Amersham-grove / *Waterloo-place* / *Brockley*	
Lewisham (Algernon-road) ... 1881	J. Woodhouse ...1883
Sidcup.....1878	W. Edmondson 1883
St. Mary Cray ...1851	J. Jones 1872
Orpington	
Sydenham 1850	Vacant
Welling 1825	Supplied
Woolwich 1852	Thos. Sissons ...1871
Welsh Chapel 1799	E. Evans 1833
Pellipar-road ...	

* Newly resident—not *yet* in the Association.

Resident without pastoral charge—J. Beazley, S. B. Sloman, E. Waite, MA, Blackheath; H. J. Chancellor, Forest-hill; H. Hercus, Plumstead; R. Robinson, New Cross; T. Rudd, BA, and R. Tuck, BA, Lewisham; R. T. Verrall, BA, Bromley; *J. C. Rook, Forest-hill; G. Littlemore, Sydenham; J. G. Stevenson, Grove-park, Lee.

CHATHAM DISTRICT.

Secretary, Rev. S. C. Gordon, MA, BD, New-road, Rochester.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Chatham—	
Clover-street ...1662	S. C. Gordon, 1878 [MA, BD
†Bredhurst ...	
†Brook	
†Chatham-hill	
†Rainham	
Gravesend—	
Princes-street 1717	E. Bolton 1881
Milton - on - Thames 1872	T. F. Touzeau ...1881
Perry-street ...1842	W. Ebbs 1882
Milton.....1789	J. Sheward 1875
Minster 1800	‡Mr. J. Grout
New Brompton...1867	M. T. Eastwood 1883
Northfleet 1853	T. Davey 1875
Queenborough ...1796	Supplied
Rochester 1852	W. J. Andrew ...1879
Upnor	
Sheerness—	
Alma-road 1859	W. Forbes 1881
Bethel Chapel 1762	W. H. Whitbread 1880
Isle-of-Grain & Elmley.....	
Sittingbourne ...1841	C. W. Smyrk ...1881
Snodland 1835	Supplied
Strood.....1882	T. Lawson 1882

MAIDSTONE DISTRICT.

Secretary, Rev. J. Irving, Beulah-road, Tunbridge Wells.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Cranbrook	1710 Vacant
Iden-green.....	
Four Elms.....1860	Supplied
Lenham 1784	*C. T. Price 1883
Maidstone—	
Week-street ...1745	Vacant
Westborough 1873	R. Laver 1873
Scrubb's-lane ...	
Marden 1804	A. T. Palmer ...1879
Pembury 1837	E. G. Cecil 1878
Sevenoaks 1866	C. Lankester, BA 1881
Dunton-green ...	
Staplehurst 1662	T. Thatcher 1881
Coxheath.....	
Staplehurst—	
Leeds	
Sutton Valence...1794	J. Birdseye 1875
Tunbridge 1780	W. W. Sherren 1879
Dunk's-green ...	‡ E. C. Wall
Tunbridge Wells—	
Mount Pleasant1750	*G. W. Cowper-Smith 1883
Fiveoak-green ...	
Hawkenbury ...	
Penshurst	
Rusthall	
Albion-road ...1874	J. Irving 1875
Westerham 1839	J. A. T. Skinner, BA 1881

Resident without pastoral charge—E. Bailey, W. Clarkson, W. P. Dothie, MA, S. S. England, and W. Guest, FGS, Tunbridge Wells; E. T. Prust and G. R. Miall, Sevenoaks; T. L. Lessel, Southborough by Tunbridge; P. Storey, Maidstone; H. Webb-Smith, C.H. Church Assistant.

CANTERBURY DISTRICT.

Secretary, Rev. A. Turner, Ashford, Kent.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ash 1859	F. Barclay 1880
Goldstone.....	
Hoaden	
Ashford 1662	Alfred Turner ...1853
Kennington	
Beaver.....	
Broadstairs 1876	A. F. Bennett ...1
Canterbury—	
Guildhall-str....1645	B. Price 1883
Littlebourne ...	
Upstreet	
Canterbury—	
Watling-street 1760	D. Thomas 1883
Broadoak.....	
Deal 1662	Jos. L. Brooks ...1879
Dover—Queen-st.1644	R. Davey 1879
Whitfield.....	
Russell-street...1838	P. Ward 1864
West Langdon...	
Faversham 1789	W. H. Hill 1865
Newnham	
Osprinye	

* Not *yet* in the Association. † Branch churches. ‡ Lay Pastor.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Folkestone 1824	A. J. Palmer ...1870
Union Chapel, Uphill	
Herne Bay.....1824	E. H. Palmer ...1882
Hythe.....1814	E. Goodison.....1883
Margate 1845	John James 1878
**Zion Chapel (C.H.).....1802	David Lloyd.....1867
Ramsgate 1662	R. B. Brindley 1881
Sandgate.. 1882	W. T. Poole (*protem.*)
Sandwich 1644	T. E. Cushing ...1878
Whitstable.....1808	C. N. Barham ...1879
Wingham 1817	J. Clarke 1881
Preston ..... *Stourmouth*.....	
Westgate-on-Sea	T. Blandford ...1883

Resident without pastoral charge—H. J. Bevis and G. Cook, Ramsgate; E. Cornwall, Herne Bay.

LANCASHIRE CONGREGATIONAL UNION.

Formed 1806.

(*Churches and Preaching Stations*, 291.)

General Treasurer, W. Armitage, Esq., J.P., Manchester; Secretaries, Rev. R. M. Davies, Oldham, and Rev. T. Willis, 69, Shakespere-street, Manchester.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £3,600.
Grant ditto from ditto £3,400.

MANCHESTER DISTRICT.

Treasurer, William Shaw, Esq., Rochdale; Secretary, Rev. W. Hewgill, MA, Farnworth.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Affitside	Supplies
Ashton-under-Lyne—	
Albion.....1816	J. Hutchison ...1865
†*Charlestown* ...	
Hurst Nook ...	
Taunton	
Dukinfield 1865	W. Glover 1879
Dukinfield Hall1872	J. Peill 1874
Newton Wood	
Ryecroft.....1849	T. Green, MA.....1856
Bacup.....1852	Vacant
Bamford.....1802	W. M. Arthur, MA1875
Belmont 1814	**J. Hornby.....1878
Bolton—	
Bank Top	Supplied
Derby-street ...1867	H. H. Scullard...1873
Duke's-alley ...1869	B. J. Harker ...1882
Mawdsley-st....1812	R. Best 1852
Rose-hill 1870	D. Williams.....1870
St. George's-rd.1752	Vacant
†*Blackburn-road*	Vacant
Bury—	
Bethel.....1806	C. Ashford, BA ...1876
Blackfrd-bdge. 1869	W. Nicholls.....1883
Castlecroft 1838	H. A. Lawson, MA1878
New-road 1793	J. G. Deaville ...1875
Cadishead 1878	Supplied
Castleton 1870	Supplied
**Clough Foot ...1840	Supplied
Denton 1836	J. Waddington...1851
Droylsden 1857	A. Cran, MA 1863
Eccles.....1860	G. H. Brown ...1862
Edgeworth.....1814	G. Dunn.....1855
Whittlestonehd. 1811	
Egerton 1662	L. Crookall 1880
Farnworth—	
Albert-road ...1855	B. Nightingale 1883
Dixon-green ...	Students
Market-street 1810	W. Hewgill, MA 1865
†*Francis-street* 1869	J. F. Munro ...1874
Irwell-bank ...1852	Students
Queen-street Mis.	Supplied
Four-lane-ends ...1820	Supplied
Heaton Mersey ...1826	S. Hooper 1845
Heaton Moor.....1873	C. Brewster 1880
Heywood 1824	W. H. Fothergill1878
Captain Fold ...	
Hollinwood 1849	T. Colclough ...1879
Macedonia 1868	Supplied
Horwich—	
Lee Chapel ...1770	W. J. Houlgate 1882
New Chapel ...1715	*J. J. Williams...1883

† Branch church. ** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Levenshulme.....1865	W. Reid 1875
Littleborough ...1869 / Summit 1825	Vacant
Little Lever 1857	J. S. Kent.....1879
Manchester and Salford—	
Ancoats 1870	W. Davies 1882
Ashley-lane ...1856	T. Wigley.....1879
Booth - street (Welsh) .....1839 / *Queen's-road* ...1868	D. John 1867
Broughton 1855	J. McDougall ...1880
Broughton-pk. 1874	Vacant
Rooden-lane ...	G. D. Hughes ...1881
Chapel-street...1816	Vacant.
Charlestown ...1864	J. W. Kiddie ...1875
Cavendish-st....1762	W. J. Woods, BA 1881
Cheetham-hill 1853	T. Hamer 1871
Collyhurst-st...1860	Supplied
Chorlton-road 1756	J. A. Macfadyen,
Chorlton-cum-Hardy.....1879	MA, DD. .....1863 Supplied
Russell-street ...	
Tatton-street ...	Supplied
Pryme-street ...	
Chorlton - road (Welsh) .....1824 / *Regent-road* ...1876	R. Roberts 1870
Gorton	J. Duthie
Greenheys 1869	J. Clough 1880
Grosvenor-st....1756	T. Willis 1869
Harpurhey.....1833	**J.W.Thomason
Hope Chapel...1839	R. W. Selbie, BA 1866
Knot Mill 1854	J. Rawlinson.....1854
Longsight 1842	J. C. McCappin
New Windsor 1797	P. R. Berry 1877
Oldham-road...1849	W. Hubbard.....1877
Park Chapel ...1854 / *Hewitt-street* ...	F. Moore 1881
Pendleton 1838	E. Walker.....1867
Queen's-park...1867	E. E. Stuttard ...1882
Regent Church, Salford 1877	Supplied
Richmond 1843	R. Craig, MA.....1878
Rusholme-road 1827 / *Saville-street* ...	A. Thomson, MA, DD 1855
Rusholme 1855	T. C. Finlayson...1865
Stockport-road 1868	C. T. Plank 1876
West Liverpool-street 1868	Supplied

Church and Date of Formation.	*Pastor and Date of Settlement.*
Manchester and Salford—	
Zion .....1825 / *Mulberry-street*	Vacant
Middleton—	
Providence Ch. 1823	J. Colclough.....1879
Salem 1867	S. Firth.....1870
Milnrow.....1866	Supplied
Mossley .....1854 / *Mossley Branch Mission*	R. G. Leigh ...1882
Oldham—	
Greenacres.....1662	C. Thompson ...1879
Hope Chapel ...1825	R. M. Davies 1843
Heyside 1865	and assistant
Regent-street 1829	F. Thompson.
Townfield 1874	Vacant
Union-street ...1816 / *Ashton-road* ...	J. Hodgson ...1847 Supplied
Waterhead.....1869	E. Armitage, MA 1872
Werneth 1869	J. R. Phillips ...1879
Openshaw, Lees-st1871	R. Sutton 1879
Openshaw, Lower	Supplied
Park, near Ramsbottom 1798	H. Banks 1881
Patricroft 1796	W. Place 1867
Pendlebury 1820	H. F. Walker ...1868
Prestwich(Besses)1863	S. Hartley 1880
Radcliffe-bridge 1848	*H. W. James ...1883
Rochdale—	
Milton 1852	J. B. Aitken.....1877
Providence.....1814	R. G. Williams 1872
Royton 1857	P. Barnes 1877
Smallbridge 1824	C. E. Dickinson 1872
Springhead 1835	J. S. Waide 1878
Stalybridge 1830	H. W. Holder, MA1880
Stand 1665	A. Anderson, BA 1852
Stretford 1832	Vacant
Stubbins.....1862	T. Cain 1865
Swinton 1864	W. H. Chesson...1880
Todmorden 1842	Vacant
Tottington.....1848	J. Shuker 1880
Tyldesley 1865	O. Davies 1877
Urmston&Flixton1878	A. Lochore 1881
Walkden 1878	I. Dearnley 1878
Westhoughton ...1827	Vacant
Withington 1881	*J. Williamson, MA1883
Whitworth 1698	J. E. Clayton ...1882

Resident without pastoral charge—In Manchester, J. F. Alexander, J. Clarke, J. Collier, A. Cooke, W. H. Drewett, Norman Glass, A. Hall, J. M. Hodgson, MA, BD, D.SC., James Lee, MA, H. Long, T. G. Potter, C. Scott, LLB, *R. Skinner, G. Lyon Turner, MA, J. Wilks, BA, *J. Wilson; P. Haworth, A. Somerville, Bolton; S. Jenkinson, R. Jones, Rochdale; E. Minton, Heaton Chapel; W. Roseman, Bury; S. Sugden, Littleborough.

* Newly resident—not *yet* in Association. ** Not in the Association. § Lay Pastor.

LIVERPOOL DISTRICT.

Treasurer, Morton Sparke, Esq., Huyton, Liverpool; Secretary, Rev. J. Yonge, Warrington.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashton-in-Mackerfield.....1824	H. Wilson.....1871
Birkenhead—	
‡**Zion Chapel (Welsh) 1842	H. Jones 1873
**Earlstown (W.)1876	Supplied
Garston 1876	Thomas Cole.....1879
Golborne 1847	Vacant
Hindley—	
Bridge-croft ...1831	*G. Greenhalgh 1883
St. Paul's 1812	Vacant
‡Hoylake 1874	R. G. Soper, BA 1874
Huyton 1856	J. W. Walker, BA1878
Isle of Man—	
Douglas ..... / Union Mills } 1808	D. Inglis, BA.....1878
Circular-road...1864	Vacant
Leigh 1817	William Karfoot1879
‡Liscard.....1841	J. H. Gwyther, BA1869
Liverpool—	
Berkley-street 1827	Thos. Keyworth 1873
Bootle.....1872	T. Dunlop.....1875
Brownlow-hill 1871	Supplied
Burlington-st. 1861	J. Mahood.....1851
Chadwick Mt...1866	R. S. Holmes ...1879
Crescent.....1800	*J. H. Riddette 1883
Edge-hill 1871	Sidney J. Baker 1881
Gt. George-st / *Raffles' Mem.* / *Mission* ... } 1777 / 1864	S. Pearson, MA ...1869
**Gt. Mersey-st. (Welsh) 1860	W. Roberts 1861
**Bootle (W.)..	
**Grove-st. (W)1840	W. Nicholson ...1877
**Kensington (Welsh) 1878	Supplied
Norwood.....1870	E. R. Barrett, BA 1882
Boaler-street	
**Netherfield-rd. (Tabernacle) Welsh 1803	John Thomas, DD1854
**Park-rd. (W.)1827	D. M. Jenkins...1876
Liverpool—	
Seaforth 1881	W. L. Roberts...1881
Stanley... 1856	George Lord.....1863
Toxteth 1833	Mark Simon 1881
South-hill-road	
Beresford-road	
Walton 1872	J. H. Ferguson, MA1881
Waterloo 1865	T. Hodgkinson 1875
Wavertree 1841	Edward Hassan 1861
Wellington-road	
Westminster-rd1832	Stanley Rogers...1877
Woolton.....1867	W. Davies, BA ...1867
Newton-le-Willows 1842	James Allatt ...1863
Ormskirk 1827	J. S. Drummond 1875
Skelmersdale ...1878	B. Bond 1879
Orrell 1805	J. Whitton 1883
Prescot 1795	James Johnstone1881
The Holt	
Rainford.....1807	T. Atkinson 1875
‡Runcorn .....1831 / ‡*St. Luke's* ... }	J. D. Thomas...1879
Southport—	
Ainsdale.....	S. H. France ...1879
Chapel-street...1820	J. T. Woodhouse 1872
Churchtown ...1807	T. E. Sweeting...1875
Hawkstead-st. 1881	A. S. Welch.....1882
Up. Portland-st.1871	W. H. Dyson ...1877
West-end 1862	J. Chater 1863
Trafalgar-road..	Vacant
St. Helen's.....1688	R. J. Ward..... 1864
Peasley-cross...1865	*C. A. Bradbury1883
‡Sutton (Welsh)	Supplied
Warrington, Wycliffe 1852	J. Yonge 1876
Cockhedge Mission	
**Whiston (W.) 1878	Supplied
Widnes, Sim's Cr.1866	Vacant
**Widnes (W.)...1875	Supplied
Wigan—	
Hope 1812	P. W. Darnton, BA1880
St. Paul's 1785	*T. Wilkinson ...1883
Silverwell	Vacant

Resident without pastoral charge—In Liverpool, J. Bartram, R. F. Brown, C. McC. Davies, W. Dick, R. E. Long, T. Peters, Findlay Wallace, and D. Young, BA; in Southport, R. Hall, J. Hamer, M. Hardaker, J. E. Lucas, BA, G. C. Smith, MA, J. Thornton; in Garston, H. E. Martin; in Golborne, W. Moore; in Peasley Cross, J. P. Ritchie.

BLACKBURN DISTRICT.

Treasurer, Eli Higham, Esq., Accrington; Secretary, Rev. A. Foster, MA, Blackburn.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Accrington—	
Oak-street 1839	J. Constance ...1880
Accrington—	
Whalley-road 1877	Vacant
Adlington 1861	J. Potts.....1875

* Newly resident—not *yet* in Association. ** Not in the Association.
‡ These churches are situated in Cheshire.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barrow 1877	D. W. Duthie 1880
Wiswell 1831	Supplied
Barrowford 1846	E. Gough, BA ...1862
Belthorn.....1858	E. Apperley 1873
Blackburn—	
Chapel-street ..1778	Vacant
Nova Scotia ...1855	Supplied
Bank Top 1860	Supplied
Furthergate ...1852	Vacant
James-street ...1841	Vacant
Four-lane-ends 1820	Supplied
Ramsgrave 1855	Supplied
Millhill 1848	Isaac Davies 1875
Montague-st....1862	John Johnstone 1879
Park-road 1852	A. Foster, MA ...1867
Audley Range...1878	Supplied
Eccles-row	Supplied
Bretherton.....1819 / *Hesketh-lane* ...1662	I. Watkins.....1882
Brierfield 1837	J. T. Shawcross 1877
Burnley—	
Bethesda 1808	P. H. Davies.....1879
Salem 1849	John Reid.....1881
Westgate 1859	J. W. Clark 1880
Chorley—	
Hollinshead-street 1805	J. L. Frazer.....1882
St. George's-st.1836	D. M. Bynner ...1877
Clitheroe, Castle Gate 1817	D. Clegg 1874
Pimlico 1832	Supplied
Colne 1811	R. Pringle.....1873
Church 1870	Amos Bailey.....1881
Darwen—	
Belgrave 1793	H. Irving 1881
Blacksnape 1823	Supplied
Bolton-road ...1867	Supplied
Duckworth-st. 1687	W. C. Russell, MA 1881
Hollin's-grove...1876	*E. James 1883
Lower Darwen 1877	Supplied
Lower Chapel 1687	R. Nicholls 1881
Great Harwood...1841	E. A. Hytch 1877
Rishton 1874	Supplied
Haslingden 1787	G. G. Whitfield...1879
Holden 1766	Supplied
Knowl-green.....1831	Giles Scott 1859
Leyland.....1836	J. Newsholme ...1876
Longridge 1865	H. Archibald ...1876
Martin Top 1817	R. D. Hamilton 1882
Nelson 1865	J. R. Richards...1883
Pickup Bank.....1860	Joseph Clyde ...1864
Tockholes 1662	Vacant
Walkerfold 1792	*Joseph Stott ...1882

Resident without pastoral charge—G. Berry, Darwen.

PRESTON DISTRICT.

Treasurer, Edward B. Dawson, Esq., Lunecliffe, Lancaster; Secretary, Robert Mansergh, Esq., Damside-street, Lancaster.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barrow-in-Furness—	
Abbey-road ...	James Haigh ...1881
Hindpool-road 1858	J. McMillan 1880
Blackpool—	
Victoria 1864	James Wayman 1868
Dalton-in-Furness1867 / *Stainton* 1873	Supplied by A. Hall
**Dolphinholme	Supplied
Elswick 1672	John Robinson...1880
Fleetwood 1841	H. W. Smith ...1876
Forton 1706	T. Baron 1882
Garstang 1780	Vacant
Inglewhite.....1826	J. Hargreaves ...1880
Kirkham .....1817 / *Cornah-row*.....	T. R. Davies ...1875
Lancaster—	
Centenary Ch. 1873	Vacant
Carnforth .....1879 / *Halton* .....1868 / *Hest Bank* 1868	Towers, W.H...1883
High-street ...1772 / *Caton* .....1836 / *Nether Kellet* ...1859	F. Bolton, BA ..1872
Lytham 1862	T. Taylor, MA ...1882
Morecambe 1868	H. W. Burgoyne 1875
Preston—	
Cannon-street 1780	S. R. Antliff 1879
Grimshaw-st....1808	Vacant
Lancaster-road 1860	Vacant
Ulverston 1778	J. Barton Bell ...1876
Fylde Itineracy—	
Bispham.....1834 / Hambleton.....1876 / Poulton 1876	R. Lambert ...1880
Preesal .....1830 / St. Anne's-on-the-Sea	P. Webster.....1879
Kendal¶—	
Lowther-street 1784	H. W. Mote 1881
Stainton 1698	
Zion 1843	**Joseph Hall ...1880
Kirkby Lnsdale.¶ 1815	M. H. Sharp.....1862
Windermere—	
**Troutbeck ...1857	**R. B. Evatt ...1880
Memorial Ch....1880	**Wm. Taylor...1880

* Newly resident—not *yet* in Association. ** Not in the Association. ¶ In the County of Westmoreland.

Resident without pastoral charge—J. Cockram, Garstang; W. Hacket, C. H. Murray, Preston; W. Hudson, Dolphinholme; H. Lings, Fleetwood; J. Schofield, Lytham; J. Spencer, Barrow-in-Furness.

LEICESTERSHIRE AND RUTLAND CONGREGATIONAL UNION.

Formed 1832.

(*Churches*, 26; *Branch Churches*, 5.)

Chairman, Rev. James Williamson, MA, Leicester; Treasurer, E. Kemp, Esq., Mill-lane, Leicester; Secretaries, Rev. E. Hipwood, Kibworth, and Mr. Alex. Baines, Leicester.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £452.

Grant ditto, from ditto £682.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashby-de-la-Zouch.....1662	S. Rixon 1877
Boundary	
Bardon Park.....1662	C. Haddon 1875
New Bardon	
Burbage.....1875	J. Randall.....1875
Aston Flamville	
Three Pots	
Smockington	
**Burton Overy 1852	Supplied
***LittleStretton*	
Enderby.....1822	G. H. Dickinson 1863
Whetstone	
Earl Shilton 1811	J. Shallcross.....1880
**Evington (C.H.) 1811	
**Hallaton and Slawston ...1813	Supplied
Hinckley 1662	E. Phillips..... 1873
Kibworth 1662	E. Hipwood 1867
Tur Langton	
Leicester—	
Belgrave (U.C.) 1874	R. Y. Roberts (Bap.).....1879
Bond-street ...1800	A. N. Johnson, MA 1883
Vauxhall-street	
Osborne-street...	
Emanuel (UC) 1874	Ll. H. Parsons (Bap.) 1875
Gallowtree Gt. 1824	Vacant
Sanvy-gate 1875	Evangelist
Humberstone-road..... 1876	A. James 1877
London-road...1857	T. Simon 1883
Rearsby	
Stoney Stanton	Evangelist
Oxford-street...1862	C. Lemoine 1881
Ansty	J. Cort .....
Blaby	
Cropstone	
Groby	
Humberstone	
Markfield	
Stanton	
Leicester—	
Wyckliffe 1867	J. Wood 1869
Loughborough ...1828	John Kay 1883
**Lubbenham ...1830	Supplied
Lutterworth 1689	B. J. Hall, FSA...1880
Ashby Parva	
Gilmorton	Evangelist
North Kilworth	
Walcote	
Walton	
Market Bosworth 1799	Evangelist
Brascote	
Dadlington	
Newton Burgoland	
Great Bowdon, with ‖	Market Harborough
East Langton, with ‖	Market Harborough
Melton Mowbray 1822	J. Twidale.....1850
Burton Lazars	Evangelist
Freeby	
Dalby Lodges	
Great Dalby	
Kirby Bellairs	
Middleton and Caldecott	Supplied
Narborough 1662	J. N. Robjohns...1860
Oakham 1662	H. J. Stanton ...1882
Freeby	
Theddingworth...1836	A. W. Carter ...1878
Mowsley	
Sibbertoft	
Ullesthorpe 1805	J. Tonkin 1878
Ashby Parva	
Claybrooke	
Uppingham 1700	T. C. Deeming...1882
Harringworth	
Preston	
Wigston Magna 1666	E. Dean.....1877
Wymondham.....1839	D. R. Hall 1880
Edmondthorpe	
Market Overton	
Teigh	
Witham	

Resident without pastoral charge—E. J. Sadler, Leicester; F. Creak, BA, Kegworth, near Derby; W. W. Jones, Ullesthorpe.

There are Six Evangelists employed.

** Not in the Association. ‖ See Northamptonshire Association.

LINCOLNSHIRE CONGREGATIONAL UNION.

Formed 1844. (*Churches*, 28; *Mission Stations*, 10.)

Chairman, Henry Newsum, Esq., Lincoln; Treasurer, Joseph Ruston, Esq., JP, Lincoln Secretary, Rev. J. Williamson, MA, Lincoln; Financial Secretary, T. J. Varlow, Esq., Caistor.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £259.
Grant ditto, from ditto £287.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alford & Welton 1797	Vacant
Boston—	
Grove-street ...1819	Vacant
Red Lion-street1847	James Thomas...1880
Bourne 1846	A. Eason 1883
Brigg 1718	W. J. Loxton ...1880
Caistor 1842	W. Newton 1883
Crowle 1780	Vacant
Gainsborough ...1782	Vacant
Grantham 1821	F. W. B. Weeks1881
Holbeach (U.C.) 1870	J. R. Clarke 1878
Horncastle.....1822	W. Archer 1881
Kirton, nr. Boston1831	Vacant
Ketton, Rutland	Supplied
Lincoln—	
High-street Ch.1841	Enos Metcalf ...1844
Newland.....1820	J. Williamson, MA1878
Far Newland, *South Bar*, *Croft-street*	Evangelist, and Lay Preachers.
Long Sutton 1811	Vacant
The Crosses	
Louth 1820	Charles Playll ...1882
Market Deeping, Maxey.....1810, *Barholm*, *Tallington*, *Langtoft*	Evangelist
Pinchbeck 1786	*D. Jones 1883
Scunthorpe 1878	Samuel Cutts ...1882
Sleaford 1776	P. Carrotte 1881
Helpringham ... *Ruskington*.....	Evangelist and Lay Preachers
Spalding.....1821	S. Yates.....1877
The Foundry	
Spilsby 1802	Vacant
Stamford 1688	B. O. Bendall ...1853
Peterborough—	(Northamptnshre.)
Westgate 1799	W. J. Butler ...1882
Priestgate 1861	H. W. Turner, BA1881

Resident without pastoral charge—S. Gladstone, Sleaford; S. Haymes, Spilsby,

MONMOUTH (ENGLISH) ASSOCIATION.

Formed 1823. (*Churches*, 35; *Branch Churches*, 2.)

Treasurer, W. Graham, Esq., Victoria Chambers, Newport, Monmouthshire; General Secretary, Rev. T. Llewelyn Jones, Mount Pleasant, Pontypool; Finance Secretary, E. Grove, Esq., Stow Park, Newport, Monmouthshire.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £185.
Grant ditto, from ditto £400.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abergavenny.....1690	S. Clarke 1871
Abersychan 1864	S. Griffiths 1871
Abertillery 1854	G. S. Richards...1880
Bassaleg.....1832	Supplied
Beaufort.....1857	Vacant
Blaenavon 1863	J. E. Griffiths ...1877
Blaina.....1860	D. Williams.....1860
Brynmawr.....1848	D. Daw 1868
Caerleon.....1821	Supplied
Chepstow .....1824, †St. Arvan's ...1830	G. Orme 1873
Cross Keys 1870	Vacant
Cwmbran (Lower)1843	Vacant
„ (Upper)1837	W. A. Lloyd.....1881
Ebbw Vale.....1843	J. W. Thomas ...1882
Fleur-de-lis 1870	R. G. Levi 1881
Llanhilleth 1876	J. W. Jones.....1882
Llanvaches .....1639, Goldcliff 1835	W. J. Price ...1871
Llanvapley .....1810, Raglan 1839	D. Lewis 1840
Monmouth.....1815	W. M. Robinson1881
New Inn 1710	R. Mon. Evans...1881
Newport—	
Mill-street 1689	F. A. Walker ...1882
Dock-street ...1814	E. W. Skinner...1883
Tabernacle.....1822	B. Bramham ...1883
Victoria-road...1857	J. Idrisyn Jones 1883
Penywaun 1760	Vacant
Pontypool .....1835, †Griffithstown 1878	T. Ll. Jones ...1873
Rhiwderyn... 1872	D. Ll. Williams 1881
Risca 1820	J. C. Williams...1881
St. Mellon's 1844	Supplied
Tredegar 1858	B. Shankland ...1873
Usk.....1745, Maesllech 1821	J. M. Evans ...1881
Waunlwyd.....1882	T. D. Evans.....1882

Resident without pastoral charge—H. J. Bunn, Abergavenny.

*Newly resident—not *yet* in the Association. † Branch church.

NORFOLK CONGREGATIONAL UNION.

Formed 1814.

(*Churches*, 30; *Branch Churches*, 2; *Mission Stations*, 14.)

Treasurer, H. B. Miller, Esq., Norwich; Secretary, Rev. Philip Colborne, Norwich.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £414.
Grant ditto, from ditto £620.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Briston & Guestwick 1652	E. B. Hickman...1878
Hindolveston	
Burnham Market 1807	James Watson ...1881
Thorpe and Overy	
Creake 1840	J. J. Northam ...1879
North Creake	
Denton 1655	F. S. Basden ...1851
Alburgh	
Dereham 1772	W. Fox 1880
Etling Green ...	
Scarning & Hoe	
Diss.....1837	G. E. Monson .. 1878
Elmham	Supplied
Fakenham 1821	R. Mobbs 1880
Hempton	
Gorleston 1812	H. Cope 1879
Harleston 1706	*J. J. Walker ...1883
Mendham	
Heacham ... .1841	
Hemsby 1863	R. C. Rodwell ...1879
Hingham 1835	P. H. Davis 1868
**Hunstanton ...1870	
Long Stratton ...1841	Supplied
Topcroft	
Lynn 1804	R. A. Cliff 1883
Mattishall 1650	G. Giles.....1875
Yaxham	
North Walsham, Bradfield 1657	C. Goffe 1862
Gimingham	
Norwich—	
Old Meeting House.....1642	R. Hobson.....1878
Princes-street 1819	G. S. Barrett, BA. 1866
†Thorpe and Trowse	T. A. Carritt.....1879
Mariner's-lane	
Chapel-in-the Field 1858	Philip Colborne...1858
Oulton 1724	Supplied
Shipdham	A. A. Savage.....1880
Bradenham	
Thetford 1816	A. H. Rix 1879
Watton and Carbrook 1818	E. Hall 1882
Wells 1816	W. A. Meaton ...1883
Wortwell 1773	J. Folley 1880
Mendham	
Wymondam 1652	W. Parry 1870
Burnham Broom	
†*Wreningham*	
Yarmouth—	
Middlegate ...1642	W. Tritton and 1858
King-street ...1855	W. Griffiths, MA 1859
Runham	
**Countess of Huntingdon Church	T. Bennetts

Resident without pastoral charge—H. S. Palmer, BA, Norwich.

NORTHAMPTONSHIRE ASSOCIATION.

Formed 1812.

(*Churches*, 32; *Branch Churches*, 2; *Mission Stations*, 22.)

Treasurer, N. P. Sharman, Esq., Wellingborough; Secretary, Rev. G. Nicholson, BA, Northampton.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £420.
Grant ditto, from ditto £600.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashley 1673	J. G. Nash.....1875
Wilbarston	
Brigstock 1778	D. Aitkin 1876
Stanion	
Byfield 1828	J. Adams 1882
Charlton	
Creaton 1670	W. D. McLaren, [MA 1883
Spratton	
**Crick 1662	Supplied
Daventry 1672	C. Ll. Allen.....1880
Badby 1873	
Ashby	
Drayton 1878	

* Newly resident—not *yet* in the Association. ** Not in the Association.
† Branch churches with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Desborough 1855	W. Marriott 1881
Rushton	
**East Haddon...	Supplied
**Everdon.....	Supplied
Kettering 1662	J. M. Watson ...1878
Cottingham	
Geddington	
Kilsby 1662	W. Edwards ...1868
Barby	
King's Cliffe 1846	Vacant
Nassington 1839	Supplied
Long Buckby ...1709	T. Ruston 1877
Market Harboro' 1673	W. E. Morris ...1872
Arthingworth	
East Farndon	
East Langton	
Great Bowden	
Great Oxenden	
Northampton—	
Commercial-st. 1829	T. Gasquoine, BA1881
Gregory Street	
Doddridge Ch. 1662	Vacant
Primrose Hill	
Northampton—	
St. James's End	
King-street ...1777	G. Nicholson, BA 1875
Victoria-road...1873	H. J. L. Matson1881
Old 1750	Supplied
Oundle 1690	J. B. Hart.....1873
Paulerspury 1690	J. Burr Vincent 1883
Rothwell 1655	E. W. Wilson ...1881
**Rushden (U.)...1881	Vacant
Towcester 1794	E. Darley 1881
Weedon 1668	J. L. Jones.....1877
†*Floore*	
Weldon 1706	J. Lee 1876
Welford.....1700	Moses Biggs.....1869
N. Kilworth	
S. Kilworth	
Wellingborough 1662	Vacant
Doddington	T. Grear.....1877
**Wollaston 1788	Supplied
Yardley-Hastings1662	W. E. Coupland...1872
†*Grendon*	Supplied
Yelvertoft 1758	B. W. Evans.....1857
Swinford	

Five Evangelists are employed.

Resident without pastoral charge—T. Arnold, J. Ault, Northampton; T. Toller, Kettering; **Joseph Buckingham, Paulerspury; J. W. Lethbridge, Wellingborough.

NORTHUMBERLAND—*Vide* DURHAM.

NOTTINGHAMSHIRE CONGREGATIONAL UNION.

Formed 1829.

(*Churches*, 18; *Branch Churches*, 8; *Mission Stations*, 8.)

Chairman, Ald. Manning, JP, Nottingham; Treasurer, Mr. J. R. Wild, Nottingham; Secretary, Rev. J. Ed. Flower, MA, Mapperley-road, Nottingham.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £449.
Grant ditto, from ditto, £585.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Burton Joyce.....1870	Supplied by Students (Cong. Inst.) & others
Carlton 1880	Supplied by Students (Cong. Inst.) & others
Eastwood 1868	C. W. Butler.....1874
†*Westwood* 1869	J. Hammil 1881
†*Selston* 1670	
Keyworth 1768	Supplied
Mansfield 1790	J. G. Tolley.....1875
Warsop	Supplied by Students (Cong. Inst.) & others
†*Mansfield*	
Woodhouse	
Moor Green 1662	A. Guthrie 1866
Newark 1826	M. Lucas 1880
†*Laxton* 1836	Supplied by Students (Cong. Inst.) & others
Nottingham—	
Addison-street 1867	J. E. Flower, MA 1878
†*Arnold* 1871	Supplied by Students (Cong. Inst.) & others
†*Hucknall* 1869	W. R. Barron ...1882
Albion 1856	James Thorpe ...1881
Thorneywood Lane	Supplied by Sudents (Cong. Inst.) & others
Boulevard 1827	John B. Nichols 1883
Castle-gate.....1655	Vacant
Chesterfield-street	Missionary
Bloomsgrove ...	Supplied by Students
Old Radford ...	(Cong. Inst.) & others
†*Long Eaton* ...1875	Supplied
Eland 1883	Supplied by Students (Cong. Inst.)

† Branch churches.

** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Nottingham—	
Colwick-street 1867	S. P. Hodgson and T. Cutts (Lay Pastors)
Friar-lane 1827	J. A. Mitchell, BA 1878
†*Bulwell* 1880	Supplied by Students (Cong. Inst.) & others
Wool Alley.....1864	
Park-hill 1824	J. Hirst Hollowell 1882
Queen's-walk 1874	R. C. Hutchings 1874
Nottingham—	
St. Ann's Well-road.....1870	*W. J. S. Davis 1883
Zion 1796	Closed
Retford 1808	T. Morgan 1875
Ranskill.....1819	Closed
Sutton in Ashfield 1651	Edwin Baker ...1880
Worksop 1831	J. Jermyn 1881

Resident without pastoral charge—Josiah Bull, MA, J. B. Paton, MA, DD, F. S. Williams, Nottingham; W. Goldie, Mansfield.

OXFORDSHIRE—*Vide* BERKSHIRE ASSOCIATION.

RUTLANDSHIRE—*Vide* LEICESTERSHIRE AND RUTLAND UNION.

SHROPSHIRE ASSOCIATION.

Formed 1796.

(*Churches*, 48; *Branch Churches*, 8; *Mission Stations*, 10.)

Chairman, Rev. Thomas Townsend; Treasurer, Thomas Barnes, Esq., JP, The Quinta; Secretary, Rev. D. D. Evans, Bridgnorth.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £230.
Grant ditto from ditto £430.

I.—THE SHREWSBURY DISTRICT.

Secretary, Rev. George Kettle, Shrewsbury.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bayston-hill 1837	Supplied
Bishop's Castle ...1807	Vacant
Church Stretton 1864	J. R. Lewis ...1871
Dorrington 1806	
Lyth-hill 1800	
Longden.....1838	Supplied
Ludlow 1731	W. Burgess 1872
Marton 1827	W. Bowen 1870
¶*Forden* (*Mont.*)1826	
Minsterley.....1795	W. Price.....1862
Pontesbury 1836	
Shrewsbury—	
Swan-hill 1662	George Kettle ...1865
Castle-gate.....1843	Francis Tinkler 1874
Dog Pole (Welsh) 1862	John Davies.....1866
Abbey Foregate1864	T. Townsend ...1877

II.—THE NORTH-WESTERN DISTRICT.

Secretary, Rev. J. J. Poynter, Oswestry.

Church and Date of Formation.	*Pastor and Date of Settlement.*
¶Llandisilio, Mont.1807	D. H. Shankland1877
Pant 1822	
Dovaston 1826	Supplied
Ellesmere 1786	Vacant
Frankton 1834	Supplied
Grimpo 1832	Supplied

* Newly resident—not *yet* in the Association. † Branch churches.
¶ Under same pastor in North Wales English Union.

Church and Date of Formation.	Pastor and Date of Settlement.
Melverley 1845	Supplied
Nantmawr 1875	J. Bowen 1863
Bethel	
Oswestry—	
Christ Church 1662	J. J. Poynter...1880
Carneddau ...1845	E. M. Edmunds 1883
Maesbury 1831	Asst. for Villages.
Whittington ...1844	

Church and Date of Formation.	Pastor and Date of Settlement.
Oswestry—	
Penyllan-lane	J. J. Poynter...1880
Mission-room 1879	
‖Hermon (W.) 1862	James Charles ...1883
Preesheulle 1831	Supplied
Quinta, The 1858	T. Davison 1864
Ruyton 1833	L. Weaver 1869
Wilcot 1834	Supplied

III.—THE NORTHERN DISTRICT.

Secretary, Rev. J. B. Walton, BA, LLB, Wem.

Church and Date of Formation.	Pastor and Date of Settlement.
Bomere Heath ...1827	Vacant
Harmer Hill ...1834	
Hadnall 1830	Joseph Crewe...1878
Clive 1821	
Prees 1800	J. E. Sawday...1877
Whixall 1790	

Church and Date of Formation.	Pastor and Date of Settlement.
Wem — Chapel-street 1775	J. B. Walton, BA, LLB 1873
Noble-street.....1662	
Whitchurch 1803	Vacant
Agden 1833	
Broughall 1823	
Steel Heath.....1833	

IV.—THE EASTERN DISTRICT.

Secretary, Rev. William Chapman, Madeley.

Church and Date of Formation.	Pastor and Date of Settlement.
Bridgnorth 1662	D. D. Evans ...1855
Broad Oak.....1867	Supplied
Broseley 1837	S. Evans 1859
Dawley 1866	Enoch Savage ...1879
Madeley 1872	Wm. Chapman...1879
Market Drayton 1776	A. Buckley 1878
Newport..... ..1765	Joseph Overton 1882

Church and Date of Formation.	Pastor and Date of Settlement.
Oakengates 1848	Vacant
Shipley 1861	Supplied
Wellington 1825	Vacant
Wollerton 1800	Edmund W. Watson, BA 1882
Wistanswick 1805	T. Williams ...1870
Ollerton 1838	

There is one Evangelist employed.

Resident without pastoral charge—John Aston, Whixall; Henry C. Welsford, Ellesmere; Thomas Davies, Wellington; J. H. Jones, BA, Oswestry.

EAST SOMERSET—*Vide* WILTSHIRE.

SOMERSET CONGREGATIONAL UNION.

Formed 1796.

(*Churches*, 45; *Branch Church*, 1.)

Treasurer, F. Spencer, Esq., Oakhill; General Secretary, Rev. E. J. Dukes, Bridgwater; Finance Secretary, Rev. J. Marsden, BA, Taunton. Evangelist Society's Treasurer, G. B. Sully, Esq., Bridgwater; Secretaries, Rev. E. Watts, South Petherton, and W. Rawlinson, Esq., Taunton.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £885.
Grant ditto, from ditto £1,331.

‖ In the Montgomeryshire Welsh Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashwick.....	Evangelist
Barton St. David	Evangelist
Butleigh	
Bishop's Hull ...1662	W. Lee 1874
Bridgwater 1818	E. J. Dukes 1881
Somerset Bridge	
Bromfield	
Broadway 1739	G. Osborne 1872
Bruton 1800	D. I. Gass 1871
Cannington 1826	R. W. Morley ...1880
Steart	
Castle Cary	Evangelist
Chard 1672	Vacant
Lidmarsh	
Curry Rivel 1866	G. Robertson ...1882
Drayton	
Dulverton 1662	J. Wicks 1872
Fulwood.....1732	B. Hurman 1871
Blagdon	
Glastonbury 1680	W. E. Francis ...1881
Henstridge 1845	Supplied
Ilchester.....	Evangelist
Kingsdon.....	
Yeovilton.....	
Ilminster 1812	W. P. Duke 1875
Knowle, Bridgwater 1834	R. J. Williams...1882
Chilton Polden...	
Stawell	
Lambrook 1688	C. F. England...1882
East Lambrook	
West Lambrook	
Langport 1833	H. Moulson 1883
Low Ham	
Lopen	Evangelist
Seavington	
Dinnington	
Lydeard St. Lawrence	Evangelist
Scarr	
Brompton Ralph	
Colford Water...	
Water Row.....	
Martock 1791	V. P. Sells 1868
Meare 1826	A. G. Churchill...1882
Oxenpyle	
Westhay	
Merriott.....	H. J. Tressider ...1882
Milborne Port ...1662	E. Dawe 1881
Purze Caundle...	
Milverton	G. Ball 1882
Screedhay	
Heathfield	
Nether Stowey ...	W. Kick 1879
Putsham	
Merridge	
Northmoor Green	Evangelist
Northmoor Corner	
North Newton...	
Ford Gate	
Norton and Bishop'sLydeard 1830	J. R. Dixon ...1883
Oakhill 1837	E. E. Long 1877
Nettlebridge ...	
Gurneyslade ...	
Stoke-lane	
Othery 1836	J. Beale.....1874
Moorlinch	
Aller	
Henley	
Petherton, North 1833	E. H. Jones 1873
Petherton, South 1662	E. Watts and Evangelist ...1874
Norton.....	
Chiselborough	
Pitney.....	Evangelist
Knole	
High Ham	
Puriton 1872	Vacant
Shepton Mallet...1798	R. Rew 1881
Somerton	A. Braine 1878
Kingsdon	
Stogursey	Evangelist
Stolford	
Stoke-sub-Hamdon 1867	T. Webster 1882
Street 1853	J. Taylor 1878
Taunton—	
Paul's Meeting 1662	J. Marsden, BA ...1872
Bathpool	
North-street ...1843	S. Wilkinson.....1862
Templecombe.....	Evangelist
Cheriton	
South Cheriton	
Wellington 1730	W. M. Blake ...1880
Wrangway	
Wells 1750	T. J. Keightley...1877
Coxley	
Weston Zoyland	Evangelist
Wincanton.....1770	J. E. Drover.....1848
Winsham 1687	A. Griffin 1883
Shedrick	
Purtington	
Wiveliscombe ...1662	T. S. Macey, BA, 1881
Crawford Waters	
Langley	
Yeovil.....1792	S. T. Allen 1882

Personal member—J. D. Riley, Shepton Mallet.

Resident without pastoral charge—F. W. Aveling, MA, BSC, Principal of Independent College, Taunton; P. H. Davison, Wellington; C. H. Parrett, Glastonbury, N. M. Polmere, Taunton; W. H. Hines, Milverton; J. Grosvenor, Castle Cary; * A. Oram, Burnham.

Preaching Stations with the Taunton Village Evangelist Society—Sherford, Stoke, Ruishton, Rumwell, Edgborough, Gamlington, Henlade, Blagdon-hill, Hedging, Bagborough, Classy, Adsborough, Rowbarton, Bradford.

Privately maintained—Kingston, Crowcombe, Venn.

* Newly resident—not *yet* in the Association.

STAFFORDSHIRE (SOUTH) CONGREGATIONAL UNION.

Formed 1814.

(*Churches*, 29; *Branch Churches*, 14; *Preaching Stations*, 6.)

Chairman, T. Bantock, Esq., Wolverhampton; Treasurer, T. W. Shaw, Esq., Dunstall-hill, Wolverhampton; Secretary (General and Finance), Rev. T. Hindsley, Walsall.

Contributions (as per Budget) to Church-Aid and Home Missionary Society, £785.
Grant ditto, from ditto £940.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abbot's Bromley 1830	Supplied
Armitage 1820	B. Way.....1874
Bilston, Oxford-st. 1760	Taliesin Davies 1882
†*Mission* 1873	Evangelist
Brewood.....1803	H. H. Huffadine 1876
Wheaton Aston 1806	
Brownhills.....1816	Supplied
Burton-on-Trent 1670	T. Pearson 1869
Branston.....1834	
Cannock.....1817	Vacant
Gornal 1778	E. Hughes 1877
**Gentleshaw ...1835	Supplied
Handsworth 1788	R. Ann 1858
†*Winson Green* 1859	Evangelist
Hednesford 1876	Vacant
Langley Green¶ 1809	C. Pass 1845
Lichfield.....1808	
Whittington ...1863	G. Hobbs 1877
Longden 1692	
Oldbury¶ 1844	Vacant
Rugeley 1811	*J. Leal 1883
**Rushall 1860	Supplied
Sedgley 1862	A. Holling 1876
Smethwick.....1837	T. T. Sherlock,
West Smethwick 1873	BA 1882
Tettenhall Wood 1868	T. M. Prentice ...1882
Tipton 1830	J. Brownhill..... 1877

Church and Date of Formation.	*Pastor and Date of Settlement.*
Walsall—	
Bridge-street...1763	A. F. Barfield 1879
Blakenall, near Bloxwich ...1882	
Wednesbury-rd 1857	T. Hindsley 1870
**Ryecroft ...1861	Supplied
Wednesbury 1852	*H. H. Snell, BA 1883
West Bromwich—	
Ebenezer Ch....1664	J. Bainton.....1878
High-street ...1873	Vacant
Mayer's Green 1785	J. H. Snell ...1879
Seager-street... 1880	*J. W. Holt,
Mission Hall, Pitt-st. 1880	Assistant.....1883
Salem (Great Bridge) 1835	Vacant
Wolverhampton—	
Snow-hill 1782	E. Dothie, BA...1882
Blakenall	
Merridale-street	
Queen-street ...1809	
†*Heath Town*...1839	
†*York-street* ...1866	*C. A. Berry...1883
Village Churches—	J. R. J. Binns,
†*Pattingham* ...1872	Assistant.....1879
†*Shipley* 1861	and
†*Swindon* 1820	Evangelist.
†*Wall Heath* ...1841	
†*Wombourn* ...1850	

There is a Lay Preachers' Association, of over sixty Members, affiliated to the Union.

Three Evangelists are employed in the County.

Resident without pastoral charge—T. G. Crippen, Oldbury; D. Griffiths, Tettenhall Wood; J. Hossack, Handsworth; T. Lord, West Bromwich; D. W. Purdon, Wolverhampton; J. H. Robison, Walsall; R. H. Townend, Ringeley.

STAFFORDSHIRE (NORTH) CONGREGATIONAL UNION.

Founded 1793.

(*Churches*, 23; *Mission Stations*, 2.)

Chairman, Rev. J. Wolfendale, Tutbury; Treasurer, Mr. A. Nicholson, , Leek; Secretary, Mr. T. W. Harrison, Northwood, Hanley.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £400.
Grant ditto, from ditto £435.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alsager 1877	Vacant
Ashley 1841	Supplied

Church and Date of Formation.	*Pastor and Date of Settlement.*
Burslem 1821	T. Hartley 1882
Dale Hall 1868	Lay Agency
Cheadle 1800	J. W. H. Snell...1877

* Not *yet* in the Union. ** Not in the Union. † Branch Church. ¶ In Worcestershire.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Dresden 1863	J. H. Howshall...1876
Eccleshall 1824	Lay Agency
Bishop's Offley 1856	
Halmerend.....	Lay Agency
Hanley—	
The Tabernacle1784	T. K. Higgs, MA...1878
Tabernacle Mission Hall.....1879	Vacant
Hope Chapel...1812	D. Horne, BA ...1865
**Welsh Ch....1850	Supplied
Leek 1695	J. Hankinson ...1856
Mission Hall ...1876	E. T. H. Allen...1882
Longton.....1818	J. H. Johnes.....1874
Milton 1828	Pastor Evangelist1882
Newcastle-under-Lyme 1781	Vacant
**Oakamoor	C. Denman 1874
Silverdale 1872	Vacant
Stafford 1786	S. B. Handley ...1865
Stoke-upon-Trent1849	H. E. Bennett ...1881
Stone 1786	W. Nicholson ...1875
Tean 1808	Lay Agency
Tomkin 1837	Lay Agency
Tunstall.....1853	T. Greenwood ...1882
Tutbury.....1799	J. Wolfendale ...1859
Uttoxeter 1792	R. H. Barker ...1883

The North Staffordshire Preachers' Itinerant Society, consisting of eighteen members, supplies most of the village stations.

Resident without pastoral charge—T. S. Chalmers, Stafford.

SUFFOLK CONGREGATIONAL UNION.

Formed 1847.

(*Churches*, 46; *Branch Churches*, 2; *Mission Stations*, 62.)

Chairman, Mr. J. Slater, Stansfield; Treasurer, S. T. Harwood, Esq., Battisford; Secretary, Rev. J. Browne, BA, Wrentham.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £473.
Grant ditto, from ditto £700.

I.—NORTH-EASTERN DIVISION.

Formed 1881.

Secretary, Rev. J. Browne, BA, Wrentham.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Beccles 1652	J. Calvert 1876
Ringsfield	
Bungay 1719	Vacant
**Cratfield 1812	**J. C. Salisbury, MD.....1861
Halesworth 1793	A. A. Dowsett 1878 and Evangelist
Bramfield 1841	
Wissett 1841	
†Walpole 1649	
Cookley	
Heveningham ...	
Huntingfield ...	
Sibton Green ...	
Leiston 1861	W. H. Bradford 1880
Lowestoft 1689	S. B. Driver ...1880
Carlton Colville	
Rendham 1650	G. Hollier 1883
Peasenhall	
Cransford	
Saxmundham.....1850	W. Ockelford ...1878
Somerleyton	J. Muncaster.....1874
Southwold 1748	W. J. Holder ...1881
Walberswick	
Wrentham 1649	John Browne, BA 1843

II.—SOUTH-EASTERN DISTRICT.

Formed 1881.

Secretary, Rev. H. Andrews, Woodbridge.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alderton.....1836	G. S. Martin ...1879
Ramsholt.....	
Brandeston.....1828	D. Jones.....1881
Kettleburgh.....	
Debenham 1662	J. G. Murray...1882
Pettaugh	
Wetheringsett...	

† Branch church with separate officers.

** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
East Bergholt ...1689	
East End.....	R. E. Rose.....1878
Latenford	
Wenham	
Falkenham.....1836	
Trimley	J. Collyer 1875
Trimley-heath	
Framlingham.....1820	R. Mark 1878
Hadleigh 1688	
†Monks Eleigh	
Aldham	
Hintlesham.....	
Kersey.....	
Kersey-Tye.....	J. F. Lepine ...1872
Layham	and Assistant
Raydon	
Redhill	
Semer	
Shelley.....	
Whatfield	
Woodlands	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ipswich—	
Tacket-street...1686	
Claydon	Vacant
Nacton.....	
Tuddenham.....	
St. Nicholas ...1828	
Belstead	T. W. Tozer ...1876
California	
Washbrook	
Crown-street ...1865	H. Hewitt 1881
St. Clement's...1870	M. D. Morgan 1881
Needham Market 1793	
Coddenham.....	J. Jenkins 1859
Creeting	
Stonham	
Wickham Market 1829	R. F. Bracey ...1880
Woodbridge—	
Quay 1651	H. Andrews 1869
Beaumont 1810	H. Henson 1879

III.—NORTH-WESTERN DIVISION.

Formed 1881.

Secretary, Rev. W. H. Cole, Bury St. Edmunds.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barrow	G. Haigh 1882
Bury St. Edmunds 1646	W. H. Cole ...1878
Flempton.....	and Evangelist
Cockfield&Thorpe1848	S. Harker 1878
Hartest 1864	and Supplies
Cowlinge 1819	W. Peters.....1883
Haughley 1843	Supplied
Lavenham 1697	J. Brockis 1882
Mendlesham 1848	Evangelist.....1883

Church and Date of Formation.	*Pastor and Date of Settlement.*
Stowmarket 1719	Vacant
Combs 1873	
Finborough 1862	Evangelist
Stow-upland ...	
Wattisfield.....1654	
Botesdale.....	W. Warren ...1847
Walsham-le-Willows	and Evangelist
Wickhambrook ...1682	C. Brown 1881
Lydgate	

IV.—SOUTH-WESTERN DIVISION.

Formed 1881.

Secretary, Rev. W. Courtnall, Sudbury.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Boxford 1824	W. Butcher 1875
Cavendish 1845	T. J. Pattenden 1881
Clare 1687	
Ovington	H. G. Fear.....1882
Poslingford	
Haverhill—	
Market Hill ...1836	Eben. Stevens ...1880
Wratting	
Hundon 1847	W. M. Haw-
Bubble Green ...	kins 1881
Melford 1713	P. M. Eastman 1880
Bridge-street ...	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Foxearth	P. M. Eastman 1880
Glemsford	
Nayland 1690	J. H. Guy 1879
Stoke	
Stansfield 1833	J. Wade 1880
Poslingford	
Denston	
Hawkedon	
Sudbury—	
Friars-street ...1651	W. Shillito 1883
Trinity Church 1839	Vacant
Great Cornard...	
Thurlow.....1836	Supplied

Resident without pastoral charge—S. A. Browning, Framlingham; W. Courtnall, Sudbury; **H. Taylor, Woodbridge; F. Pollard and J. G. Carpenter, Ipswich.

† Branch church with separate officers. ** Not in the Association.

SURREY CONGREGATIONAL UNION.

Formed 1863.

(*Churches*, 80; *Branch Churches*, 29; *Mission Stations*, 6.)

Chairman, Rev. J. Halsey, Anerley; Treasurer, W. Marten Smith, Esq., 13, Cedars-road, Clapham Common, S.W.; Secretary, Rev. Paul J. Turquand, 117, Camberwell-road, S.E.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £679.
Grant ditto, from ditto £861.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Anerley 1856	J. Halsey 1867
Elmer's-end.....	
Battersea 1865	T. Jarratt 1878
Bermondsey—	
Jamaica-row ...1662	J. Farren 1865
Rouel-road.....1864	G. McAll 1865
Brixton—	
Brixton-road ...1870	Baldwin Brown, BA 1870
Loughboro'-pk.1860	D. A. Herschell 1860
Trinity Chapel 1828	W. Herbert 1883
Borough-road ...1865	G. M. Murphy ...1867
Camberwell-green 1780	C. Clemance, BA, 1875
„ New-road...1853	W. P. Tiddy [DD 1854
„ Albany-rd...1830	J. B. French 1882
Caterham 1866	Vacant
Chertsey.....1670	I. J. Chalkley ...1880
Clapham—	
Grafton-square 1645	J. G. Rogers, BA 1865
Lavender-hill 1879	R. Bulmer.....1881
Park-crescent...1819	T. Ray, LLD 1877
**Clapham-road, Claylands 1835	John Foster 1871
Cobham 1849	Supplied
Croydon—	
Christ Church, Addiscombe 1877	D. Bloomfield { S. James 1883
George-street...1750	William Park ...1881
Salem Chapel...1866	G. W. Keesey ...1881
Selhurst-road...1865	G. A. Brock, BA 1878
South Croydon 1869	J. Alden Davies 1876
Thornton Heath 1863	W. J. Jupp 1875
Trinity Church 1858	H. Arnold.....1883
West Croydon..1865	Vacant
Dorking 1662	J. S. Bright 1847
Dulwich, East ...1877	Vacant
„ West ...1854	A. C. Tarbolton 1881
Dulwich-grove ...1879	Supplied
Egham-hill 1851	Horrocks Cocks 1879
Sunning-hill ...	W. C. Atwell ...1874
Epsom.....1688	W. Summers ...1883
Ewell 1865	J. Shaw.....1869
Farnham 1792	G. W. Joyce.....1876
The Bourne.....	
Elstead	
Frensham	
Tilford	
Godalming.....1730	A. J. Crighton...1880
Bowlhead-green	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Godalming—	
Milford	
Wormley	
Guildford 1801	J. Hart .....1861; Charles Wright, Assistant ...1882
Blackheath	Lay Supplies
Cartbridge	
Cobham	
Compton	
Merrow	
The Mount.....	
Normandy	
Perry-hill	
Ryde's-hill	
Shamley-green...	
Sutton.....	
Tangley	
Gomshall and Felday	Supplied
Ewhurst	
Forest-green ...	
Haslemere 1792	G. B. Stallworthy 1883
Hersham.....1839	H. J. Crouch ...1882
Horselydown.....1822	J. S. T. W. Smith 1880
Kennington—	
Esher-street ...1832	Vacant
Carlisle Chapel 1856	W. Telfer.....1876
Kent-road, New—	
Pilgrim Fathers' Ch. 1616	Vacant
94 (Colliers' Rents).....1720	J. H. Wilson, DD 1880
Kent-road, Old—	W. A. Essery 1861
**Marlborough Church 1833	W. Tubb 1880
Kingston 1662	John Onley 1881
Lambeth—	
York-road 1839	T. Davies, PHD...1875
Leatherhead 1829	L. T. Maclaine...1883
Malden, New.....1880	C. F. W. Wood, MA 1881
Merton 1798	B. Crowther.....1879
Mitcham.....1818	R. Richman 1880
Mortlake, Sheen Vale 1662	F. Brown 1865
Norwood, Lower 1820	J. McCann, DD...1879
Upper.....1862	George Martin...1881
South 1869	M. Timson 1882

** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Norwood—	
New Town.....	G. Bailey 1881
Peckham—	
Hanover 1657	G. B. Ryley 1870
Besson-street, Hatcham.....	
Asylum-road ...1852	H. J. Perkins ...1877
Rye Chapel.....1858	J. C. Postans ...1872
Pirbright	Supplied
Putney—	
Oxford-road ...1797	S. Todd 1880
Union Chapel...1860	R. A. Redford, MA, LLB 1876
Redhill 1862	J. Menzies.....1883
Bletchingley ...	
Mid-street	
Nutfield	
Warwick Wood	
Reigate 1662	G. J. Adeney ...1856
Kingswood	
South-park	
Richmond 1830	G. S. Ingram ...1864
Rotherhithe 1863	Vacant
Southwark-park 1863	F. A. Billing, LLD 1872
Southwark-bridge-road (Welsh) ...1798	R. L. Thomas
**Southwark, Earl-street	S. Barnes 1881
Stockwell 1800	C. Chambers.....1878
Streatham-hill ...1832	J. P. Gledstone 1877
Surbiton.....1853	W. Jones 1871
Sutton.....1799	John Barnes.....1878
Thames Ditton ...1805	G. Burgoyne ...1883
Tooting 1688	Supplied
Walworth—	
Sutherland Ch. 1818	C. Chandler 1882
York-street.....1793	P. J. Turquand 1853
Wandsworth 1573	J. Park 1880
Wandsworth-rd. 1865	Mr. John Frost..1879
Westminster-bridge-road—	
**ChristChurch1783	N. Hall, LLB ...1854 H. Grainger, Assistant.....1869
Wimbledon 1872	W. C. Talbot ...1880
Weybridge.....1864	F. Baron 1865

There are nine Evangelists employed.

Resident without pastoral charge—J. Allen, W. H. S. Aubrey, DD, A. Bell, J. S. Binder, A. Bourne, BA, J. A. Chamberlain, Robert Collins, J. W. Coombs, BA, T. Davies, E. K. Evans, G. Garlick, W. J. Gates, T. Gilfillan, T. Greenfield, W. Griffith, C. Harrison, M. Hopwood, H. Johnson, C. Latham, T. Lee, G. Lock, J. Marchant, A. H. New, D. Nimmo, J. F. Poulter, BA, W. C. Preston, G. Rogers, J. W. Rogers, BA, J. W. Rolls, T. Sowter, D. Thomas, DD, J. E. Tunmer, C. F. Vardy, MA, T. T. Waterman, BA, S. A. Wickson, LLD, L. Zucker; J. Hill, MA, W. Major Paull, Redhill; A. Warner, Sutton; J. Marshall, Godalming. (*For addresses, see London List.*)

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.

Formed 1849.

(*Churches*, 47; *Branch Churches*, 5; *Mission Stations*, 32.)

Treasurer, Halley Stewart, Esq., Park Mansion, St. Leonard's-on-Sea; Hon. Sec., Rev. R. Hamilton, Brighton; Hon. Finance Sec., Rev. R. Halley, MA, Arundel; Sec., Rev. A. Foyster, Round Hill Villa, Upper Lewes-road, Brighton.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £1,256.
Grant ditto, from ditto £1,556.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alfriston.....1801	Evangelist
Arundel 1780	R. Halley, MA...1873
Amberley.....	
Pulborough	Supplied by New College Students
Battle 1881	G. P. Chapple ...1883
Billingshurst 1817	Supplied
Bognor 1866	James Taylor ...1882
**Bosham 1824	Supplied
Brighton—	
Union-street ...1698	A. F. Joscelyne, BA... 1877
Bethel Arch ...	
North-st. (C.H.)1761	J. B. Figgis, MA 1861 *Johnson Barker, jun.....1883

* Newly resident—not *yet* in the Association. ** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Brighton—	
London-road ...1845	R. Hamilton ...1856
†*Pyecombe* 1861	
Queen-square 1850	T. Rhys Evans ...1874
Cliftonville.....1863	A. D. Spong.....1872
Belgrave-street 1863	W. J. Smith ...1863
†*Rottingdean* ...1874	
Clifton-road ...1868	W. Crosbie, MA, LLB 1880
Lewes-road ...1869	A. Foyster 1868
Sudeley-place 1874	E. Storrow 1875
Preston 1878	J. Turner Smith 1882
Burgess-hill 1875	Pierce Jones.....1879
**Burwash.....1842	Supplied
Chichester 1811	*D. Lloyd Jenkins 1883
Ashling	
Earnley	
**Chiddingley ...1820	Vacant
Crawley 1863	Vacant
Cuckfield 1832	S. Bater 1878
The Highlands	
Eastbourne.....1864	J. F. B. Tinling, BA.....1880
†*Friday-street*	
Ballast Cottages	
East Grinstead—	
Zion (C.H.) ...1810	W. A. Linington 1878
Copthorne	
Turner's Hill ...	
West Hoathly...	
Ashurst Wood 1863	B. Slight 1855
Forest Row.....1883	C. A. Singleton 1879
The Moat 1871	J. Brantom 1876
Harting 1800	J. Thompson ...1880
Hastings—	
Croft 1811	*Arthur C. Parkes 1883
Robertson-st....1858	Charles New ...1869
Dallington 1866	
Netherfield 1877	
Fairlight.....1877	
Seddlescomb ...1879	
Robertsbridge ...1879	
Guestling.....1880	
The Bourne.....1881	
Mount Pleasant 1879	Wm. Bolton, MA 1879
Hayward's Heath 1877	*F. J. Morrish, BA 1883

Church and Date of Formation.	*Pastor and Date of Settlement.*
**Heathfield 1777	Supplied
Cowbeach.....	
Henfield 1832	J. Dixon 1881
Horsham 1800	G. O. Frost ...1869
Rudgwick	
Rusper.....1878	
Slinfold 1858	
Hurstmonceux ...1814	Evangelist
Boreham-street	
Jarvis Brook 1864	Supplied
Lewes Tabernacle 1817	D. Anthony, BA 1876
Ringmer	
Isfield	
Littlehampton ...1862	J. Henderson...1881
†*Yapton*	
Lindfield.....1814	Jesse Taylor 1881
†*Ardingly*	G. P. Ring 1881
Newhaven 1820	J. Hart Cook...1883
Heighton.....1820	
Petworth 1740	J. W. Marshall 1879
Graffham	
East Dean	
Lodsworth	
Watersfield.....	
Rye.....1817	A. T. Saville ...1878
Seaford 1823	E. Green 1868
Shoreham (C.H.) 1800	C. Knowles 1870
St. Leonards-on-Sea 1863	A. D. McMillan 1882
Uckfield 1867	J. Sherratt 1878
Buxted	
Wivelsfield.....1780	Supplied
Worthing 1804	Vacant
Durrington.....	
Mission Stations—	
Brighton: Mission Hall, High-st.	
Barns Green ...	Supplied, New College Students
Ditchling Common.....	Supplied
Mayfield.....	Evangelist
Plumpton	Supplied
St. John's Common.....	Supplied

There are ten Evangelistic districts:—Amberley, Ardingly, Ashling, Billingshurst, Dallington, &c., East Dean, Friday Street, Hastings, Petworth, and St. John's Common.

Resident without pastoral charge—B. W. Adams, BA, A. Balfour, H. H. Cullis, **J. Davies, W. Knight, F. G. Sharp, Brighton; J. Griffin, C. R. Howell, W. Porter, J. P. Simpson, Hastings; H. Lawrence, Lewes; J. Williams, Newhaven; H. Rogers, R. Gould, Petworth; T. Davies, BA, Worthing.

WARWICKSHIRE UNION OF CONGREGATIONAL CHURCHES.

Formed 1859. (*Churches and Branch Churches*, 60; *Mission Stations*, 27.)

Treasurer, Joseph Warden, Esq., Somerset-road, Edgbaston, Birmingham.

Secretary, Rev. F. Stephens, Birchfield, Birmingham.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £700.

Grant ditto, from ditto £700.

* Newly resident—not *yet* in the Association. ** Not in the Association.

† Branch church with separate officers.

BIRMINGHAM DISTRICT.

Secretary, Rev. F. Stephens, Birmingham.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Birmingham—	
Acock's-green 1860	J. Bainton 1879
Aston, Park-rd.1876	J. H. Toms 1875
Birchfield 1881	W. S. Searle 1879
Carr's-lane 1746	R. W. Dale, DD,
Barr	LLD, ...1854
Fazeley-street	
Tennant-street	
Edgbaston 1856	W.F.Clarkson, BA 1878
Sherborne-st.	
Erdington 1828	W. H. Dickenson1881
Minworth ...	
Gooch-street ...1860	S. Carter 1876
Highbury 1879	C. Leach 1879
Lozells.....1839	Vacant
Gower-street	
Moseley-road...1862	Vacant
St. Andrew's-rd.1860	B. Worton 1863
Saltley-road ...1828	G. Ingall 1856
Birmingham—	
Smallheath.....1863	M. G. Astbury ...1883
Soho-hill.....1818	W. F. Callaway 1861
High-street ...	
Steelhouse-lane 1816	Vacant
Sutton Coldfield 1881	T. Mirams 1881
†Yardley.....1882	Lay Agency
Coleshill 1835	P. A. Atkinson 1879
Hampton-in-Arden 1836	Lay Agency
Knowle 1876	W. B. Row 1879
Olton 1878	H. Rudge 1878
Polesworth and Baddesley 1828–1804	Vacant
Solihull 1826	F. Docker.....1879
Tamworth 1826	
Fazeley 1856	G. Luckett 1870
Wilnecote 1848	

COVENTRY DISTRICT.

Secretary, Rev. H. E. Bottomley, Coventry.

Ansley 1823	Lay Agency
Atherstone 1792	W. Lee 1882
Ratcliffe Culey	
Sheepy Magna 1816	
Bedworth 1686	G. Mannington...1883
Brinklow	Evangelist
Bretford	
Bulkington.....1810	Lay Agency
Churchover 1822	Evangelist
Coventry—	
Vicar-lane 1720	H.E.Bottomley 1876
*Potter's Green*1816	and Lay
Stoke 1813	Agency
Well-street.....1827	C. E. G. Smith...1875
West Orchard 1777	G. Bainton 1883
Coventry—	
Hill Fields 1837	Lay Agency
Radford 1825	Lay Agency
Foleshill 1796	G. L. Withers ...1849
Hartshill 1807	C. G. Haymes ...1874
Nuneaton—	
Bond-street ...1815	L. H. Elliott.....1882
Coton-road.....1719	S. T. Greathead 1868
Rugby.....1865	C. A. Lyon 1877
Newton	
Stretton-under-Fosse 1662	C. G. Squirrell...1871
Easenhall	
Withybrook 1841	D. Jehu.....1869

LEAMINGTON DISTRICT.

Secretary, Rev. J. Gibson, Warwick.

Bishop's Itchington 1873	Lay Agency
Eatington 1863	J. Mark.....1883
Kenilworth.....1720	J. Naylor, BA ...1879
Kineton 1813	Lay Agency
Leamington—	
Clemens-street 1866	J. S. Beamish ...1876
Holly-walk.....1880	Vacant
**Mill-st. (CH) 1829	Vacant
Spencer-street 1816	A. Holden Byles,
Ashorne	BA 1882
Eathorpe	
Marton	
Long Compton ...1830	Evangelist
Little Compton	
There are six Evangelists employed.	
LongItchington...1627	Lay Agency
Napton 1875	Lay Agency
Southam 1832	**W. Blackwell 1882
Stratford-on-Avon1702	W. W. Watts ...1882
Aston Cantlow	
Binton... 1871	
Loxley	
Shottery	
Wilmcote 1803	
Warwick.....1758	J. Gibson 1877
Emscote 1838	
Lonsomford ...1841	
Shrewly 1866	

† Branch church with separate officers. ** Not in the Association.

Resident without pastoral charge—J. Barrett, **F. B. Brown, S. M. Coombs, T. Coop, G. Deane, BA, DSC, E. Derrington, J. C. Gallaway, MA, H. J. Heathcote, M. Hill, S. Knell, J. Shillito, D. K. Shoebotham, D. W. Simon, MA, PHD, F. Stephens, Birmingham J. Button, Kenilworth; G. S. Spencer, Southam; H. Beamish, O. Corbitt, Wolvey; R. M. Willifer, Leamington.

WILTS AND EAST SOMERSET CONGREGATIONAL UNION.

Formed 1796.

Chairman of Executive, Joseph Tanner, Esq., Frome; Treasurer, G. Nelson Haden, Esq., Trowbridge; Secretary, Rev. Thomas Mann, Trowbridge.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £1,305.
Grant ditto, from ditto £1,520.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Ashton Keynes ...1838	Supplied
Avebury.....1800	
Bath—	
Argyle Chapel 1780	H. Tarrant 1875
Rush Hill	Supplied
Twerton	
Monkton	
Percy Chapel...1853	*E. Simon 1883
Batheaston.....1867	B. Rhodes 1881
Colerne 1824	
Bearfield.....	
Birdbush.....1670	
Bradford-on-Avon1740	Vacant
Broadchalk 1801	
Ebbsbourn 1801	
Bulford 1805	Supplied
Chapmanslade ...1761	W. H. Picken ...1882
Chippenham 1770	J. M. Rees 1876
Kington 1830	
Castle Combe.....1743	J. F. M. Glanville [1880
Ford	
North Wraxhall	
Slaughterford. .1760	
Codford 1798	Supplied
Wylye	
CombeDown,Bath	T. Annely 1879
Corsham.....1666	W. J. Baker ...1879
Gastard	
Monks 1690	
Cricklade	Supplied
Crockerton.....1860	Supplied
Devizes 1780	W. Darwent.....1882
English Combe ...	Supplied
Frome—	
Rook-lane 1662	J. E. Kelly 1879
Zion 1772	F.W.Clarke,BA 1875
*Maiden Bradley*1780	
Goatacre.....	Supplied
Heytesbury 1812	F. Longman ...1879
Sutton Veney...1793	
Highworth.....	T. Toy 1878
Holt 1800	
South Wraxhall	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Horningsham.....1566	J. P. Mansfield...1861
Knoyle 1854	D. Davies 1882
Hindon 1810	
Marlborough 1817	R.J.C.Tillotson 1874
Lockeridge	
Malmesbury 1662	A. Redshaw 1883
Westport	
Silver-street ...	
ChristianMalford	G. Bailey 1883
Corston	
MarketLavington1800	F. Lowe.....1879
West Lavington	
Easterton.....	
Melksham 1773	J. Beard 1880
Lacock.....1783	
Mere 1796	
Zeals 1840	
Ramsbury 1837	T. Anthony ...1879
Axford	
Salisbury 1662	W. Roberts 1882
Sherston 1825	James Jefferies...1878
Swindon—	
Old Town 1805	**W. J. Hall ...1880
New Town.....1877	James Chew ...1879
Haydon Wick...1850	Supplied
Tisbury 1726	J. M. White, BA 1854
Fovant.....1820	
Trowbridge—	
Tabernacle.....1771	Thomas Mann ...1839
Silver-street ...1680	
Trudox-hill 1670	T. Howells.....1858
Warminster 1719	H. G. Hastings, MA1875
Westbury—	
Lower Chapel 1662	John Clarke, BA 1879
Upper Chapel...1762	T. Bowen... 1882
Hawkeridge ...1840	Supplied
Wilton 1700	H. Cooper.....1879
Wishford	
Wootton Bassett 1826	David Morgan 1882
Purton	
Greenhill	

Fifteen mission pastors are employed.

Resident without pastoral charge—Rev. T. Gilbert, Warminster; W. Martin, T. Wallace, Bath; W. Reynolds, Salisbury; B. Beddow, Bradford.

* Not *yet* a Member of the Union. ** Not in the Association.

WORCESTERSHIRE ASSOCIATION.

Formed 1828.

(*Churches*, 15; *Branch Church*, 1; *Mission Stations*, 16.)

Chairman, T. Billing, Esq., JP, Dudley; Treasurer, James Hancock, Esq., Worcester
Secretary, Rev. A. C. Gill, Malvern.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £177.
Grant ditto, from ditto £255.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Brierley Hill.....1840	Vacant
Broadway 1808	W. Bagnall 1874
Childswickham	
Bromsgrove 1833	Vacant
Crossway-green...	Supplied
Dudley—King-st.1792	J.M.H.Valentine1882
**The Firs ...1866	
Hales Owen 1807	A. Moon 1877
Coombe Wood ...	
Kidderminster—	
Old Meeting ...1694	B. B. Williams 1881
†Stourport.....1871	Vacant
Cussfield	
Dudley-street...1819	R. A. Johnson, BA 1882
Lye 1825	*J. Tucker 1883
Malvern, Great...1876	A. C. Gill 1870
Malvern, North...1852	Supplied
Malvern, West	
Barnard's-green	
Wyche.....	
Cradley	
Leigh Sinton ...	Mr. E. Sinden,
Suckley	Evangelist
Mathon	
Netherton 1871	Supplied
Redditch 1825	G. Shaw.....1874
Rubery 1855	Supplied
Stourbridge 1698	G. Robinson 1881
Worcester 1687	S. March, BA.....1877
Hallow	
Ombersley	
Pole Elm.....	
Wychbold	Supplied

There is one Evangelist employed in the county.

Resident without pastoral charge—D. Davies, Bromsgrove; T. Young, Malvern Link; James Black, Malvern.

YORKSHIRE CONGREGATIONAL UNION AND HOME MISSIONARY SOCIETY.

Formed 1873.

(*Churches*, 222; *Branch Churches*, 7; *Mission Stations*, 36.)

Chairman, W. E. Glyde, Esq., Saltaire; Treasurer, W. Anderton, Esq., JP, Cleckheaton, *via* Normanton; Secretary, Rev. James B. Robertson, Ripon.

Contribution (as per Budget) to Church-Aid and Home Missionary Society, £3,800.
Grant ditto, from ditto £3,800.

BRADFORD DISTRICT.

Treasurer, John Hill, Esq., JP, Bradford; Secretary, Rev. Thomas Windsor, Skipton.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Allerton 1814	W. M. Westerby 1880
Bingley 1695	Joseph Martin ...1876
Bradford—	
Airedale Col....1878	Vacant
Bowling..... ...1864	Henry Webb ...1880
College 1839	A. Holborn, MA...1877
Great Horton—	
High-street ...1874	Vacant
Wesley-place...1861	Vacant
Greenfield 1852	Edwin Morton...1881
Horton-lane 1781	Vacant
Little Horton ...	T. Clarke 1877
Laisterdyke 1874	Supplied
Lister Hills 1854	Joseph Haley ...1873
Lidget Green	Supplied
Ryan-street 1879	Supplied
Salem 1836	T. G. Horton ...1876
Spinkwell	Supplied
Valley-road ...	Supplied

* Newly resident—not *yet* in the Association.
** Not in the Association. † Branch church with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Burley-in-W-dale1839	R. J. Corke 1881
Denholme 1844	Vacant
Dent 1810	W. White.....1880
Drighlington.....1868	H. Matthews ...1879
Eccleshill 1823	W. Manning ...1880
Undercliffe 1880	Supplied
Grassington 1811	Supplied
Harden 1838	Supplied
Holme-lane 1858	S. G. Jowett.....1883
Horton-in-Craven1670	Supplied
Idle.....1790	S. Dyson 1856
Ilkley.....1868	S. D. Hillman ...1871
Keighley 1730	Vacant
Kirkby-Stephen (Wstmorlnd.)1814	Vacant
Nateby	
Morton,nrBingley1845	Supplied
Newton-in-Bow-land.....1696	Evangelist
Otley 1821	G. S. Briggs.....1878
Ravenstonedale (Westmoreland)1662	*W. M. Fell ...1883
Rawdon 1846	T. Hatton 1869
Saltaire 1857	J. A.K. Hamilton1878
Sedbergh 1828	J. Holroyd 1876
Settle 1816	G. H. Brown ...1873
Shipley (West-rd)1877	Supplied
Skipton 1770	T. Windsor 1862
Thornton— Kipping 1664	A. S. Trotman...1882
Green Top	Supplied
Wellhead School	Supplied
New-road 1867	Supplied
Tosside 1799	Supplied
Utley 1871	John Haigh 1879
Wibsey 1841	Joseph Poynton 1880
Wilsden 1795	Jas.Bullock,MA ..1873
Windhill 1856	Supplied

Resident without pastoral charge—J. Browne, BA, J. R. Campbell, DD, A. Duff, MA, LLD, A. M. Fairbairn, DD, D. Fraser, LLD, H. J. Lewis, J. G. Miall, T. Roberts, W. C. Shearer, MA, Bradford; T. Greenbury, FSA (Scot.), W. Tarbolton, and S. Clarkson, Ilkley; J. M, Calvert, Grassington; D. Waters, Frizinghall; D. D. Waters, Shipley.

HALIFAX DISTRICT.

Treasurer, John Whitley, Esq.; Secretary, Rev. Bryan Dale, MA, Halifax.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Booth 1763	David Jones.....1842
Brighouse 1778	A. Galbraith ...1875
WaringGreen ...	
Buttershaw 1868	J. Fearnley 1877
Eastwood 1693	James Read 1866
Elland.....1822	T. Porritt 1878
Halifax— Harrison-road 1836	G. S. Smith 1875
Park 1868	J. R. Bailey 1878
High Road Well Sion 1816	B. Dale, MA 1863
Southowram ... Square.....1760 *Range Bank* ...	*E.A.Lawrence1883
Stannary.....1868	K. Walden 1880
Holywell Green...1868	Duncan Grant...1882
Lightcliffe 1830	Samuel Pearson 1881
Luddendenfoot ...1859	Joseph Booth ...1881
Mixenden 1688	James Nelson ...1882
Northowram 1672	*A. Toothill 1883
Ovenden.....1837	C. T. Trigg 1873
Holmfield ..... *Wheatley*.....	
Ripponden.....1869	W. Fox 1878
Rishworth	Supplied
Sowerby.....1645	M. Perry 1873
Sowerby Bridge 1839	A. K. Stowell ...1881
Union Croft 1842	Supplied
Warley 1705	*J. Gascoigne ...1883
Wyke 1827	A. Craven.....1869
Norwood-green..	Supplied

Resident without pastoral charge—J. H. Dodx, Hipperholme, near Halifax: H. Pickersgill, Lightcliffe. Minister of unassociated church—John Wilde.

HUDDERSFIELD AND HECKMONDWIKE DISTRICT.

Treasurer, J. E. Willans, Esq., Huddersfield; Secretary, Rev. F. Hall, Heckmondwike.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Birstal 1849	Vacant
Clayton West ...1790	J. Wilson 1876
Cleckheaton— Providence.....1710	W. J. Davies ...1878
Westgate 1876	R. Crookall 1878
Dobcross 1872	Evangelist
Dogley-lane 1816	A. F. Bulmer ...1881
Flockton.....1802	Supplied
Gomersal 1826	Albert Lee 1882
Heckmondwike— George-street...1853	H. H. Oakley ...1872
Norristhorpe ...1874	Vacant

* Newly resident—not *yet* in Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Heckmondwike—	
Upper Chapel 1674	F. Hall 1877
Healy	Evangelist
Westgate 1786	Vacant
Holmfirth 1770	N. M. Hennessy 1881
Honley 1795	J. Crofts 1880
Hopton 1662*	J. H. Best, BSC ...1883
Huddersfield—	
George-street...1874	R. H. Dugdale...1874
Highfield 1772	R. Bruce, DD ...1854
Hill-house 1865	A. Phillips 1881
Huddersfield—	
Mold-green ...1865	J. J. Bynner.....1878
Paddock 1871	H. J. Boyd 1870
Ramsden-street 1825	Vacant
Victoria Hall...1881	J. T. Stannard...1881
Kirkheaton 1847	Supplied
Marsden 1790	Edgar Todd 1882
Penistone 1786	John Williams ...1862
Ravensthorpe ...1871	W. L. Parker ...1880
Shelley 1792	R. Pool 1874
Upper Mill 1807	W. G. Percival ...1880

Resident without pastoral charge—J. Armitage M. Howard, and T. Stimpson, Heckmondwike; Robert Harley, FRS, FRAS, Huddersfield; W. Hotchkiss, Mold-green; J. Walton, Flockton; and G. G. Waddington, Mirfield.

HULL AND EAST RIDING DISTRICT.

Treasurer, S. Lambert, Esq., Whitefriargate, Hull; Secretaries, Rev. James Sibree, Hull, and A. M. Jackson, Esq., Bowlalley-lane, Hull.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barton-on-Humber (Lincoln)1816	A. L. Greig 1882
Barrow-on-Humber (Lincoln) 1800	Supplied
Beeford 1814	R. Brotherton..1882
Froddingham ...1814	Lay-helpers
Skipsea 1801	
Beverley.....1700	R. Shepherd 1871
Bridlington 1702	J. Dickinson, FRSL, LLD 1858
Bridlington Quay1878	M. E. Smit 1878
Cottingham 1692	J. S. Wolstencroft1882
Driffield ... .1803	P. Atkinson 1879
Elloughton..... ..1815	James Smith, MA1879
Grimsby(Lincoln)1860	M. Stanley 1882
Hornsea 1807	E. Goold, BA.....1879
Howden 1662	James Lewis.....1882
Howden Dyke...	
Hull—	
Albion.....1842	W. Scott 1882
Fish-street.....1769	Vacant
Hessle-road ...1877	W. J. Websdale 1881
Hope-street ...1797	E. Hamilton.....1881
Latimer 1869	Vacant
Salem 1832	D. Tilsley.....1882
Wycliffe.....1868	J. Hunter.....1882
Market Weighton1809	Vacant
Pocklington 1807	G. A. Smith 1882
South Cave... 1662	E. H. Davies ...1879
Swanland 1693	J. E. Whitehead 1872

Resident without pastoral charge—R. Bryer, Driffield; T. Rain, Cottingham; J. Sibree, R. Thomson, MA, Hull; G. Barrow Kidd, Welton.

LEEDS DISTRICT.

Treasurer, J. W. Willans, Esq., Leeds; Secretary, Rev. George Hinds, Craven-terrace, Carlton-hill, Leeds.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Boston Spa 1837	A. McCormack...1873
Green Hammerton1797	G. Ledbury ...1879
Great Ouseburn 1857	
Harrogate 1831	F. Fox Thomas 1869
Hawes 1843	E. S. Forster...1874 and Lay-helpers
Appersett	
†*Bainbridge* ...1865	
Burtersett	
Widdale	
Keld 1815	Pastor-Evangelist 1878
Thwaite 1864	
Knaresborough ...1779	Henry Cross.....1869
Leeds—	
Beeston Hill ...1858	Vacant
Leeds Belgrave 1815	John Pate..... ...1881
Sheepscar.....	
†*Burmantofts* ...	Evangelist
East Parade ...1791	E. R. Conder, DD 1862
Woodsley-road	J. F. Bailey ...1883
Spring-street ...	Supplied
Headingley Hill1866	*James Legge, MA1883
†*Kirkstall*	Vacant
†*Nether-green*...	Evangelist
Marshall-street 1836	Vacant
Sodom	Supplied
Newton 1836	A. Shepherd 1880
Queen-street ...1755	W. Thomas ..1861
Oak-road.....1866	Jno. Gregory, Assistant.....1873
North Hall.....	

* Newly resident—not *yet* in the Union.

† Branch churches.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Leeds—	
Salem 1784	G. Hinds 1877
†*Hunslet*	Evangelist
Wortley 1815	Jno. Scott.....1876
Beeston Royds...	Supplied
Dewsbury-road	Supplied
Leyburn.....1795	Jno. Heap 1877
Low-row 1693	Vacant
Morley—	
Rehoboth 1766	E. Goodall 1881
Morley—St. Mary's-in-the-Wood...1650	W. E. Anderton, MA 1877
Pateley Bridge ...1816	J. P. Bake, BA...1877
†*Dacre* 1813	Supplied
Pudsey 1695	Jno. Atkinson ...1864
Stanningley.....1846	Supplied
Reeth 1783	Jos. Bennett.....1877
Richmond 1835	Jos. Woollard ...1882
Ripon 1818	*R. G. Harbutt...1883
West Burton.....1851	M. C. Dixon.....1882

Resident without pastoral charge—T. Jowett, D. W. Rowe, Leeds; C. Hargreaves, Horsforth; W. Daniell, Knaresborough; E. Potter, Harrogate; J. B. Robertson, Ripon.

SHEFFIELD AND DONCASTER DISTRICT.

Treasurer, Batty Langley, Esq., Sheffield; Secretary, Rev. P. Whyte, Sheffield.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bawtry	Supplied
Darnall 1828	Evangelist
Doncaster 1800	G. R. Bettis 1871
Greasborough ...1866	Vacant
Handsworth—	
Woodhouse *...1836	W. Conn 1882
Hatfield 1785	Supplied
Thorne 1800	
Loxley 1793	T. France 1854
Mexborough 1865	T. J. Leslie 1877
Rawmarsh 1812	J. Bonser, BA ...1872
Rotherham—	
Doncaster-road 1867	Vacant
Masborough ...1777	T. Nicholson ...1879
Kimberworth ...	
New York	
Sheffield—	
Attercliffe 1800	J. Calvert 1858
Baldwin-street	and Evangelist
Brightside 1819	T. Warren.....1871
Broompark ...1864	C. C. Tyte 1869
St. Philip's-road	
Burngreave ...1868	*W. M. Beeby...1883
Sheffield—	
Bridge Houses	
Cemetery-road 1859	T. S. King 1872
Garden-street 1866	Isaac Hall 1879
Howard-street 1789	C. G. Holt 1883
Langsett-road 1875	R. Snowdown ...1880
Mount Zion ...1834	J. Lewis Pearse.1880
Nether 1826	W. Lenwood, BA, LLB.....1872
Park	
Sussex-street ...	
Queen-street ...1784	P. Whyte 1872
Cross Smithfield	
Tabernacle.....1862	T. W. Holmes ...1872
Tapton-hill ...1877	Supplied
Wicker 1854	Alf. Flower 1881
Carlisle-street...	
Stocksbridge 1864	H. Robertshaw...1882
Stubbin Elsecar...1839	Vacant
Swinton 1824	George Borrow...1881
West Melton.....1796	W. J. Cooksley...1882
Wombwell.....1867	G. Hadfield 1874

STATIONS OF THE SHEFFIELD LAY PREACHERS' SOCIETY:—Ecclesfield, Gleadless, Grenoside, Oughtibridge, Worrall.

Resident without pastoral charge—P. C. Barker, MA, LLB, Rotherham College; F. J. Falding, MA, DD, Rotherham College.

WAKEFIELD AND DEWSBURY DISTRICT.

Treasurer, Isaac Briggs, Esq., JP, Sandal Cliff, Wakefield; Secretary, Rev. J. R. Wolstenholme, MA, Wakefield.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Barnsley—	
Regent-street ..1856	J. F. T. Hallowes, MA 1876
Old Chapel.....1778	M. Duffill.....1883
Batley 1857	James Rae, BA ...1854
Soothill 1875	C. C. Edwards...1883
Brotherton.....1838	Supplied
Fairburn.....1846	
Castleford 1863	D. McCormick...1874
Cowick 1838	Supplied

* Newly resident—not *yet* in the Union.

† Branch church with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Dewsbury—	
Earlsheaton ...1863	W. T. Moreton...1875
Ebenezer 1814	Henry Sturt ...1865 and Evangelist
Batley Carr.....	
Boothroyd	
Springfield.....1856	G. McCallum ...1856
Trinity 1871	A. A. Ramsey ...1872
Flanshaw 1866	W. Taylor 1878
Gawthorpe 1858	T. H. Heap 1879
Goole 1847	H. I. Senior 1879
Horbury 1838	Vacant
Knottingley 1849	*W. Crombie ...1883
Normanton.....1871	A. Farries.....1878
Ossett 1850	J. P. Perkins ...1875
†*Flushdyke*.....1864	Supplied
Pollington 1818	Supplied
Pontefract 1840	A. G. Nicholls ...1879
Selby 1809	G. Atkinson 1872
Stanley 1876	C. Bonham 1876
Wakefield—	
John-street ...1879	R. Westrope.....1882
Salem 1800	*W. Elstub 1883
Zion 1782	J. R. Wolstenholme, MA 1874
†*Streethouse* ... 1874	Supplied

Resident without pastoral charge—J. S. Eastmead, Wakefield; W. Field, MA, Silcoates; W. Jowett, Altofts; J. Moffett, Pontefract; J. Hall, Dewsbury.

WHITBY AND MIDDLESBROUGH DISTRICT.

Treasurer, J. F. Wilson, Esq., Middlesbrough; Secretary, Rev. J. P. James, FSA (Edin.), Middlesbrough.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Cotherstone 1748	Bagnall Baker ...1879
Eston 1858	J. M. F. Menmuir1883
Lazenby	
Great Ayton 1813	E. H. Reynolds...1877
Nunthorpe	
Stokesley	
Broughton	
Guisborough 1811	W. Tonkin 1882
Hutton-le-Cross	
Iburndale 1865	J. S. Nightingale1865
Lingdale-lane ...1880	Supplied
Loftus.....1828	Vacant
Mickleby 1811	*T. R. Forbes.....1883
†*Runswick* 1829	
Middlesbrough—	
Cannon-street 1879	H. Crane 1882
Marton-rd. (W.) 1874	Vacant
Queen's-terrace 1838	J. P. James, FSA 1879
Redcar 1855	W. J. Franks ...1865
Robin Hood's Bay1840	W. Dalton 1881
Staithes 1823	T. G. Latham ...1877
Whitby 1750	G. T. Coster.....1880

Resident without pastoral charge—G. T. Wallace, Stokesley.

YORK AND SCARBOROUGH DISTRICT.

Treasurer, Michael Hick, Esq., Scarborough; Secretary, Rev. R. Balgarnie, Scarborough.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Appleton Wiske } Welbury ..... } 1835	Supplied
Deighton	
Girsby	
West Rounton...	
Kirby Moorside...1812	H. R. Rae 1878
Hutton-le-Hole	
Malton 1815	*L. Hartley 1883
Northallerton.....1818	J. W. Parsons...1879
Pickering 1789	W. Mitchell 1874
Rillington 1818	Supplied
Wintringham...	
Knapton	
Scarborough—	
Bar 1851	Vacant
Eastborough ...1704	E. L. Adams.....1864
South Cliff.....1868	R. Balgarnie.....1868
Seamer-road ...1874	
Wheat Croft ...1879	
Thirsk 1805	T. Slevan 1881
Sutton	
York—	
Lendal 1816	C. Illingworth ...1868
Salem 1830	Joseph Vickery 1882
Clifton.....	

Resident without pastoral charge—J. Abbs, Kirby Moorside; E. G. Cammidge, York; J. Mills, Scarborough; T. Milner, BA, Malton.

* Newly resident—not *yet* in the Union. † Branch church.

THE UNION OF WELSH INDEPENDENTS.

Formed 1872.

Chairman, Rev. W. Roberts, 54, Northumberland-terrace, Liverpool; Secretaries, Revs. R. Thomas, Landore, Swansea; J. B. Parry, Llansamlet, Swansea; H. Jones, 23, Harland-road, Birkenhead.

Objects.—To promote fraternal relations between ministers and members of the Churches; to afford opportunities for deliberation concerning the public affairs of the denomination; and to exhort one another to co-operation in things relating to the prosperity of the Kingdom of Christ.

Members.—Ministers, deacons, delegates from Churches and from the quarterly meetings, with church members that will subscribe towards its funds.

The Union is not intended to touch the associations or county unions, nor to dissolve or weaken the connection with the Congregational Union of England and Wales, nor to interfere with the right of every Church to deal with its own internal affairs without being responsible to any earthly power external to itself.

NORTH WALES.

ANGLESEA (Mon).

(*Churches*, 40; *Branch Church*, 1.)

Chairman, Rev. E. C. Davies, Menai Bridge; Treasurer, Mr. W. Roberts, Treban, Bryngwran, Holyhead; Financial Secretary, Mr. Owen Thomas, Clegyrog, Rhosybol, Anglesea.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Amlwch.....1875	Thos. Evans.....1868
Berea 1839	Richard Jones ...1877
Penmynydd ...1819	Vacant
Beaumaris 1785	Vacant
Brynsiencyn 1840	Vacant
Bryngwran 1790	Vacant
Maelog.....1835	
Bodedern 1812	J. S. Evans ...1882
Llanfachraeth 1832	
Siloam 1840	W. S. Roberts ...1872
Capel Mawr 1763	David Rees.....1869
Hermon 1813	
Rhosymeirch...1744	E. W. Lewis ...1875
Bodffordd 1810	
Cemaes 1806	Vacant
Llanfechell.....1778	
Cana 1821	Vacant
Gwalchmai.....1844	D. Davies 1871
*Bethel-Maesyllan*1845	
Groeslon 1815	H. Roberts 1881
Holyhead—	
Tabernacle.....1817	J. Alun Roberts,
Tabor 1847	BD 1883
NewTabernacle1867	W. Lloyd 1846
Llanddeusant ...1790	T. R. Owen ...1883
Siloh 1837	
Llanerchymedd...1775	R. Williams ...1881
Hebron 1827	
Peniel 1811	
Llangefni 1844	Vacant
Menai Bridge ...1867	E. C. Davies ...1869
Llanfair P.G.....1839	
Moelfro 1822	W. V. Davies...1870
Rhosfawr 1815	
Newborough.....1862	John Williams 1883
Dwyran 1848	
Pentraeth 1800	Vacant
Talwrn 1839	
Seion 1837	W. Davies 1881
Saron 1842	
Rhosybol..... ..	

Thirteen Lay Preachers and Evangelists are employed in the county.

Resident without pastoral charge—E. J. Evans, Holyhead; R. Hughes, Rhosymeirch, Llangefni; T. Gruffydd, Maelog.

CARNARVONSHIRE (Arfon).

WESTERN DIVISION. (LLEUYN AND EIFIONYDD.)

(*Churches*, 23; *Branch Churches*, 22; *Preaching Station*, 1.)

Chairman, Rev. W. B. Marks, Criccieth; Treasurer, Mr. J. Jones, Braich-y-saint; Secretary, Rev. J. C. Jones, Penygroes; Corresponding Secretary, Rev. T. Jones, Eisteddfa, Tremadoc.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberdaron 1829	G. Griffiths 1881
Abersoch .....1831 / *Bwlchtocyn*.....1796	R. Hughes.....1868
Borth .....1867 / *Siloam*.....1829	Vacant
Capel Helyg .....1650 / *Sardis* 1822	T. Williams ...1880
Capel Newydd ...1767 / *Llanbedrog* .....1841 / *Mynytho*.....1821	Evan Jones
Chwilog .....1835 / *Abererch*.....1822	D. S. Jones.....1883
Four Crosses .....1864 / *Llithfaen*.....1880	J. Davies 1881
Hebron .....1822 / *Bryncroes* .....1879 / *Nebo* 1801	Vacant
Llaniestyn .....1809 / *Ceidio* ..... .1823 / *Tydweiliog* 1825	J. C. Jones ...1881
Llanhaiarn.....1800 / *Trevor*.....1877	R. Lumley.....1880
Nazareth .....1823 / *Pantglas*.....1836	W. B. Roberts 1875
Nevin .....1827 / *Morfa* 1862	Edw. James ...1861
Penrhyndeudraeth1844 / Beddgelert.....1850	D. S. Thomas 1883
Penygroes .....1835 / *Llanllyfni* 1867	J. C. Jones.....1872
Pisgah .....1820 / *Gosen* 1850	W. W. Jones...1873
Portmadoc .. ..1826 / *Memorial Ch.* ...1879	L. Probert 1875
Pwllheli 1650	O. Jones 1879
Rhosylan .....1808 / *Criccieth* .....1864 / *Llanystumdwy* 1831	W. B. Marks...1875
Rhostryfan.....1865 / *Moeltryfan* 1840	H. Davies 1876
Tabor .....1827 / *Penmorfa* 1840	T. Jones 1856
Talysarn.....1800	J. T. Davies.....1883
Drwsycoed.....1834 / *Cilgwyn* 1877	Vacant

Tremadoc Board School used as a preaching station with Penmorfa and Portmadoc.

Thirteen Evangelists and Lay Preachers.

Resident without pastoral charge—W. Griffiths, Criccieth; D. Jones, Capel Helyg; S. Jones, Talysarn; J. Morris, Ceidio.

NORTHERN DIVISION.

Formed 1862. (*Churches*, 50.)

Chairman, Rev. W. Griffith, Amana, Bethesda; Treasurer, Rev. E. Herber Evans, Carnarvon; Secretaries, Rev. R. Parry, Llandudno, and Rev. R. W. Griffith, Bethel.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Amana .....1845 / *Bethmaca* 1836	W. Griffiths ...1856
Bangor—	
Beulah .....1836 / Salem 1877	D. Williams ...1864
Ebenezer 1790	D. S. Davies.....1875
Pendref..... 1881	Vacant
Bethel .....1810 / *Port Dinorwic*...1862 / *Siloh* 1834	R. W. Griffith 1866
Bethesda.....1820 / *Saron Ty'nymaes*1861	R. S. Williams 1872
Chwarel Goch 1878	H. W. Parry ...1883
Treflys .....1865 / *Salem* 1871	R. Rowlands ...1876
Bethlehem.....1789 / *Carmel*.....1839	E. Stephen.....1856
Bettws-y-coed ...1837	Vacant
Bontnewydd .....1821 / Saron 1801	L. Williams ...1869
Carnarvon—	
Pendref 1726	Vacant
Salem ..... .1862	E. Herber Evans 1865
Colwyn .....1814 / Bethel.....1779	W. E. Jones ...1880
Colwyn Bay..... 1879	Supplied
Conway 1835	J. Roberts.....1859
Cwmyglo .....1851 / Llanrug.....1830	T. J. Teynon...1876
Dwygyfylchi, Horeb 1820	C. Williams 1873
Dolyddelen .....1826 / *Blaenau* 1876	Vacant
Ebenezer 1823	R. P. Williams...1879
Gerizim .....1863 / *Llanfairfechan* 1862	W. C. Thomas 1879
Henryd .....1823 / *Roewen* 1854	J. P. Evans ...1881
Llanberis, Jerusalem ..... 1829 / *Nant Padarn* ...1868	J. E. Owen.....1874
Llandudno 1857	Vacant
Llanbedr, Salem 1806 / *Soar*.....1823 / *Brwynog* 1824	W. E. Morris...1878

Church and Date of Formation.	*Pastor and Date of Settlement.*
Llansantffraid, Glan Conwy ...1833	J. Davies 1880
Maes-y-dref .....1879 / Bozrah 1840	H. S. Jones ...1879
Nant-y-Benglog 1853	Vacant
Penmaenmawr, Salem 1863	D. P. Davies ...1877
Pentir 1831	Vacant
Trefriw .....1790 / *Crafnant*.....1876	M. O. Evans...1878
Waenfawr 1829	W. P. Williams 1883

Seventeen Evangelists or Lay Preachers.

Resident without pastoral charge—E. Morgan, Bethesda; S. Roberts, MA, Conway; W. Parry, W. E. Williams, Colwyn; R. Parry, Llandudno; G. Roberts, Pentir.

DENBIGHSHIRE (DINBYCH) AND FLINTSHIRE.

(*Churches*, 68; *Preaching Stations*, 4.)

Treasurer, Mr. J. Hughes, jun., Builder, Holywell; Secretary, Rev. E. T. Davies, Abergele.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bettws (Abergele)1871 / Llanddulas.....1858	J. A. Davies ...1871
Brymbo .....1820 / Brynteg 1844	J. Roberts 1844
Capel Garmon ...1800 / Nebo 1833	Vacant
Denbigh.....1662 / *Brook-house* ...1836 / *Green* .....1827 / *Tower-hill* 1873	T. Nicholson ...1881
Llanarmon.....1820 / Blaenau .....1840 / Graianrhyd ...1848	Vacant
Llandegla .....1810 / *Nebo* 1852	Vacant
Llangollen.....1820 / *Trefor* 1841	Vacant
Llangwyfan 1832	Vacant
Llanrwst .....1800 / Nantyrhiw ...1800	Ivor Jones 1882
Llansanan .....1829 / Nantglyn .....1833 / Rhiw 1830	D. D. Richards 1877
Pentrefoelas .....1804 / *Glanyrafon*.....	J. M. Rees 1881
Pentrellynycymer1812 / Cerigydruidion 1875 / *Gellioedd*.....1844 / Llangwm 1803	Vacant
Pwllglas.....1805 / Graig 1805	W. D. Edwards 1876
Rhos .....1810 / Ponkey	R. Roberts.....1871
Rhosymedre .....1834 / *Vron* 1833	Vacant
Ruthin .....1820 / *Bryn Zion* 1835	David Johns ...1880
St. George's .....1825 / Abergele.....1843 / Moelfre 1802	E. T. Davies ...1847
Salem, Coedpoeth1858 / *Talwrn* 1870	Vacant
Wern .....1800 / *Vrondeg* ..... / *Nant*	Vacant
Wrexham 1844	D. Roberts .....

Resident without pastoral charge—J. Edwards, Pentrellynycymer, and T. Roberts and John Thomas, Llanrwst.

FLINTSHIRE (FFLINT).

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bagillt.....1800	Vacant
Chester, Albion ...	Henry Rees.....
Dyserth 1846	Vacant
Flint 1817	Supplied
Holywell .....1788 / *Penpyllau* 1819	D. Oliver 1864
Greenfield 1841	W. W. Thomas 1873
Jerusalem .....1842 / Soar 1837	Vacant
Mold .....1812 / Sychtyn.....1816	T. Roberts 1869
Leeswood .....1870 / Llong 1835	Vacant
Mostyn 1800	E. P. Jones, PHD 1870
Newmarket .....1662 / Gwaunysgor ...1830	S. Thomas 1877
Penuel .....1826 / Caergwrle 1842	J. M. Jones ...1876
Rhesycae .....1806 / Salem 1826	H. U. Jones ...1878
Rhuddlan 1826	Vacant
Rhyl 1840	Vacant
St. Asaph .....1816 / Waungoleugoed1815	Vacant
Sarn .....1823 / *Llynhelyg* 1870	W. James 1875
Waun Nannerch 1816	Vacant
Zion 1842	D. Williams.....1865

Resident without pastoral charge—R. Thomas, Rhyl; H. Rees, Penuel; R. T. Williams, Gwaunysgor; J. Myrddin Thomas, Mold; and S. Evans, Llandegla, *via* Mold.

MERIONETHSHIRE (Meirionydd).

Chairman, Rev. Z. Mather, Barmouth; Treasurer, D. Ll. Lloyd, Esq., JP, Plasmeini, Festiniog; Secretary, Rev. John Pritchard (Druid), Corwen; Financial Secretary, Mr. J. Cadwaladr, Festiniog.

(*Churches*, 53; *Branch Churches*, 10.)

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberllefeni.....1855	Vacant
Corris.....1851	W. C. Jones ...1883
Bethel.....1878	
Barmouth 1824	Z. Mather 1877
Cutiau.....1860	
Dyffryn 1826	
Bala.....1654	Vacant
Ty'nybont 1730	
Bethel.....1813	M. D. Jones
Llandderfel ...1825	
Soar 1848	
Bettws 1848	Vacant
Brithdir 1800	J. Walters 1882
Rhydymain ...1789	
Soar.....	
Tabor 1847	
Corwen 1825	O. J. Owens ...1883
Glyndyfrdwy...1869	
Cynwyd 1839	John Pritchard 1873
Llandrillo 1820	H. Ellis
Rhydywernen 1770	
Tre'rddol 1852	
Dinas 1792	Vacant
Llanymawddwy1802	
Bethsaida 1800	
Bethlehem	
Hermon	
Salem	
Dolgelly.....1808	D. Griffith 1873
Islaw'rdef 1823	
Festiniog—	
Bethania.....1817	Vacant
Hyfrydfa 1880	
Bethel.....1869	Vacant

Church and Date of Formation.	*Pastor and Date of Settlement.*
Festiniog—	
Jerusalem 1816	Price Howells
Rhiwbryfdir ...1860	T. R. Davies...1877
Brynbowydd...1882	
Tanygrisiau ...1835	Ll. B. Roberts
Cwmorthin ...	
Harlech 1880	D. G. Evans 1882
Llanegryn 1809	J. Owen 1878
Nazareth	
Abergwynol-	T. E. Thomas...1881
wyn, Cwrt...1868	
Llanfihangel ...1817	
Llanelltyd 1802	Vacant
Borthwynog ...1860	
Ganllwyd 1805	
Llanfachreth...1843	
Llanuwchllyn ...1746	David Roberts..1883
Carmel.....	
Cynllwyd.....	
Pandy	
Peniel	
Llwyngwril 1808	J. Howells 1877
Arthog, Horeb 1868	
Maentwrog.....1809	W. Williams ...1876
Utica 1842	
Pennal 1780	W. Perkins ...1865
Aberdovey.....1840	
Towyn 1800	John Roberts...1882
Saron 1837	
Trawsfynydd—	
Ebenezer 1842	Bennet Jones...1873
Penystryd 1789	
Jerusalem 1826	

Resident without pastoral charge – T. Lewis, BA, T. C. Jones, Bala; Isaac Thomas, Towyn; R. Morris, Barmouth.

MONTGOMERYSHIRE (Maldwyn).

(*Churches*, 43; *Mission Stations*, 15.)

Treasurer, C. R. Jones, Esq., JP, Llanfyllin; Secretary, Rev. T. J. Rees, Carno.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberhosan 1789	Vacant
Dylife.....1863	
Beulah 1822	Vacant

Church and Date of Formation.	*Pastor and Date of Settlement.*
Carno 1810	T. J. Rees 1876
Llannwog 1826	
Dolanog	Vacant
Glanhafren 1822	Vacant

Church and Date of Formation.	*Pastor and Date of Settlement.*
Glasbwll.....1810	Vacant
Derwenlas 1849	
Zoar 1819	
Llanbrynmair ...1646	Vacant
Aber	
Bont.....	
Cwm	
Pandy	
Tafolwern	
Talerddig.....	
Llanerfyl 1824	C. Evans 1860
Foel.....1805	
Beersheba	
Llanfair 1814	Vacant
Penuel 1831	
Siloh 1821	
Llanfyllin 1640	D. S. Davies...1874
Penllys	
Soar and Siloh	
Llanidloes 1819	J. Silin Jones...1876
Glynbrochan ...	
Llanrhaiadr 1814	E. Morris 1875
Commins	
Maengwynedd...	
Pedairffordd ...	
Cefncoch	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Llansilin... 1814	Vacant
Penygroes 1809	
Machynlleth 1788	J. Jones 1854
Llanwrin 1836	
Penegoes 1824	
Meifod 1814	M. B. Jones ...1879
Main 1829	
Pontrobert.....1824	
Newtown 1847	R. Powell 1876
‡Oswestry 1862	J. Charles.....1883
Penarth 1766	Vacant
Canaan 1845	
Jerusalem 1839	
Moidog	
Penybontfawr ...1782	W. L. Evans...1870
Llangynog.....1833	
Penycoed 1838	*E. C. Mason.....1882
Sammah 1797	R. O. Evans ...1871
Nebo 1827	
Sardis 1809	W. R. Edwards1881
Braichywaun.....1842	
Saron	
‡Shrewsbury	J. Davies 1866
Welshpool(Welsh)1843	Vacant

Resident without pastoral charge—W. Roberts, Penybont-fawr; T. Griffiths, Machynlleth; D. Davies, Sarney.

[The English Churches at Bwlchyffridd, Cefnfaenor, Berwydd, Bethany, Llansantffraid, and Waun are also associated with the Welsh Union.]

NORTH WALES ENGLISH CONGREGATIONAL UNION.

(*Churches*, 36; *Preaching Stations*, 13; *Mission Rooms*, 2.)

Chairman, R. S. Hudson, Esq., JP, Bache Hall, Chester; Treasurer, Thos. Minshall, Esq., JP, Castle View, Oswestry; Secretary, Rev. D. Burford Hooke, The Manse, Conwy-street, Rhyl.

Contributions (as per Budget) to Church-Aid and Home Missionary Society, £754.
Grant ditto from ditto £1,023.

This Union was formed in Chester on October 16th, 1876, as the "Society for Establishing and Sustaining English Congregational Churches in North Wales." It seeks to meet the wants of the increasing number of English settlers in North Wales, especially in the watering-places and mining districts; also to enable the Welsh Churches to provide for that portion of the rising generation which prefers to worship in the English language. It unites the English Churches and ministers in the Northern portion of the Principality, who hitherto had few, if any, opportunities of conferring together as to the interests of Christ's Kingdom among them.

CARNARVONSHIRE DISTRICT.

Secretary, Rev. Hugh S. Griffiths, The Manse, Upper Bangor.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bangor 1846	Hugh S. Griffiths1882
Colwyn Bay 1882	*T. Lloyd 1883
Llanfairfechan ...	§W. C. Thomas 1879
Llandudno 1857	Supplied

Church and Date of Formation.	*Pastor and Date of Settlement.*
Penmaenmawr ...	Vacant
Trevor 1866	§R. Lumley 1886
Trefriw	§M. O. Evans ...1878

English services are held during the summer months at Beddgelert and Bettws-y-coed.
Resident without pastoral charge—*T. M. Newnes, Llandudno.

* Not in the Association. ‡ In Salop Union. § Pastors of Welsh Churches also.

DENBIGHSHIRE DISTRICT.

Secretary, Rev. H. J. Haffer, Grosvenor-road, Wrexham.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abergele.....1863	‡E. T. Davies ...1849
Cefn Mawr.....1873	W. C. Evans ...1882
Erbistock	Supplied
Moss 1865	Supplied
Ruabon 1818	D. J. Beynon ...1882
Trevallyn 1838	Supplied

Church and Date of Formation.	*Pastor and Date of Settlement.*
Wrexham—	
Chester-street 1647 *Beastmarket* ... Gwersyllt ..... Johnstown.....	Hy. J. Haffer...1878
Penybryn .....1783 Olivet 1838	Wm. Tiller ...1876

Resident without pastoral charge—J. H. Hughes, Gardden House, near Ruabon.

FLINTSHIRE DISTRICT.

Secretary, Mr. T. H. Waterhouse, Stratford House, Holywell.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Buckley .....1800 *Ewloe-place* ...	H. Elvet Lewis 1880
Connah's Quay...1883 Northop.....1879	*D. B. Hughes 1883
Flint .....1877 Bagillt 1878	W. Gwilym Rees.....1881

Church and Date of Formation.	*Pastor and Date of Settlement.*
Greenfield .....1814 Mostyn 1874	T. Palmer James 1881
Holywell 1835	Owen Thomas, MA 1879
Mold .....1858 *Bromfield*	*D. B. Evans...1883
Rhyl..... 1856	D. B. Hooke.....1883

Resident without pastoral charge—Joseph Davies, Buckley.

MERIONETHSHIRE DISTRICT.

Secretary, Mr. Thomas Edmunds, Corwen.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Arthog	*‡John Howells 1877
Barmouth 1879	‡Z. Mather 1879
Corwen 1877	Joseph J. Cooper 1882

Church and Date of Formation.	*Pastor and Date of Settlement.*
Dinas Mawddwy	Vacant
Dolgelly.....1878	W. E. Hughes ...1882
Harlech	*‡D. G. Evans...1882

MONTGOMERYSHIRE DISTRICT.

Secretary, Rev. Thomas Hughes, Llansantffraid.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bethany (Kerry) 1840	‡R. Powell 1876
Bwlchyffridd .....1794 Waun 1871	Morgan Evans .1880
Berwydd .....1850 Cefnfaenor.....1826	Ed. Roberts ...1881
Dylife	Vacant
Llandisilio.....1807 ¶Pant.....1829	D. H. Shankland 1877

Church and Date of Formation.	*Pastor and Date of Settlement.*
Forden .....1826 ¶Marton.....1827	W. Bowen 1870
Llansantffraid ...1829	Thomas Hughes 1880
Llanwddyn.....	Vacant
Newtown 1734	Wm. Jenkins ...1880
Sarney .....1780 Pentre'rbeirdd, 1822	Vacant
Welshpool .....1780 Groeslwyd 1823	W. E. Thomas 1882

Resident without pastoral charge—D. Lantrow, Penybontfawr.

‡ Pastors of Welsh Churches also. ¶ Under same pastor—in Salop.

* Newly resident—not *yet* in Association.

SOUTH WALES.

BRECONSHIRE (Brycheiniog).

Formed 1800.

(*Churches*, 37; *Preaching Stations*, 11.)

Secretary, Rev. Thomas Evans (of Talgarth), Rosa-terrace, Ystalyfera, Swansea.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aber .....1718 *Talybont* 1836	R. Jones 1879
Brecon— *Cantref* ..... *Plough* 1696	J. B. Jones, BA
Glamorgan-st. (Eng.)	B. L. Thomas ...1882
Brechfa .....1791 Tredustan 1662	J. Rees 1883
Brychgoed .....1740 *Defynock* .....1865 Senny (Eng.)...1882	R. Williams ...1882
Builth Wells (En.) 1808 *Cefnybedd* .....1835 *Salem* 1825	Vacant
Cerrygcadarn.....1812 *Bailihalog* .....1669 *Gwenddwr* 1862	J. Ll. Jones ...1881
Cwmcamlais .....1840 *Libanus* 1823	R. W. Rees ...1882
Cwmrhos .....1785 *Tretower* 1814	D. Jones
Cwmwysg .....1822 *Trecastle* 1849	J. Thomas 1881
Hay (English) ...1804	W. Penry Jones 1882
Llanelly .....1829 *Gilwern* ..... *Mynydd*	J. M. Jones
Llangattock .....1768 *Daren*	J. Parry
Llangynider .....1831 *Dyffryn* 1842	D. Thomas
Llanwrtyd Wells 1693 *Abergwesyn* ...1628 *Wern*	R. James
Llanwrthwl 1832	Vacant
Merthyr Cynog...1797 *Bethania* 1841	J. Davies 1882
**Onllwyn.....	D. Morgan
Pennorth .....1831 *Aberescir* 1816	J. Hughes 1883
**Taf-fechan.....1828	J. Thomas
Talgarth (Eng.)...1806 Rhos	Vacant
Troedrhiwdalar...1590 *Beula* .....1842 *Capel Rhos* ..... *Olewydd* 1847	D. A. Griffiths
Tynycoed ..... *Bethlehem*	L. Jones

Resident without pastoral charge—Stephen Jones, Erwood; J. Morris, DD, and D. Rowlands, BA, Brecon College; W. Williams, Llanwrtyd; D. M. Davies, Talgarth; Thos. Evans (of Talgarth), Rosa-terrace, Ystalyfera, Swansea.

CARDIGANSHIRE (Aberteifi).

(*Churches*, 69.)

Secretary, Rev. J. M. Prytherch, Llanarth, Llandussil R.S.O., *via* Carmarthen.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberayron ... .1833 *Neuaddlwyd* ...1760	W. Evans 1835
Aberystwith 1819	Job Miles 1873
,, (English)1866	T. A. Penry 1873
Brynmair .....1836 *Beulah*..... ...1842	W. P. Huws, BD 1882
Capelywig .....1813 *Pantycrugiau* ...1815	Vacant

** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Cardigan.....1803	T. J. Morris 1876
Hope (English) 1837	Vacant
Cilcenin 1775	T. Johns.....1883
Dihewyd 1840	
Llangwyryfon...1846	
Clarach 1815	P. Davies 1878
Borth 1864	
Ffald-y-brenin ...1690	H. Jones.....1859
Esgairdawe.....1690	
Glynarthen 1783	J. Davies 1866
Brynmoria 1848	
Gwernllwyn ...1864	D. Jones
Hawen 1747	D. Adams, BA...1878
Bryngwenith ...1834	
Horeb 1784	T. P. Phillips...1862
Bwlchygroes ...1833	
Llandyssil 1871	
Lampeter 1841	J. Thomas.....1872
Llanbadarn 1802	G. Parry 1883
Beulah.....1832	
Llanfair 1825	T. Thomas
Cellan 1811	
Ebenezer 1772	
Maesglas 1862	
Llanon 1866	E. C. Davies ...1883
Nebo.....1805	
Llechryd.....1672	Vacant
Ffynonbedr 1865	
Tbrncl.Newydd1831	**W. H. Rees ...1881
Maenygroes 1828	W. Griffiths ...1883
Nanternis 1867	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Mydroilyn 1813	Evan Jones ...1863
Llwyncelyn 1855	
Newcastle Emlyn 1738	E. A. Jones ...1872
Bryn Seion ...1831	
Capel Iwan ...1723	
Parkyrhos 1839	T. Jones
Pencader 1650	R. P. Jones ...1872
Troedrhiwallt - walis 1784	
Pencae 1825	J.M.Prytherch 1859
Wern 1852	
Penrhiwgaled ...1781	R. Thomas.....1850
Pisgah.....1821	
Rhydybont.....1715	D. Williams ...1859
Brynteg 1833	
Capel Nonni ...1810	
Salem 1813	J. Thomas 1882
Hephzibah 1803	
Saron 1782	E. W. Jeffreys 1877
Carmel.....1819	
Talybont 1802	D. G. Davies...1883
Soar.....	
Bethania	
Towyn,NewQuay 1861	Vacant
Trewen 1662	Vacant
Bethesda 1840	
Bryngwyn 1841	
Tynant 1871	J. Davies 1878
Sion.....1835	
Tabor 1871	
Ty'nygwndwn ...1778	B. Phillips 1858
Troedrhiw 1808	

Resident without pastoral charge—R. Rowlands, Aberystwith; O. Thomas, Blaenpant-ar-Fi, *via* Troedagrawe, Newcastle Emlyn; T. Jones, Cilcenin; T. Rees, Maenygroes; L. Beynon, Cardigan.

CARMARTHENSHIRE (Caerfyrddin).

UPPER DIVISION.

Formed 1870. (*Churches*, 48; *Preaching Stations*, 7.)

Treasurer, D. W. Jones, Esq., Post office, Llandilo; Secretary, Rev. W. Thomas, Gwynfe, Llangadock.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abergorlech 1662	D. S. Jones.....1881
Nantyffin	
Penygarn	
Bethania.....1800	E. H. Davies ..1876
Tabernacle 1877	
Bethlehem 1800	W. R. Davies...1864
Penybank 1833	
BethelCynghordy1813	J. H. Davies.....1876
Carmel	Vacant
Sion.....	
Libanus 1879	
Capel Isaac 1650	J. Thomas, BD 1874
Llanarthney ...1868	
Penwerndduu ...	

Church and Date of Formation.	*Pastor and Date of Settlement.*
Capel Sion 1712	W. H. Evans...1866
Pontyberem 1816	
Bryn	
Cross Inn 1782	Vacant
Crug-y-bar.....1662	D. Richards ...1877
Llansawel 1869	
Bwlchyffin... ...	
Gwynfe 1656	W. Thomas ...1860
Capel Maen.....1854	
Hermon 1810	D. Bowen 1880
Llansadwrn ...1830	
Llandilo ... .1818	W. Davies.....1865
"Davies's Hall" (Eng.) 1883	Supplied

** Not in the Association.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Llandovery .....1797 *Cilycwm* 1851	W. Gibbon.....1866
Llanedi .....1712 Pontardulais ...1868	T. P. Evans ...1882
Llanelly—	
Bryn 1841	John Thomas ...1845
Capel Als 1770	T. Johns 1864
Dock 1867	D. Lewis 1866
Siloah 1840	T. Davies 1852
Tabernacle.....1875	J. P. Williams...1880
Ebenezer.....1881	W. T. Davies ...1883
Llangadock .....1822 Tabor 1792	T. Thomas.....1881
Llangennech 1831	D. A. Jones 1878
Llwynteg 1845	D. Evans 1883
Mile .....1828 Penygroes 1823	W. Bowen 1830
Moriah 1876	D. R. Morgan ...1882
Myddfai .....1816 *Sardis* .....1780 *Bwlchyrhiw* ...1876	D. Richards ...1876
Nazareth .....1803 *Crwbyn* .....1829 *Ramah*	D. Evans 1829
Pentretygwyn ...1740 *Cefn Arthen* ...1688 *Bethesda* 1880	W. Jones 1843
Rehoboth 1827	J. Ll. Hughes ...1862
Salem ....1817 *Carmel*.....1827	D. M. Evans...1850

Twenty-four Evangelists and Lay Preachers.

Resident without pastoral charge—J. Evans, Llansawel; W. Jones, Llandovery; H. Lewis, Pontardulais; T. Powell, Penybank.

LOWER DIVISION.

Formed 1869. (*Churches*, 41; *Preaching Stations*, 10.)

Treasurer, Rev. Professor W. Morgan, Carmarthen; Secretary, Rev. W. C. Jenkins, Kidwelly, Carmarthenshire.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abergwyli 1829	T. M. Evans.....1881
Blaenycoed .....1800 Bryniwan ... .1850	W. M. Davies...1861
Bwlchnewydd ...1694 *Capel Cendy*.....	Vacant
Carmarthen—	
Lammas-street 1650	D. Evans 1863
Union-street ...1844	Wm. Morgan ...1847
Priory-street...1874	D. Cadvan Jones 1851
Cana 1818	Vacant
Cydweli .....1785 Sardis..... .....1831 *Soar*.....1869 *Tabor* 1878	W. C. Jenkins 1864
Ebenezer.....1861	J. Evans, BA.....1856
ElimFfynonddrain1850	W. Thomas.....1850
Ffynonbedr 1808	E. Jones 1839
Gwernogle.....1749 Llidiadnenog... Horeb 1830	E. B. Lloyd ...1880
Henllan .....1695 *Cwmmils* .....1858 *Capel Mair* 1878	D. R. Williams 1878
Hermon, Conwil..1799 Soar 1837	J. G. Owens ...1880
Llanboydy... 1800	Vacant
Llanybri (Hen Gapel).....1688 Bethesda 1773	D. T. Davies ...1877
Llanybri (Capel Newydd).....1814 Smyrna .....1833 Llanstephan ...1865 *Capel Cowyn* ...1866	D. Thomas ...1866
Peniel .....1809 Nebo .....1832 *Bwlchycorn*.....	Steph. Davies 1859
Pantteg ....1696 Libanus 1869	Isaac Williams 1849
Penygraig 1662	D. G. Evans.....1879
Penybont 1857	E. Evans 1851
Philadelphia 1809	T. W. Morgan...1880
Pembrey.....	J. Rogers 1808
Rama	D. Evans 1825
Rhydyceisiaid ...1707 Gibeon 1841	D. R. Davies...1869
Siloam	Vacant
Whitland (Tab.) .1872 *Soar*.....1839	W. Thomas ...1855
St. Clear's .....1704 Elim .....1832 *Capel Mair*.....1821	Rees Morgan...1856
Trelech .....1670 *Glandwr*	Vacant

Resident without pastoral charge—J. Jones, T. Jones, Carmarthen; J. Jones, Rhydyceisiaid; J. Francis, Ferryside; J. Howell, Cwmgest; H. Evans, Peniel; Professor D. E. Jones, MA, Presbyterian College, Carmarthen.

GLAMORGANSHIRE (Morganwg).

NORTHERN DISTRICT.

Formed 1868.

(*Churches*, 44; *Branch Churches*, 5.)

Chairman, D. Davies, Esq., JP, Aberdare; Treasurer, T. Williams, Esq., JP, Gwaelodygarth House, Merthyr; Secretary, Rev. J. Thomas, Soar, Merthyr.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberdare—	
Aberaman 1858	R. Rowlands.....1864
Abercwmboy ...1858	J. Davies 1879
Bethel.....1860	T. Selby Jones...1881
Cwmbach 1840	J. Morgan.....1856
Ebenezer .....1798 / Penywaun 1847	W. Edwards ...1844
Llwydcoed 1846	W. S. Davies ...1871
Elim, Cwmdare 1840 / Rhigos 1842	D. Griffiths ...1869
Salem 1833	J. D. Rees.....1882
Siloah 1842	D. S. Evans 1880
Soar.....1859	J. Davies 1867
Bargoed	W. Griffiths
Colly 1869	Vacant
Craigybargoed ...1833 / †*Bedlinog*	R. O. Jones ...1864
Cefncoedcymer—	
Ebenezer.....1837	D. R. Jones 1881
Tabor 1843	R. Griffiths 1857
Dery 1868	J. P. Davies 1882
Dowlais—	
Bethania.....1824 / *Ysgoldy* 1855	T. R. Williams 1880
Bryn Seion ...1829	T. Morris 1875
Gwernllwyn ...1851	J. T. Jones 1880
Penywern 1860	W. J. Richards...1870
Hirwain, Nebo...1820	J. R. Williams...1878
Tabernacle ...1880	Vacant
Libanus .....1833 / †*Tabernacle, Treharris*.....1880 / †*Ynysowen* 1876	G. Williams ...1876
Merthyr Tydvil—	
Abercanaid.....1860	L. P. Humphreys 1879
Adullam.....1830	Vacant
Bethesda.....1810	D. C. Jones 1881
Gellideg 1852	Vacant
Heolgerig .....1849 / †*Abernant* 1859	I. J. Evans.....1871
Salem 1858	David Williams 1881
Soar.....1801 / *Penincline* 1854	John Thomas...1881
Ynysgau.....1650	P. W. Hough ...1882
Mountain Ash ...1855	T. Llewellyn.....1855
Moriah Aman ...1854 / *Forge View*.....1877	H. A. Davies...1876
Nelson 1830	J. Evans 1883
Penydarren 1838	J. M. Bowen ...1850
Penderyn 1859	D. B. Griffiths...1875
Penrhiwceibyr ...1880	R. Thomas 1882
Pontlottyn.....1865	J. R. Williams...1873
Troedyrhiw 1836	R. Evans 1877
Vochriw.....1864 / †*Cwmbargoed* ...1872	Vacant

EASTERN DISTRICT.

Formed 1837.

(*Churches*, 60; *Preaching Stations*, 9.)

Chairman, Rev. B. Davies, Treorkey, Pontypridd; Treasurer, Mr. J. Roberts, Bridge House, Pontypridd; Secretary, Rev. W. I. Morris, Pontypridd.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Bodringallt 1859	J. T. Evans 1881
Bryncethin.....1879	Vacant
Brynmenyn .....1807 / *Bethel* 1820	Vacant
Abercynffig ...1872	E. Davies 1881
Cardiff—	
Canton 1867	Vacant
Ebenezer.....1826	Vacant
Mount Stuart...1858	J. R. Davies.....1881
Caerphilly 1849	D. Richards 1862
Carmel .....1834 / †*Nurston*.. 1830	W. E. Evans ...1880
Coity 1820	W. G. Evans.....1882
Cwmparc 1873	T. Davies 1883
Cymer.....1740 / Ynyshir ..... / Trebanog	D. Thomas.....1878
Dinas 1869	T. George.....1872
Eglwysnewydd ...1850	D. G. Rees.....1876
Watford 1662	„ 1877
Ferndale..... 1867	A. T. Jenkins ...1878
Gilfachgoch 1872	J. C. Evans 1875
Glandwr.....1856	W. Rees 1874
Zion, Pontypridd 1870	„ 1879

† Branch churches with separate officers.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Glantaf 1846	E. Thomas 1876
Groeswen 1744	C. T. Thomas...1880
Cwmaber	
Nantgarw	
Llanharan 1780	Levi Rees.....1883
Llanhary 1824	Vacant
Maendy 1740	Vacant
Llansantffraid ...1834	Vacant
Llantrissant—	
Old Chapel.....1808	D. Griffiths 1865
Soar.....1860	W. C. Davies...1868
†*Castellau* 1850	
Junction.....1876	Vacant
Llantwit Major 1815	Vacant
Bethesda 1800	
Llwynpia 1876	T. G. Jenkyn ...1877
Maerdy 1879	J. Henry 1883
Nantymoel.....1866	J. A. Roberts...1878
†*Cwmgarw*	
Cwmogwy 1844	T. Davies 1878
Penarth 1864	W. G. Williams 1882
Pentre.....1870	Vacant
Pentyrch 1820	O. L. Roberts ...1883
Penybont 1688	W. O. Owen.....1883

Church and Date of Formation.	*Pastor and Date of Settlement.*
Pontypridd—	
Sardis 1834	W. I. Morris ...1868
Hopkin's Town	
Porth 1879	W. James 1881
Rhydri 1812	D. T. Evans 1880
Taihirion 1760	J. Davies 1851
Bronllwyn 1858	
Efailisaf.....1851	
Tonypandy 1867	E. Richards 1883
Clydach Vale...1878	T. Williams 1881
Treoes.....1830	S. Jones 1881
Llangrallo 1870	
Trehafod 1861	J. Williams 1875
Treherbert 1857	J. Rees 1866
Treorkey—	
Bethania 1866	B. Davies 1873
Synagog	
Ramah.....	
Hermon 1875	J. S. Edwards ...1877
Trewilliam.....1874	Vacant
Tylor's Town.....1878	Vacant
Tynewydd 1871	M. Jones 1870
Blaenrhondda 1877	
Ystrad, Bethesda, 1876	M. C. Morris ...1882

Resident without pastoral charge—W. Russell, Eglwys Newydd; Joseph Jones, Pontypridd; W. Davies, Treorkey.

WESTERN DISTRICT.

(*Churches*, 44; *Preaching Stations*, 9.)

Treasurer, Rev. E. Owen, Clydach; Secretary, Rev. J. Lloyd Jones, Penclawdd, Swansea.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Alltwen 1750	R. Rees 1881
Bethel.....1820	J. B. Parry 1882
Birchgrove 1862	Vacant
Brynaman 1841	Vacant
Brynteg 1694	J. Stephens 1864
Cadle 1839	J. Davies 1881
Canaan 1840	B. Williams ...1852
Tanygraig 1860	
Carmel 1762	Vacant
Gwrhyd 1856	J. Jones 1851
Rhydyfro 1844	
Clydach 1794	E. Owen.....1861
Glais 1834	
Trebenos 1872	
Crwys.....1700	J. Ll. Jones ...1847
Penclawdd 1818	
Cwmaman 1773	Vacant
Ysgoldy 1845	
Cwmllynfell 1688	J. Rees 1870
Cwmtwrch 1841	
Felindre 1826	Vacant
Pantycrwys.....1841	
Glandwr.....1825	R. Thomas 1870
Glantwrch	Vacant
Seven Sisters...	
Gurnos 1857	B. Thomas 1855
Loughor 1848	J. Thomas.....1845

Church and Date of Formation.	*Pastor and Date of Settlement.*
Morriston—	
Tabernacle.....1780	W. E. Jones.....1865
Horeb 1842	T. Davies 1842
Baran 1805	
Mynyddbach 1648	J. Daniel 1852
Pontlase 1874	
Treboeth 1868	
Panteg 1822	R. Trevor Jones 1869
Pentre-estyll 1841	W. Jenkins 1846
Plasmarl.....1875	T. D. Jones 1879
Sketty.....1770	L. Davies 1855
Cockitt.....1853	
Killay 1850	
Swansea—	
Capel Seion ...1841	E. G. Davies ...1883
Cwmbwrla 1848	D. Jones 1864
Ebenezer.....1803	T. Rees, DD ...1836
Poppet Hill (Eng.)	
Zoar 1848	F. Samuel.....1862
Waunarlwydd ...1858	J. Bevan 1861
Wern 1864	H. P. Jenkins ...1880
Ystradgynlais ...1832	Vacant
Blaendulais.....1878	R. W. Roberts 1848
Godrerhos 1747	
Pontardawe.....	J. T. Davies ...1880
Ynysmeudwy ...	
Dunvant	Vacant

† Branch churches with separate officers.

Fifteen Evangelists and Lay Preachers.

Resident without pastoral charge—D. Jones, BA., Swansea; T. Thomas, Mumbles; J. Davies, Cwmaman.

SOUTHERN DISTRICT.

(*Churches*, 34; *Branch Churches*, 6.)

Treasurer, Mr. Peter Davies, Neath; Secretary, Rev. D. Evans, Britonferry.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberafon—	
Tabernacle.....1824	J. Foulkes.....1882
Wern 1843	J. G. Evans 1883
Britonferry 1849	D. Evans 1859
Bryn, Cwmavon 1846	Vacant
Cefncribwr.....1827 / Mynyddcynffig 1849	D. Williams ...1878
Cymarglyncorwg 1794	W. Hopkins 1880
Blaenavon, Tabor, Maesteg, Bridgend ...1879	Ll. E. Jenkins ...1881
Blaencorwg ...1861	D. Francis 1880
Cwmavon—	
Bethany .....1850 / Rock ... .1838	W. Thomas ...1841
Capel Seion ...1821	E. Roberts 1844
Sardis 1853	J. Evans 1875
Glyn Neath .....1810 / *Cwmgwrach* ... / *Pontwalby*	D. G. Davies..1874
Maesteg—	
Carmel 1827	Vacant
Dyffryn 1841	J. Morris 1882
Maesteg—	
Garth .....1868 / Llangynwyd ...1790	I. Evans.....1876
Saron 1850	W. B. Morgan...1871
Soar.....1839	J. Jones 1851
Siloh 1841	D. Prosser.....1875
Melincwrt .....1799 / Resolven.....1877	D. Morgan.....1875
Neath—	
Maesyrhaf 1645	J. Roberts.....1860
Melincrythan...1877	B. Evans 1880
Soar.....1826	J. Edwards 1883
Bryncoch	
Neath Abbey	
Newton Nottage 1826	Vacant
Skewen .....1842 / Bryncaws .....1866 / *Cwmdu* ..... / *Salem*	D. Ll. Morgan 1883
Taibach 1854	T. H. Thomas ...1876
Tonmawr 1847	J. Davies 1866
Ystradfellte .....1798 / Onllwyn.....1842	D. Morgan.....1872

PEMBROKESHIRE ASSOCIATION (PENFRO).

Formed 1828.

(*Churches*, 33; *Chapels*—where Churches have not been formed, 10.)

Treasurer, Rev. Lewis James, Brynybank, near Narberth; Secretary, Rev. Simon Evans, Hebron R.S.O., South Wales.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Antioch .....1858 / Penygroes 1765	J. N. Richards 1873
Berea .....1833 / Rehoboth 1841	Thomas Lewis...1881
Bethel 1824	W. Thomas 1855
Bethesda.....1797 / Pisgah, Llandisilio.....1826	J. R. Thomas...1864
Brynberian .....1690 / Felindre .....1810 / *Pontcynon*	E. Lewis.....1843
Bryn Sion .....1854 / Carfan.....1768	J. Williams ...1876
Fishguard 1790	W. M. Davies ...1879
Ford 1821	D. Jones 1852
Glandwr.....1712 / Cefnypant 1878	O. R. Owen ...1873
Gideon 1813	Vacant
Hebron .....1804 / Nebo 1836	S. Evans.....1850
Llandilo .....1714 / Maenclochog, Tabernacle...1846	D. Williams .. 1876
Llwynyrhwrdd ...1806	J. Stephens 1876
Maenclochog (Old Chapel) .....1787 / Siloh 1836	R. Perkins 1852
Moilgrove .....1741 / Cippin.....1852	W. Jones 1871
Moriah 1829	J. Davies 1826
Newport .....1712 / *Morfa* ..... / *Y Mynydd*	J. G. Morris ...1860

Church and Date of Formation.	*Pastor and Date of Settlement.*
Rhosycaerau .....1720 *Salem* ..... *Panteg*.....	D. Bateman ...1840
St. David's.....1815 *Rhodiad* .. .. *Treleiddydfawr*	W. Powell 1883
Solfach 1800	J. G. Thomas ...1873
Trefgarn.....1662 *Penewm* ..... *Paran*	J. H. Thomas...1879
Tyrhos .....1810 St. Dogmell's...1818 *Fachendre*	J. M. Davies ...1868

SOUTH PEMBROKESHIRE CONGREGATIONAL ASSOCIATION.

Formed 1849.

(*Churches*, 33; *Branch Churches*, 11.)

Treasurer, ; Secretary, Rev. L. James, Brynbank, Narberth.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Haverfordwest—	
Albany 1662	J. B. Evans 1879
Tabernacle (E.) 1790	J. H. Lochore ...1875
Horeb.....1826 †*Carew* 1862	W. Davies 1862
Keyston .....1787 †*Nolton Haven* 1857	J. Michael 1875
Little Haven.....1812 †*St. Ishmael* ...1827 †*Dale* 1838	R. Jones.....1883
Middlehill .....1830 †*West Hook* ...1857	E. A. Arthur ...1878
Milford Haven ...1808	C. Guion 1860
Narberth 1817	W. A. Griffith ...1874
Neyland.....1862	Owen Jacobs.....1880
Pembroke .....1811 †*Nebo* 1858	H. Powell 1882
Pembroke Dock—	
Albion-square 1824	J. R. Webster ...1877
Meyrick-street 1850	W. A. Edwards...1874
St. Florence .....1800 †*Manorbier* ... *Newton* .....1822 *Penally*	J. Griffiths 1865
Sardis.....1809 †*Saundersfoot*...1838 *Elim, Stepaside*	M. Evans 1879
Longstone ..... Amroth ..... Lanteague	L. James 1876
Templeton .....1818 †*Reynoldston* ...1867	E. Jones 1878
Tenby.....1822 *Frankinson*.....	J. Lewis.....1870
Tierscross .....1815 †*Rhosmarket* ...1801	J. C. Evans ...1882
Wolfsdale .....1827 †*Crundale*	H. Mathias.....1839
Zion's Hill.....1823	J. Phillips 1878

Resident without pastoral charge—H. Goward, MA, LLB, Tenby.

RADNORSHIRE (MAESYFED).

(*Churches*, 11.)

Treasurer, Rev. S. Prosser, Rhayader; Secretary, J. R. Kilsby Jones, Glenview, Llanwrtyd Wells.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Carmel .....1821 *Penuel*.....1832	Vacant
Hermon .....1839 *Pains Castle* ...1834	Vacant
Llanbadarn .....1831 *Aberedw* 1871	W. C. Davys
Llandrindod, Caebach .....1720 Christchurch...1871	J. R. Kilsby Jones.....1869
Maesyronen .....1662 *Glasbury*.....1866	David Watkins 1882
Rhayader 1688	S. Prosser 1868

Members of the Association in other Counties—D. A. Griffiths, Troedrhiwdalar; J. Ll. Jones, Cerygcadarn; W. Penry Jones, Hay.

† Branch churches with separate officers.

ENGLISH CONGREGATIONAL ASSOCIATION FOR GLAMORGANSHIRE AND CARMARTHENSHIRE.

Formed 1862.

(*Churches*, 50; *Mission Station*, 1.)

Chairman, Rev. D. Evans, Burry Port; Treasurer, Mr. E. Edgar Davies, Bridgend; Secretary, Rev. R. T. Howell, Aberdare.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Aberdare 1857	R. T. Howell ...1882
Bridgend 1873	Charles Shergold 1883
Briton Ferry 1878	S. C. Pinch 1878
Burry Port.....1870	D. Evans 1881
Carmarthen 1862	A. Seys Howell...1882
Cardiff—	
Canton 1868	G. Thomas 1882
Charles-street 1853	J. Waite, BA.....1862
Hannah-street 1865	Vacant
Penarth 1882	Jason C. Jenkyns1882
Star-street 1871	T. Evans 1881
Roath-road.....1880	J.Ll.Williams, BA 1882
Trinity Church1662	*W. Seward.....1883
Wood-street ...1868	W. Watkiss 1868
Cowbridge 1881	Supplied
Dowlais 1861	Vacant
Ferndale.....1879	J. Owen Jones ...1883
Gower Road 1878	*D. B. Jones.....1883
Mumbles.....1831 Newton 1818	J. C. Davies ...1868
Providence.....1805 *High Pennard...*	J.R.C.Roderick 1882
Park Mill .....1822 Pilton-green ...1821	D. Edwards ...1870
Hirwain 1865	Vacant
Laugharne.....1704	Vacant
**Llandilo 1882	
Llanelly, Park Ch. 1839	*R. A. Bertram...1883
Llwynpia .....1876 Porth 1882	T. Jones 1881
Maesteg 1869	Vacant
Merthyr Tydfil ...1871	Vacant
Morriston 1873	R. C. Lewis 1881
Mountain Ash ...1869	J. D. Edwards ...1878
Neath—	
Wind-street ...1846	Vacant
Moria-street ...1882	S. H. Moyle.....1883
Ogmore Vale 1881	§T. Davies 1881
Pontypridd.....1881	D. L. Evans.....1883
Porthcawl 1872	J. H. Walker ...1877
Swansea—	
Carmarthen-rd. 1875	S. Higman 1875
Castle-street ...1814	J. M. Gibbon ...1880
Fabian's Bay ...1861	J. Matthews 1881
Fleet-street ...1868	J. Thomas.....1876
Hill Chapel ...1882	J. Thomas 1882
St. Paul's 1880	*N. L. Parkyn...1883
Walter's-road 1867	E. Jenkins 1882
Herbert-place (C.H.) 1795	T. Eynon Davies 1883
**Treherbert 1882	T. Flower.....1882
Tongwynlais.....1881	T. Anthony 1882
Troedyrhiw 1870	Vacant
Ystalyfera 1869	W. Fairhurst ...1873
Ystrad 1870	*W. Lloyd 1882

Resident without pastoral charge—W. J. Ford, Henry Griffiths, W. Lloyd, Swansea; T. Yeo, Mountain Ash; D. C. Harris, Mumbles; J. Macrae Simcock, Merthyr; F. R. Skyrme, Neath; *B. T. Williams, Gower Road.

WELSH CHURCHES IN ENGLAND.

(1) MONMOUTHSHIRE ASSOCIATION (Mynwy).

Formed 1820.

(*Churches*, 36; *Preaching Stations*, 2.)

Treasurer, Mr. Wm. Lloyd, Ebbw Vale; Secretary.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Abercarne(W. and E.) .....1846 *Treecelyn*	Vacant
Blackwood 1839	Vacant
Bargoed 1872	W. Griffiths.....1882
Beaufort (Cendl)1820	W. Griffiths 1876
Blaenavon 1820	Vacant
Blaenau 1842	D. Williams.....1852
Brynmawr—	
Bethesda, Cwmclydach 1853	E. D. Evans.....1882
Rehoboth 1646	J. B. Williams...1883
Ebbw Vale (Penycae) 1837	W. T. Hughes
Hanover (W.&E.)1744	R. Thomas.....1848 E. Davies 1879

* Newly resident—not *yet* in the Association. ** Not in the Association.

§ Pastor of Welsh Church also.

Church and Date of Formation.	*Pastor and Date of Settlement.*
Machen (W.&E.) 1844	D. L. Williams 1880
Maesycwmwr.....1829	T. J. Hughes ...1869
Morfa 1826	R. B. Williams...1864
Mynyddislwyn ...1758	Jacob Jones 1881
New Tredegar ...1860 *Cwmynysyfwch*	J. Jones 1879
Newport, Mount Sion.....1834	J. Griffiths 1876
Penmain 1639	Vacant
Pontygof (Ebbw Vale) 1859	J. Morris 1877
Pontypool (Ebenezer) .....1740 *Cefncrib* 1841	J. Hughes 1881
Abersychan 1838	Vacant
Rhymney—	
Goshen 1848	J. R. Davies.....1876
Rhymney—	
Graig 1841	Vacant
Moria 1839	W. Charles, BA...1883
Sion 1819	R.E.Peregrine,BD1883
Sirhowy ... .1835	Thomas Rees ...1876
Tredegar—	
Adullam 1840	Vacant
Bedwellty Pits	
Elim 1854	W. Jones 1866
Saron 1813	E. Powell 1876
Trelyn, Salem ...1829	Vacant
Tontre'rbel.....1841	T. L. Lewis 1850
Troedrhiwgwair 1875	R. Humphreys...1875
Trefil 1830	G. Owens 1863
Varteg 1827	D. M. Davies ...1859
Victoria 1837	Vacant

Resident without pastoral charge—W. Griffiths, Goshen, Rhymney; T. Jones, Newport; L. Lawrence, Newport; R. Parry, Victoria.

(2) CHURCHES IN OTHER PARTS OF ENGLAND.

(*Churches*, 31.)

Church and Date of Formation.	*Pastor and Date of Settlement.*
Birkenhead 1842	Hugh Jones 1873
Birmingham 1860	J. Lewis 1870
Bristol—	
LowerCastle-st.1819	Vacant
Chester 1847	H. Rees 1862
Consett, North Durham .....1860 West Cornforth 1862	Joseph Ellis ...1882
Earlstown, near Newton-le-Willows.....1861	Supplied
Hanley 1850	Supplied
Liverpool—	
Bootle	Supplied
GreatMersey-st.1860	W. Roberts 1861
Grove-street ...1840	W. Nicholson ...1876
Kensington ...1878	Supplied
Netherfield-rd. South 1803	J. Thomas, DD ...1854
Anfield-road.....	
Park-road 1827	D. M. Jenkins ...1876
London—	
Borough 1792	R. L. Thomas ...1875
Chelsea, Radnor-street ...1859	J. Rowlands 1880
London—	
Fetter-lane.....1847	Owen Evans 1881
Ware-street, Kingsland-road ...1846	Supplied
Woolwich 1798	Evan Evans 1833
Manchester—	
Booth-street ...1842	D. John.....1868
Chorlton-rd. Salford	1818 R. Roberts 1870
Queen's-road ...1868	Supplied
Middlesborough...1859	Vacant
Oswestry 1837	J. Charles.....1883
Shrewsbury 1842	J. Davies 1866
South Bank,Yorkshire 1881	L. Williams ...1883
SpennyMoor,Durham.....	Vacant
Stockton-on-Tees 1865	E. Evans 1883
Sutton, near St. Helens	Supplied
Widnes, Lancashire	D. Davies 1881
Witton - park, South Durham 1864	Vacant

Resident without pastoral charge—E. Pryce, Middlesbrough.

SCOTLAND.

CONGREGATIONAL UNION OF SCOTLAND.

Treasurer, James Mack, Esq., ssc, 1, Hanover-street, Edinburgh;

Secretary, Rev. John Douglas, 16, Stanley-street, Woodlands-road, Glasgow.

OBJECTS:—First, to afford to Churches connected with it such pecuniary aid as may be required to enable them, to the best advantage, to maintain the ordinances of the Gospel among themselves, and to promote its interest in their neighbourhood; secondly, to employ approved preachers, in more limited or more extended itinerancies, throughout the country at large; thirdly, to encourage movements designed to originate new Churches in the larger towns; and fourthly, to cultivate Christian affection, fraternal intercourse, and cordial co-operation in all that relates to the interests of the associated Churches. The Union is not regarded as, in any sense, an ecclesiastical court or corporation, possessing or pretending to possess authority over the Churches, all such authority being contrary to the first principles of Congregational polity; but simply in the light of a Church-Aid and Home Mission Society.

The affairs of the Union are managed by a General Committee, and by four District Committees.

The next Annual Meeting of the Union will be held in Glasgow in April, 1884.

Income, £1,546 6s. 7d., expended in grants to Churches. There are also the following Special Funds:—(1) *Special Purpose*, consisting of Legacies, &c.: Expended in grants to three City Churches, in special circumstances and for a limited period; in promoting visitation of Churches by deputies; and in grants for evangelistic work, £542 18s. 4d. (2) *Manse Fund*, consisting of special legacy invested for the purpose of aiding, by annual interest, in building or repairing manses. Grants, in aid of building or repair of manses, £80. (3) *New Churches Organisation Fund*, consisting of special legacy, interest of which is expended in aid of newly organised Churches; Grant, £50 (4) *Supplementary Stipend Fund*, consisting of contributions of individuals and Churches for the purpose of supplementing Ministers' salaries, with the view of increasing the minimum salary to £160, with £10 additional when there is no manse. Grants, £787. Last year, by the aid of the Congregational Union and Supplementary Stipend Fund, the minimum salaries of pastors were secured at the following figures:—Salaries of £100 and under £120, five; of £120 and under £130, seven; of £130 and under £140, seven; of £140 and under £150, five; of £150 and under £160, six; of £160 and upwards, seven. Besides these, the salaries of five pastors in City Churches specially aided were secured at from £160 to £200. No pastor had a salary of less than £100, but three Evangelists were aided who had salaries under that figure.

The following Institutions are connected with the Churches of the Congregational Union of Scotland:—(1) THEOLOGICAL HALL; (2) CONGREGATIONAL WIDOWS' FUND; (3) CONGREGATIONAL MINISTERS' PROVIDENT FUND; (4) CHAPEL BUILDING SOCIETY; 5) SCOTTISH CONGREGATIONAL TOTAL ABSTINENCE SOCIETY; and (6) CONFERENCE of SCOTTISH CONGREGATIONALISTS.

There are also four MINISTERS' ASSOCIATIONS, whose object is to promote fraternal intercourse:—EASTERN—Secretary, Rev. Geo. Allen, 2, Vanbrugh-place, Leith; WESTERN — Secretary, Rev. James Buchan, MA, Airdrie; NORTH-EASTERN — Secretary, Rev. W. J. Cox, 10, Airlie-place, Dundee; NORTHERN—Secretary, Rev. J. Duncan, Aberdeen; Treasurer, Rev. D. Arthur, Aberdeen. The NORTHERN ASSOCIATION supports a missionary in Canada, and carries on mission work in various parts of Aberdeen and Banff shires.

THE CONFERENCE OF SCOTTISH CONGREGATIONALISTS.

Established 1872.

Chairman, Rev. Daniel Jackson, Hamilton; Treasurer, Robert Blyth, Esq., Glasgow; Secretary, Rev. J. Troup, Helensburgh.

NAME:—"The Conference of Scottish Congregationalists."

MEMBERS:—The ministers and members of Congregational Churches in Scotland.

OBJECTS:—1. To promote Christian union among the Churches by fraternal intercourse, the interchange of thought and sentiment, and co-operation in all that relates

the interest of the Associated Churches. 2. To elucidate the Scriptural authority of Congregational principles, and their application in Church life. 3. To promote the application of Scriptural principles in the relations of Religion and the State. 4. To consider social questions in which the well-being of all classes of the community is involved.

MEETING:—Annual in April.

CONGREGATIONAL CHURCHES IN SCOTLAND.

Church & Date of Formation.	*Pastor.*
Aberdeen—	
Albion-street 1851	George Moir
Trinity Church ...1878	John Duncan
Blackfriars-street..1820	James Bell
Belmont-street ...1797	James Stark
Woodside....1822	G. Saunders
Airdrie 1835	Jas. Buchan, MA
Annan 1843	Eben. Young
Arbroath 1800	A. R. Milne, MA
Avoch 1805	D. H. Philip
Banff....1809	Vacant
Blairgowrie 1803	Eb. M. Tennant
Broughty-Ferry....1864	Edwin Heath
Cambuslang....1799	Thos. Brisbane
Coatbridge 1877	John Jenkins
Coldingham 1877	George M'Farlane
Crieff....1870	Vacant
Cumnock 1838	A. N. Scott
Dalkeith 1802	A. F. Simpson, MA
Dumfries 1802	W. Hanson Pulsford, MA
Duncanston 1808	R. H. Smith
Dundee—	
Castle-street 1855	J. H. Crawford
Lindsay-street....1834	Vacant
Panmure-street ...1853	William J. Cox
Princes-street 1849	J. P. Noble
Ward Church 1832	Chas. Short, MA
Russell Chapel ...1866	Jon. Roebuck
Dunfermline 1839	Fred. Binns
Edinburgh—	
Albany-street 1798	John Pulsford & A. B. Morris
Augustine Church1803	J. Gregory
Hope Park Church1832	J. Wemyss, MA
Dalry Church 1872	R. Auchterlonie
Sydney Hall Ch....1878	Alex. Robertson
Richmond Church 1880	Vacant [MA, BD
Elgin 1804	J. S. Swan
Falkirk....1843	John Anderson
Forfar	D. L. M'Corkindale
Fraserburgh 1801	Vacant
Garliestown....1804	Vacant
Glasgow—	
Elgin-place 1803	Albert Goodrich
Ewing-place 1800	Vacant
Wardlaw Church...1856	E. D. Solomon
Great Hamilton-st.1849	W. L. Walker

Church & Date of Formation.	*Pastor.*
Glasgow—	
Eglinton-street ...1824	David Russell
...	James Ross
Trinity Church ...1862	Wm. Pulsford, DD
New City-road ...1868	John Douglas
Park-grove 1870	D. Jamieson[BD
Bethany Church...	D. E. Irons, MA,
Emmanuel Church1872	W. J. Thornton
Parkhead....1873	John Graham
Hutchesontown ...1879	Thomas Havre
Gourock 1879	J. C. Nesbitt
Govan	Robert Simpson
„	D. M'Kenzie
Greenock 1800	J. M. Jarvie
„ East End ...1871	R. Bell
Hamilton 1806	Daniel Jackson
Helensburgh 1801	Jas. Troup, MA
Huntly....1800	J. Pillans
Innerleithen 1818	James Grant
Insch 1874	Vacant
Inverurie 1822	J. P. Wilson
Kilsyth....	Geo. Rutherford
Kirkcaldy 1800	G. M'Hardy, MA
Laurencekirk 1842	J. Tait Scott
Leith....1805	George Allen
Letham 1801	George Moir
Linlithgow 1796	Vacant
Macduff 1879	George Milne
Millseat 1830	Alex. Francis
Montrose 1800	W. D. Mackenzie, MA
Musselburgh 1798	Matt. Simpson
Nairn 1805	Chas. Whyte, MA
New Deer....1879	James Rae
New Pitsligo 1861	J. G. Bayne
Newport 1868	R. Allan
Paisley 1795	W. N. Challice
Perth 1798	W. D. Knowles, BA
Peterhead 1821	Alex. Gray
Port Errol 1883	John D. Hardie
Portobello 1837	W. H. Davison, MA
Rhynie 1802	James Edwards, MA, BD
Stewartfield....1800	W. Matheson
Stirling 1804	Vacant
St. Andrews 1805	R. Troup, MA
Thurso 1790	W. Stevenson
Tillicoultry 1872	Vacant
Wick 1799	A. Dunlop

Church & Date of Formation.	*Pastor.*
CHURCHES IN THE HIGHLANDS.	
Aberfeldy 1790	W. H. Muncaster, MA
Arran (Sannox)	Allan Macdougall
Oban.....1805	Jas. M'Lean
Tiree.....1825	Vacant
CHURCHES IN NORTHERN ISLES.	
Orkney—	
Harray & Sandwick	David Smith
Kirkwall 1806	J. C. Hodge
Shetland—	
Walls and *Bixter*...1812	L. Fraser
Foula 1817	Mr. G. Morrison, Preacher
Lerwick 1808	W. A. Farquhar
Nesting.....	Mr. J. Pottinger, Preacher
Sullom & *North Yell* 1812	Jas. Fraser
Reawick and Sand	L. Williamson
Scalloway 1844	Alex. Yeats
Sandwick.....1821	Alex. Yeats
Whiteness 1865	Alex. Yeats

Resident without pastoral charge:—W. L. Alexander, DD, Pinkieburn, Musselburgh; D. Arthur, Aberdeen; J. Arthur, Helensburgh; John Craig, Edinburgh; G. D. Cullen, Edinburgh; John Gillies, Arbroath; A. T. Gowan, DD, Dalkeith; George Greig, Fairlie, Greenock; James Hamilton, Edinburgh; Robert Lang, Dundee; John Masson, Dundee; J. McLaren, Aberfeldy; N. Nicolson, Scalloway, Shetland; J. Renfrew, Glasgow; J. M. Robbie, Edinburgh; W. Robertson, Musselburgh; J. Samson, Cumnock; A. Smith, MA, Kirkwall; D. Smith, Edinburgh; John Tait, Newport, Dundee; David Wallace, Aberdeen; E. A. Wareham, Edinburgh; D. Webster, Portobello; Charles Whyte, Oban; N. Wight, Edinburgh.

IRELAND.

THE CONGREGATIONAL UNION OF IRELAND.

Formed 1829. (*Churches*, 26; *Branch Churches*, 5.)

Chairman, Rev. James Ervine, Kingstown; Treasurer, O. R. Bergin, Esq., Cork; Secretary, Rev. John Fordyce, MA, Belfast.

The objects of the Union are the promotion of fraternal intercourse; the spiritual prosperity of the Churches; education for the ministry; the diffusion of Congregational principles; and the evangelisation of Ireland; but the Union in no case interferes with the right of self-government vested in the Churches by the New Testament.

The Annual Meeting is held in September.

ANTRIM.

Church & Date of Formation.	*Pastor.*
Ballycraigy 1805	R. H. Smith
Ballymena.....1882	James Kelly
Belfast—	
Donegal-street ...1800	J. Fordyce, MA
Albert Bridge ...1862	James Cregan
Clifton Park 1875	J. B. Wallace, MA
Carrickfergus 1816	W. Graham
Lisburn 1870	T. J. Forsyth
Straide 1815	Wesley Kelly
Larne 1878	Wm. Hughes

Resident without pastoral charge—D. Quern, Ballycraigy.

ARMAGH.

Armagh 1793	J. H. Ashby
Richhill 1800	J. H. Ashby

CORK.

Cork 1760	
Mallow.....1822	Supplied
Youghal 1800	Supplied

Resident without pastoral charge—G. Rayner, Cork.

DONEGAL.

Castlefin	James Lewis
St. Johnstone.....	Supplied

DOWN.

Newry 1820	Vacant

DUBLIN.

Church & Date of Formation.	*Pastor.*	*Church & Date of Formation.*	*Pastor.*
Dublin—		Dublin—	
York-street.....1808	S. J. Whitmee, FRGS	†King's Inn-st. ...1821	Philip Davis
†Kilmainham.....1865	Supplied	Kingstown 1849	J. Ervine

Resident without pastoral charge—**W. Fordyce, Kingstown.

GALWAY.

Galway.....1854 Vacant

LIMERICK.

Limerick .....1816 W. Baxendale

LONDONDERRY.

Coleraine .....1838 J. Stirling Miller | Londonderry ....1821 Alex. Bell, BA

Resident without pastoral charge—John Kydd, Coleraine.

SLIGO.

Sligo.....1787 J. Stirling

TYRONE.

Donaghmore .....1834 W. McConnell | Moy .....1796 Supplied
Donaghy ..... S. Hadden

PREACHING STATIONS:—There are many Evangelistic stations at which the various ministers preach.

There is a Town Missionary in connection with the Irish Evangelical Society and Congregational Home Mission at Coleraine.

ISLANDS IN THE BRITISH SEAS.

CHANNEL ISLANDS CONGREGATIONAL UNION.

Formed 15th November, 1882.

Chairman, Rev. P. Blampied, Jersey; Secretary, Rev. F. C. Skegg, Jersey; Treasurer, Mr. Hooper, Jersey.

(*Churches*, 11; *Branch Churches*, 2.)

JERSEY.

St. Helier—		St. John's (Fr.) 1809	Philip Binet, BA
Victoria-st. (Eng.)1825	F. C. Skegg	St. Aubin's (Fr.).....1812	G. Perchard
Halkett-pl. (Fr.) } 1839	P. Blampied	St. Peter's (Fr.) 1818	G. Perchard
,, Maufant }	P. Blampied	St. Clement's (Fr.)...1828	Supplied
Vauxhall (Fr.) ...1851	A. Maulvault		

GUERNSEY.

St. Peter (Eng.).....1830	John Thomson	St. Saviour's (Fr.) ...1803	D. Le Chemi-
St. Martin	Supplied	St. Andrew's (Fr.) ...1814	D. Le Chemi- nant

† Branch church with separate officers. ** Not in the Union.

PART III.

ALPHABETICAL ARRANGEMENT

OF

NAMES OF MINISTERS OFFICIALLY

FURNISHED BY

CONGREGATIONAL ASSOCIATIONS.

ALPHABETICAL ARRANGEMENT OF NAMES OF MINISTERS OFFICIALLY FURNISHED BY CONGREGATIONAL ASSOCIATIONS.

A.—ENGLAND.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Abbs, John,* Kirby Moorside, Yorkshire	Cheshunt	1832
Adams, B. W., BA, Basingstoke (C. H.)	Cheshunt	1886
Adams, E. L., Scarborough	Lancashire	1856
Adams, Joseph, Uxbridge	New	1882
Adams, J., Byfield, Northampton	Nottingham	1882
Adeney, G. J., Reigate, Surrey		1842
Adeney, W. F., MA (Lond.), Acton†	New	1872
Aitken, J. B., Rochdale	Airedale	1877
Aitkin, David, Brigstock, Northamptonshire		1853
Alexander, J. F.,* Didsbury, Manchester	New	1854
Allatt, James, Newton-le-Willows, Lancashire	Lancashire	1863
Allen, Bevill, Euston-road, London†	Hackney	1877
Allen, C. Ll., Daventry, Northampton	Cheshunt	1880
Allen, E. T. H., Leek	Nottingham	1882
Allen, George J., BA (Lond.), Macclesfield	Spring Hill	1858
Allen, John,* Croydon	Western	1822
Allen, John,* Southgate†	Cheshunt	1863
Allen, J. P.,* MA (Lond.), Bristol	Western	1858
Allen, S. Thodey, Yeovil	Western	1854
Allen, W. F., Okehampton, Devon	Western	1880
Alliott, R.,* MA (Camb.), Bishop Stortford, Herts	Trin. Camb., & Lanc.	1863
Allon, Henry, DD (Yale, U.S.), Islington†	Cheshunt	1843
Amos, George,* New Barnet†		1839
Anderson, A., BA (Lond.), Radcliffe, near Manchester	Cheshunt	1852
Anderton, W.E., MA (Camb.), Morley, nr. Leeds	St. John's Camb. & Lanc.	1877
Andrew, W. J., Rochester	Western	1863
Andrews, W. G., Burnham, Bucks		1880
Andrews, H., Woodbridge, Suffolk		1869
Andrews, J., Woburn, Bedfordshire	Hackney	1844
Ann, Robert, Handsworth, Staffordshire		1850
Annely, T., Combe Down, via Bath		1879
Anstey, William M., Tollesbury, Essex		1848
Anthony, D., BA (Lond.), Lewes, Sussex	Homerton	1847
Anthony, F. E.,* MA (Lond.), Western Col., Plymouth	Western	1857
Anthony, T., BA (Lond.), London†	Spring Hill	1858
Anthony, T., Ramsbury, Wilts		1875
Antliff, S. R., Preston	Lancashire	1874
Apperley, E., Belthorne, near Blackburn	Rotherham	1869
Archer, B. G., Bristol (Anvil-street)	Bristol	1883
Archer, W., Horncastle	Nottingham	1881
Archibald, H., Longridge, near Preston	Nottingham	1868

* Without pastoral charge. † Vide postal address pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Arkell, H. E., Luton	Hackney	1867
Armitage, E., MA (Trin., Camb.), Oldham, Lancashire	Lancashire	1872
Armitage, Joshua,* Heckmondwike, Yorkshire	Airedale	1834
Arnold, Herbert, Croydon †	Hackney	1870
Arnold, Thomas,* Northampton	Rotherham	1848
Arthur, W. M., MA (Aberd.), Bamford, Rochdale	Lancashire	1868
Ashbery, H.,* Twickenham †	Leicester	1852
Ashford, C., BA (Lond.), Bury, Lancashire	Lancashire	1875
Ashton, R. Stone,* BA (Lond.), Stoke Newington†	New	1857
Aspinall, J., Painswick, Gloucestershire	Western	1860
Astbury, M. G., Smallheath, Warwickshire		1863
Aston, E., Morpeth, Northumberland	Airedale	1880
Aston, J.,* Whixall, Whitchurch, Salop	Airedale	1851
Atkinson, G., Selby, Yorkshire	Airedale	1872
Atkinson, J., Pudsey, Yorkshire		1851
Atkinson, J.,* South Hackney†		1863
Atkinson, J. W., Old Ford-road†	Richmond	1867
Atkinson, P., Driffield, Yorks	Cheshunt	1879
Atkinson, P. A., Coleshill, Warwickshire		1858
Atkinson, T., Rainford, Liverpool		1872
Attenborough, A. B., Portscatho, Cornwall	Cheshunt	1858
Attwell, W.,* Fulbourne	Hackney	1868
Attwell, W. C., Sunningdale, Staines		1874
Attwood, W. R.,* London†	Western	1881
Aubrey, W. H. Smith, DD (New York), Croydon†		1857
Ault, Ebenezer, Clavering, near Bishop Stortford	Cotton End	1860
Ault, James,* Northampton	Hackney	1862
Austin, E., Langford, Oxon		1883
Austin, Frederick J., Derby	New	1867
Aveling, F. W.,* MA, BSC (Lond.), Taunton	New	1876
Aveling, Thomas W. B., DD (Washington), Kingsland†	Highbury	1838
Averill, John,* Teignmouth, Devon		1828
Avery, G., Shanklin, Isle of Wight	Cotton End	1873
Avis, G., Marlpool, near Heanor, Derby		1870
Aylard, C., Bakewell, Derbyshire	Nottingham	1868
Bagley, T., Tottenham†	Hackney	1873
Bagnall, W., Broadway, Worcestershire	Rotherham	1867
Bailey, Amos, Church, Lancashire		1877
Bailey, G., Malmesbury, Wilts		1857
Bailey, George, Upper Norwood†	Hackney	1869
Bailey, J. F., Leeds	Bristol	1872
Bailey, J. R., Halifax	Lancashire	1873
Bailey, W., Winchcomb, Gloucestershire (Un.)		1883
Bain, William J., Bridport	New	1851
Bainton, G.,* Coventry	Nottingham	1871
Bainton, James, West Bromwich	Hackney	1866
Bainton, Joseph, Acock's Green, Birmingham	Hackney	1868
Bake, J. P., BA (Lond.), Pateley Bridge, via Leeds	Western	1864
Baker, B., Cotherstone, Yorks		1864
Baker, Edwin, Sutton-in-Ashfield, Notts	Spring Hill	1865
Baker, Edward, Whitchurch, Herefordshire		1864
Baker, John,* Seaton, Devonshire	Blackburn	1846
Baker, S. J., Edge Hill, Liverpool	Hackney	1881
Baker, W. J., Corsham		1873
Balfour, A.,* Brighton	Cheshunt	1840
Balgarnie, Robert, Scarborough	Cheshunt	1851
Ball, G., Milverton, Somerset	Bristol	1881
Balley, Elisha,* Tunbridge Wells, Kent		1850

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Balshaw, J. A., Newport Pagnel	Lancashire	1865
Bamford, J., Launceston, Cornwall	Western	1874
Banks, H., Ramsbottom, Lancashire	Nottingham	1868
Bannister, H. J., Melbourne, Derbyshire	Nottingham	1870
Barclay, F., Ash, Kent		1876
Barfield, A. F., Walsall, Staffordshire	Airedale	1868
Barham, C. N., Whitstable, Kent	Wymering	1875
Barker, Johnson, BA, LLB (Lond.), St. John's-wood†	New	1858
Barker, Johnson jun., (C. H, Asst.), Brighton	New	1883
Barker, John T., BA (Lond.), Whaley Bridge, Cheshire	Lancashire	1861
Barker, P. C.,* MA, LLB (Lond.), Rotherham	Spring Hill	1853
Barker, R. H., Uttoxeter	Lancashire	1883
Barnard, R., High Easter, near Chelmsford, Essex	Cotton End	1854
Barnes, F., BA (Lond.), Chester	Spring Hill	1862
Barnes, John, Sutton†	Cheshunt	1872
Barnes, P., Royton, near Oldham		1873
Barnes, S., Blackfriars†		1877
Barnes, W., Braughing, Herts		1879
Barnfather, J., Parkhead, Cumberland		1863
Baron, François, Weybridge, Surrey		1865
Baron, Thos., Forton, near Garstang		1879
Barrett, E. R., BA, Liverpool	Lancashire	1873
Barrett, G. S., BA (Lond.), Norwich	Lancashire	1866
Barrett, John,* Birmingham		1844
Barron, H., Basingstoke, Hants	New	1872
Barron, W. R., Hucknall, Notts.	Nottingham	1882
Bartlett, G. D.,* MA (Edin.), Highgate†	Edinburgh	1875
Bartlett, John, Forest-hill, London†	New	1855
Bartram, J.,* Liverpool		1852
Barwell, W.,* Cheltenham	Bristol	1871
Basden, F. S., Denton, Norfolk	Highbury	1848
Batchelor, H., Newcastle-on-Tyne	Newport Pagnel	1848
Bater, Stephen, Cuckfield, Sussex	Cotton End	1855
Batty, T., Colchester	Hackney	1866
Bawler, G. R., Corfe Castle, Dorset		
Bayley, H. J., Stony Stratford	Bristol	1882
Bayliffe, E. S.,* BA (Lond.), Clifton	Spring Hill	1856
Bealby, William,* Uxbridge, Middlesex	Univer. Coll.	1855
Beale, J., Othery, Somerset	Cotton End	1874
Beamish, H.,* Wolvey, Warwickshire		
Beamish, J. S., Leamington, Warwickshire		1862
Beard, J. A., Melksham	New	1880
Beazley, J.,* Blackheath†	Barnet	1836
Beckett, W. H., Stebbing, Essex	Cheshunt	1873
Beckley, F.,* Bristol	Cotton End	1847
Beddow, Benjamin, Bradford-on-Avon, Wilts	Rotherham	1841
Bedell, James, Lymm, Cheshire	Lancashire	1849
Bedells, A. J., Leyton†	Lancashire	1868
Bedolfe, J. Chisman,* Regent's-park†	Highbury	1847
Beeby, W. M., Sheffield	Spring Hill	1866
Bell, Alexander,* Camberwell†	Dublin	1843
Bell, H., Houghton, Hunts		1875
Bell, J. Barton, Ulverstone, Lancashire	Edin. Theo. Hall	1847
Bell, S. M.,* Devonport, S. Devon		1840
Bellamy, F. R., Matlock Bath, Derbyshire	Rotherham	1864
Belsher, J., Watford, Herts	Bristol	1872
Bendall, B. O., Stamford, Lincolnshire	Highbury	1843
Bennett, A. F., Broadstairs, Kent		1852
Bennett, A. W., Fordingbridge, Hants	Cheshunt	1880

* Without pastoral charge. † Vide post al address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Bennett, H. E., Stoke-upon-Trent	Rotherham	1877
Bennett, J., Reeth, viâ Richmond, Yorkshire		1877
Bennett, J. T., South Hackney†		1871
Bennett, W.,* Haydon Bridge, Northumberland	Nottingham	1869
Bennetts, T. (C. H.), Great Yarmouth	Nottingham	1868
Bentley, H., Brent, Devon		1880
Berry, C. A., Wolverhampton	Airedale	1874
Berry, George,* Over Darwen, Lancashire		1839
Berry, P. R., New Windsor, Salford	Airedale	1874
Berry, R., Islington†		1857
Best, J. H., BSC, Hopton, Yorks	Spring Hill	1883
Best, Robert, Bolton, Lancashire	Homerton	1847
Bettis, G. R., Doncaster	Hackney	1862
Bettle, W., St. Mawes, Cornwall		1856
Bevan, John,* Cheltenham	Highbury	1845
Bevan, Ll. D., LLB (Lond.), DD (Princeton), Highbury†	New	1865
Bevan, W. A., Crediton, East Devon	Bristol	1870
Bevis, Henry Joseph,* Ramsgate, Kent	Highbury	1836
Bickley, E. W., Mevagissey, Cornwall		1878
Biggs, Moses, Welford, Northamptonshire		1855
Billing, F. A., LLD (Maryville), Deptford†	King's College	1872
Binder, John S.,* Penge†		1854
Binet, Philip, BA (Lond.), St. John's, Jersey	New	1860
Binns, J. R. J., Heathtown, Wolverhampton	Airedale	1864
Bird, E., Wheatley, Oxford		1876
Bird, E. J.,* Canonbury†		
Bird, G. D., Chalford, Gloucestershire	Bristol	1873
Birdseye, J., Sutton Valence, Kent		1868
Bishop, H. J. E., Witheridge, Devon	Bristol	1877
Bishop, J. Baulch,* Baldock, Herts		1838
Black, James,* Malvern, Worcestershire	Cotton End	1853
Blackburn, J., Brightlingsea, Essex	Hackney	1870
Blackburn, F. C.,* Stratford†		1869
Blackie, J. M., LLB (Lond.), Cheltenham	New	1865
Blackshaw, T. H., Chesterfield, Derbyshire	Airedale	1872
Blackwell, W., Southam, Warwick		1872
Blake, A. C.,* Uley, Gloucester	Western	1867
Blake, W. A., Stockport, Cheshire	Owens	1865
Blake, W. M., Wellington, Somerset	Bedford	1868
Blampied, Pierre, St. Helier, Jersey		1857
Blandford, Thomas, Westgate-on-Sea, Kent	Cotton End	1850
Blomfield, J. B.,* Lewisham†	New	1867
Blore, J. W., Buxton, Derbyshire	New	1863
Bolton, E., Gravesend	Hackney	1860
Bolton, F., BA (Lond.), Lancaster	Spring Hill	1865
Bolton, W., MA (Lond.), Hastings	Cheshunt	1874
Bond, B., Skelmersdale, near Ormskirk		1869
Bonham, C., Stanley, near Wakefield		1865
Bonser, J., BA (Lond.), Parkgate, Rotherham	Rotherham	1859
Booth, J., Luddenden Foot, viâ Manchester	Airedale	1875
Borrow, Geo., Swinton, near Rotherham	Rotherham	1881
Boseley, Ira, Finsbury, London†	New	1870
Bottomley, H. E., Coventry	Cheshunt	1873
Boughton, C. E., Colyton, Devon		1868
Boulter, W., St. Austell, Cornwall	Bristol	1869
Bourne, A.,* BA (Lond.), Southwark†	New	1858
Bowen James, Nantmawr, Oswestry		1857
Bowen, Samuel,* Macclesfield, Cheshire	New Town	1824
Bowen, T., Westbury	Bristol	1882

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Bowen, W., Marton, Chirbury, Salop	Bala	1870
Bower, W. H.,* Hythe, Southampton		1844
Bowhay, John H.,* Devonport	Western	1840
Bowman, W., Gainford, Durham		1865
Bowron, J., Amble, Northumberland		1878
Boyd, H. J., Longwood, Huddersfield		1870
Boyle, Joseph, Canonbury†	Glasgow	1862
Bracey, R. F., Wickham Market, Suffolk		1879
Bradbury, C. A., Peaseley Cross, Lancashire	Airedale	1876
Bradford, W. H., Leiston, Suffolk		1881
Braimbridge, E. D., Portsmouth	Hackney	1879
Braimbridge, W., Totton, Hants		1882
Braine, A., Somerton, Somerset		1879
Bramham, B., Newport, Monmouthshire	Hackney	1883
Brantom, J., East Grinstead, Sussex		1860
Brewster, Colin, Heaton Moor, Lancashire	Owens College	1869
Brierley, J., BA (Lond.), Balham†	New	1870
Briggs, G. S., Otley, Yorkshire	Cheshunt	1877
Bright, John S., Dorking, Surrey	Highbury	1838
Brimacombe, G.,* Barnstaple		1870
Brindley, R. B., Ramsgate	New	1881
Brock, G. A., BA (Lond.), South Norwood†	Cheshunt	1878
Brockis, J., Lavenham, Suffolk	Nottingham	1877
Brook, J., Cheveley, Cambridgeshire	Nottingham	1878
Brooker, J. J., Stokenchurch		1883
Brooks, George, Robert-street, London†		1880
Brooks, J. L., Deal, Kent	Nottingham	1879
Brotherton, R., Beeford, Yorks	Rotherham	1882
Brough, S. Martin, Cirencester	Didsbury	1876
Brown, C., Wickhambrook, Suffolk	Nottingham	1872
Brown, D. A., Leominster, Hereford	Bristol	1871
Brown, F., Mortlake†		1865
Brown, F. B.,* Birmingham	Highbury	1847
Brown, F. W., Clifton, Bristol	Bristol	1868
Brown, G. H., Settle, Yorkshire	Didsbury	1873
Brown, G. H., Eccles, Manchester	New	1862
Brown, J., BA (Lond.), Bedford	Lancashire	1855
Brown, J. Baldwin, BA (Lond.), Brixton Hill†	Highbury	1845
Brown, J. Harrison, Malpas, Cheshire		1871
Brown, R. F.,* Liverpool		1861
Brown, T. W., Tetbury, Gloucester	Nottingham	1877
Brown, W.,* Burley, Hants	Nottingham	1879
Browne, James,* BA (Lond.), Bradford, Yorkshire	Homerton	1850
Browne, John, BA (Lond.), Wrentham, Suffolk	Coward	1844
Browne, T. H.,* FGS, High Wycombe, Bucks	Highbury	1843
Brownhill, J., Tipton, Staffordshire		1877
Browning, Samuel A.,* Framlingham, Suffolk	Highbury	1839
Brownjohn, G. W., Witney, Oxon	Cotton End	1863
Bruce, Robert, MA, DD (Aberd.), Huddersfield	Lancashire	1854
Bryant, Evan,* Bedford	Brecon	1865
Bryer, R.,* Great Driffield, Yorkshire	Airedale	1873
Buckingham, Joseph,* Pauler's Pury, Northamptonshire		1842
Buckley, A., Market Drayton, Salop	Bristol	1873
Buddell, J. F., Writtle, near Chelmsford	Nottingham	1868
Bull, Josiah,* MA (Glas.), Nottingham	Glasgow	1833
Bull, W. J., Bodmin, Cornwall		1865
Bull, W. T., BA (Lond.), Exmouth, Devonshire	Cheshunt	1856
Bullock, James, MA (Glas.), Wilsden, near Bingley, Yorkshire	Bristol (Bapt.)	1854

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Bullock, John, MA*(Lond.), Stonehouse, Gloucestershire	Spring Hill	1874
Bulmer, A. F., Dogley-lane, Huddersfield		1881
Bulmer, Richard, Lavender-hill, Clapham†	Airedale	1859
Bunn, Henry John,* Abergavenny, Monmouthshire	Hoxton	1824
Burch, G. J., Oxford	Cheshunt	1880
Burgess, George, Bournemouth, Hants	Cheshunt	1857
Burgess, J., Castle Hedingham		1866
Burgess, William, Ludlow, Salop	Cavendish	1863
Burgoyne, G., Thames Ditton†		1873
Burgoyne, H. W., Morecambe, Lancashire	New	1872
Burman, W. J., West Cowes, Isle of Wight	Cheshunt	1864
Burnett, J. C.,* Bedford		1862
Burrell, J.,* Bishopstone, Bristol		1843
Burrows, C., Workington	Chilwell	1867
Butcher, J. S., Buntingford, Herts		1875
Butcher, W., Boxford, Suffolk		1856
Butler, C. W., Eastwood, Notts	Weston-super-Mare	1869
Butler, W. J., Peterboro'	Hackney	1882
Button, John,* Kenilworth, Warwickshire	Highbury	1833
Byles, A. H., BA (Lond.), Leamington	Lancashire	1867
Byles, John, Ealing†	Lancashire	1866
Bynner, D. M., Chorley, Lancashire	Lancashire	1877
Bynner, J. J., Mold Green, Huddersfield	Lancashire	1878
Byrnes, L. H., BA (Lond.), Clifton, Bristol	Cheshunt	1851
Cain, Thomas, Stubbins, Ramsbottom, Manchester	Lancashire	1865
Callaway, W. F., Birmingham		1861
Calvert, J., Farm Bank, Sheffield	Rotherham	1858
Calvert, J., Beccles, Suffolk	New	1872
Calvert, J. M.,* Grassington, viâ Skipton	Airedale	1844
Cammidge, E. G.,* York	Springhill	1881
Campbell, J. R.,* MA, DD (Glas.), Bradford, Yorkshire	Glasgow	1835
Carlisle, H. Hermann, LLB (Lond.), Southampton	Cheshunt	1859
Carpenter, J. G.,* Ipswich	Cheshunt	1849
Carr, G. T.,* Gateshead		1871
Carritt, T. A., Trowse, Norwich	Nottingham	1880
Carrotte, P., Sleaford, Lincolnshire	Rotherham	1878
Carter, A. M., BA (Lond.), Upminster	New	1870
Carter, A. W., Theddingworth, Leicestershire	Cheshunt	1878
Carter, Frederick, Northwich, Cheshire	Lancashire	1865
Carter, S., Highgate, Birmingham		1860
Cater, R., Godmanchester, Hunts		1878
Cave, Alfred,* BA (Lond.), Hackney College†	New	1872
Cecil, Edward G., Pembury, Kent	Highbury	1845
Chadburn, James, Poplar†	Airedale	1866
Chalkley, I. J., Chertsey, Surrey	Hackney	1880
Chalmers, Thomas Smith,* Stafford	Highbury	1843
Chamberlain, J. A.,* Wandsworth†		1844
Chamberlain, J. R., Reading	Pastors' College	1880
Chambers, C., Stockwell†	Bristol	1873
Chambers, Wm.,* Altrincham, Cheshire	Rotherham	1837
Champness, W., Fareham, Hants	Spring Hill	1867
Chancellor, Henry John,* Forest Hill†	Highbury	1848
Chandler, Charles, Walworth†	Hackney	1861
Chapman, C.,* MA, Western College, Plymouth	Western	1857
Chapman, W., Madeley, Salop	Owens College	1858
Chapple, G. P., Battle, Sussex		1883
Charlesworth, W. H., Buckhurst Hill†	Richmond	1863
Chater, John, Southport, Lancashire	Cheshunt	1859

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Cheeseman, G. E., Hatherlow, Cheshire	Lancashire	1878
Cheshire, F. R.,* Acton †		1876
Chesson, W. H., Swinton, Lancashire	Lancashire	1880
Chew, James, New Swindon, Wilts	New	1864
Chinn, S., Shortheath, Hants		1879
Chisholm, Samuel, Ongar, Essex	Edinburgh	1851
Christie, George A.,* MA (Lond.), Hackney College†	New	1869
Churchill, A. G., Meare, Somerset	Bristol	1883
Clark, Absalom,* Stockport, Cheshire	Lancashire	1847
Clark, Charles,* Turnham Green†		1868
Clark, J., Tregony, Cornwall		
Clark, J. W., Burnley, Lancashire	Airedale	1867
Clarke, Edwin,* Matlock Bank, Derbyshire	Nott. & Cheshunt	1869
Clarke, F., Charmouth, Dorset	Lancashire	1860
Clarke, F. W., BA (Lond.), Frome, Somersetshire	New	1875
Clarke, J.,* Manchester		
Clarke, J., BA (Lond.), Westbury, Wilts	Western	1872
Clarke, John, Wingham, Kent	Hackney	1848
Clarke, J. R., Holbeach, Lincolnshire		1878
Clarke, R.,* Bristol		1857
Clarke, S., Abergavenny, Monmouthshire		1871
Clarke, T., Little Horton, Bradford	Rotherham	1877
Clarke, T., Tavistock, Devon		1877
Clarkson, J. R.,* BA (Lond.), Matlock Bank, Derbyshire	New	1871
Clarkson, Samuel,* Ilkley, viâ Leeds	Spring Hill	1847
Clarkson, W., BA (Lond.), Bristol	Cheshunt	1861
Clarkson, William,* Tunbridge Wells	Western	1839
Clarkson, W. F., BA (Lond.), Edgbaston, Birmingham	New	1861
Clayton, J. E., Whitworth, near Rochdale	Lancashire	1876
Cleal, E. E., Wimborne, Dorset	Bristol	1883
Clegg, David, Clitheroe, Lancashire	Airedale	1861
Clegg, T.,* Polgooth, St. Austell, Cornwall	Western	1857
Clemance, C., BA (Lond.), DD (Grenville, U.S.), Camberwl.†	Western	1857
Cliff, R. A., King's Lynn, Norfolk		1868
Clifton, T., Blyth, Northumberland		1867
Close, Daniel F.,* Berkeley-road, Bishopston, Bristol		1854
Clough, James, Greenheys, Manchester	Rawdon	1863
Clyde, J., Pickup Bank, Lancashire		1872
Cockram, J.,* Garstang, Lancashire		1871
Cocks, Horrocks, Egham Hill	Highbury	1843
Colborne, G., MA (Lond.), PHD (Munich), Gosport, Hants	Western	1870
Colborne, Philip, Norwich	Western	1859
Colclough, J., Middleton, Manchester	Nottingham	1873
Colclough, T., Hollinwood, Lancashire		1874
Cole, T., Garston, Lancashire	Carmarthen	1879
Cole, W. H., Bury St. Edmunds, Suffolk	Hackney	1872
Coller, W. E.,* Wood Green†	New	1873
Collier, A. T., Wadebridge	Western	1882
Collier, J.,* Manchester		1841
Collins, Robert,* Upper Norwood†	Western	1826
Collyer, J., Falkenham, Suffolk	Nottingham	1873
Colville, William,* Keswick, Cumberland	Rotherham	1839
Conder, E. R., MA (Lond.), DD (Edin.), Leeds, Yorkshire	Spring Hill	1844
Conn, W., Handsworth Woodhouse, Yorkshire	Nottingham	1882
Constable, B. C., Dawlish, Devon	Western	1882
Constance, J., Accrington, Lancashire	Bristol	1868
Conway, Samuel, BA (Lond.), Walthamstow†	New	1860
Cook, George,* Ramsgate, Kent		1841
Cook, J. H., Newhaven, Sussex		1865

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Cooke, A.,* Manchester	Nottingham	1867
Cooksley, W. J., West Melton, Rotherham		1877
Coombs, J. W.,* BA (Lond.) Croydon†	New	1858
Coombs, S. M.,* Birmingham	Dublin	1845
Coop, Thos.,* Birmingham		1865
Cooper, H., Wilton, Wilts		1876
Cooper, T., Tiverton, Devon	Bangor Theol. Sem.	1880
Cope, H., Gorleston, Norfolk		1857
Corbin, John,* Hornsey†	Highbury	1839
Corbitt, Owen,* Wolvey, Warwickshire		1855
Corbold, Edwin, Royston, Cambridgeshire	Cheshunt	1856
Corke, Edward,* Shaldon, Teignmouth, Devon		1848
Corke, R. J., Burley-in-Wharfedale, Yorks	Cotton End	1872
Cornish, F., Romsey	Cheshunt	1882
Cornwall, Ebenezer,* Herne Bay	Edinburgh	1835
Cort, John, Anstey, Leicestershire	New	1860
Coster, G. T., Whitby, Yorkshire	New	1859
Cottingham, J. C., Haverhill	Airedale	1872
Cottle, H., Oldland Common, near Bristol	Bristol	1868
Cotton, William, Stockbridge, Hants		1867
Coupland, W. E., Yardley-Hastings, Northamptonshire		1872
Courtnall, W.,* Sudbury, Suffolk	Hackney	1866
Cousins, Thomas,* Southsea, Hants	Highbury	1830
Couzens, J. J.,* Cheltenham	Western	1865
Cowper, B. H.,* Upper Clapton†	Spring Hill	1849
Craddock, C.,* Teignmouth	Rotherham	1872
Craig, Robt., MA (Glasg.), Richmond, Manchester	Glasgow	1866
Craig, W. J., FRGS, Upper Holloway†		1866
Cran, A., MA (Aberd.), Droylsden, near Manchester	Lancashire	1863
Crane, H., Middlesborough, Yorkshire	Rotherham	1880
Craven, A., Wyke, near Bradford, Yorkshire	Airedale	1869
Creak, Frederick,* BA (Lond.), Kegworth, *via* Derby	Spring Hill	1859
Creed, William,* Stroud	Airedale	1850
Crewe, Joseph, Hadnall, Shropshire		1877
Crighton, A. J., Godalming, Surrey	Cheshunt	1880
Crippen, T. G.,* Oldbury, near Birmingham	Airedale	1866
Critchley, G., BA (Lond.), Burnt Ash, Lee†	Western	1870
Crofts, J., Honley, viâ Huddersfield, Yorkshire	Rotherham	1873
Crombie, W., Knottingley, Yorks		1883
Crookall, L., Egerton, Manchester	Airedale	1876
Crookall, Richard, Cleckheaton, viâ Normanton		1862
Crosbie, W., MA, LLB (Lond.), Brighton	Rotherham	1856
Cross, Henry, Knaresborough, Yorkshire	Cotton End	1853
Crouch, H. J., Hersham, Surrey		1878
Crowther, B., Merton†		1873
Cullen, G. F., Wanstead†	Nott. and New	1878
Cullis, H. H.,* Brighton		1859
Culpin, B., Shillington, near Hitchin, Herts		1857
Currey, A., Long Ashton, Bristol		1863
Curryer, G. S., Lower Edmonton†		1882
Cushing, T. E., Sandwich, Kent		1878
Cutts, Samuel, Scunthorpe, Lincolnshire		1882
Dadd, J. Barton, Dunmow, Essex		1859
Dale, Bryan, MA (Lond.), Halifax	Western	1855
Dale, R. W., MA (Lond.), DD (Yale), Birmingham	Spring Hill	1853
Dalgliesh, G. C., East Cowes, Isle of Wight		1874
Dalton, W., Robin Hood's Bay, Yorkshire		1882

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Daniell, William,* Knaresborough		1843
Darby, W. E., Plymouth	New	1868
Darley, Edward, Towcester	Nottingham	1881
Darley, John S., Ware, Herts		1858
Darnton, P. W., BA (Lond.), Wigan, Lancashire	New	1862
Darwent, William, Devizes	Airedale	1855
Datson, W., Itchen, near Southampton		1879
Davenport, E., Hungerford, Berkshire		1865
Davey, R., Dover	Homerton	1847
Davey, T., Northfleet, Kent		1855
Davids, Thomas William,* Upton†	Homerton	1841
Davies, Charles M'Cordy,* Toxteth-park, Liverpool		1841
Davies, D., BA (Lond.), Cheshunt, Herts†	Carmarthen	1853
Davies, Daniel,* Stanstead, Essex	Rotherham	1839
Davies, David,* Bromsgrove, Worcestershire	Brecon	1849
Davies, D., East Knoyle, Wilts		1882
Davies, D. R., Sandbach, Cheshire	Brecon	1878
Davies, E. H., South Cave, Yorks.		1857
Davies, Isaac, Blackburn, Lancashire	Airedale	1860
Davies, John,* Hampstead†	Newport Pagnel	1841
Davies, John,* Denmark-terrace, Brighton	Cheshunt	1829
Davies, J. Alden, Croydon†	New	1864
Davies, J. Dickerson, MA (Lond.), Aylesbury	New	1860
Davies, J. Ogmore, Regent's-park, London†	Lancashire	1873
Davies, J. Ossian, Tollington-park, London†	Brecon	1876
Davies, Lewis J.,* Hampstead†	New	1873
Davies, O., Tyldesley, Lancashire	Lancashire	1873
Davies, P. H., Burnley, Lancashire	Brecon	1875
Davies, R. A., Ventnor, Isle of Wight		1859
Davies, R. M., Oldham, Lancashire	Blackburn	1843
Davies, Taliesin, Bilston, Staffordshire		1857
Davies, Thomas, Barking, Essex†	Lancashire	1869
Davies, Thomas, PHD (Göttingen), York-road†	Brecon	1858
Davies, Thomas,* Anerley†	Highbury	1845
Davies, Thos.,* BA (Lond.), Worthing, Sussex	Cheshunt	1861
Davies, Thomas,* Wellington, Shropshire	Carmarthen	1835
Davies, T. R., Kirkham, Lancashire	Brecon	1866
Davies, W., Ancoates, Manchester	Lancashire	1882
Davies, W., BA (Lond.), Woolton, near Liverpool	Lancashire	1866
Davies, W. J., Cleckheaton, viâ Normanton	Brecon	1866
Davis, H. R., North Kensington†		1864
Davis, J. Teesdale,* Epping, Essex	Cotton End	1849
Davis, L., Burnham, Essex	New	1881
Davis, P. H., Hingham, Norfolk		1870
Davis, W. J. S., Nottingham	Nottingham	1883
Davison, Portas Hewart,* Wellington, Somerset	Rotherham	1845
Davison, T., The Quinta, Chirk, *via* Ruabon		1853
Davison, W. Hope,* London	Cheshunt	1852
Daw, D., Brynmawr, Monmouthshire	Bristol	1867
Daw, R.,* Tollington Park†		1856
Dawe, E., Milborne Port, Somerset		1881
Dawson, Robert, BA* (Lond.), Notting-hill†	Cheshunt	1859
Dean, Eli, Wigston, Leicester	Nottingham	1877
Deane, George,* BA, DSC (Lond.), Spring Hill Coll., Birm.	Cheshunt	1861
Dearnley, I., Walkden, Lancashire		1878
Deaville, J. G., Bury, Lancashire	Nott. & Rotherham	1876
Deeming, T. C., Uppingham		1878
Deex, J. H.,* Hipperholme, near Halifax		1862
Denman, C., Oakamoor, Stoke-on-Trent, Stafford	Springhill	1874

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Densham, William, Wareham, Dorset	Western	1855
Derrington, E.,* Birmingham		
Dewey, Herbert, Notting Dale†	New	1868
Dick, W.,* New Brighton, Liverpool		1877
Dickenson, W. H., Erdington, near Birmingham		1859
Dickinson, C. E., Smallbridge, near Rochdale	Rotherham	1872
Dickinson, G. H., Enderby, Leicestershire		1863
Dickinson, Jno., LLD (Richmond, U.S.), Bridlington, Yorkshire	Edin. Univ.	1838
Dixon, G.,* Kew†	Nottingham	1868
Dixon, J., Henfield, Sussex		1850
Dixon, J. R., Norton, Somerset		1867
Dixon, M. C., West Burton, Yorks	Nottingham	1873
Dobson, Joseph P.,* Chelmsford, Essex	Wymondley	1821
Dobson, S. St. N.,* BA (Lond.), Berkhampstead, Herts	Airedale	1853
Docker, F., Solihull, Warwick		1879
Dodge, S. Bassingbourne, Cambs	Cheshunt	1857
Donaldson, T. R.,* Ross, Herefordshire	Glasgow and Bristol	1874
Dorling, W., Buckhurst-hill†	Cheshunt	1856
Dothie, Elvery, BA, Wolverhampton	New	1863
Dothie, W. P.,* MA (Lond.), Tunbridge Wells	Airedale	1857
Dowsett, A. A., Halesworth, Suffolk	Nottingham	1873
Drewett, W. H.,* Stockport-road, Manchester	Didsbury	1865
Driver, S. B., Lowestoft, Suffolk	Lancashire	1866
Drover, J. E., Wincanton, Somersetshire	Newport Pagnel	1848
Drummond, G.,* Hornsey-rise†	Glasgow and Ongar	1839
Drummond, J. S., Ormskirk, Lancashire	Airedale	1875
Duff, A.,* MA, LLD, Airedale College, Bradford	Montreal & Andover	1871
Duffill, M., Barnsley, Yorks		1880
Dugdale, R. H., Huddersfield		1874
Duke, W. P., Ilminster, Somerset	Bristol	1875
Dukes, E. J., Bridgwater	Cheshunt	1874
Dunk, W., Goring, near Reading	Nottingham	1867
Dunlop, T., Bootle, Lancashire	Edin. Univ.	1875
Dunn, George, Edgeworth, near Bolton	Pickering	1839
Duthie, D. W., Barrow, near Whalley, Lancashire	Lancashire	1880
Duthie, James, Gorton, Manchester	Aberdeen	1861
Dyall, Samuel,* Chelsea†	Highbury	1834
Dyson, S., Idle, near Leeds, Yorks	Lancashire	1849
Dyson, W. H., Southport, Lancashire	Airedale	1876
Eason, A., Bourne, Lincolnshire	Hackney	1875
Eastman, P. M., Melford, Suffolk	Hackney	1873
Eastmead, J. S.,* Wakefield, Yorks		1843
Eastwood, M. T., New Brompton, Kent	New	1883
Ebbs, W., Gravesend	New	1877
Edden, J. H.,* Stoke Newington†		1866
Edmondson, W., Sidcup†	Hackney	1880
Edmund, W. Watson, BA, Wollerton		1882
Edmunds, E. M., Oswestry, Salop	Bala	1883
Edwards, C. C., Soothill, Batley		1883
Edwards, T. E. M., Andover, Hants	Western	1866
Edwards, W., Kilsby, Northamptonshire	Carmarthen	1858
Edwards, W., Brentford†	Brecon	1867
Edwards, W. H., Bushey, Herts	Western	1864
Edwards, W. Spencer,* Holloway†	Cotton End	1843
Egg, Edward Thomas,* Woodford†	Cheshunt	1857
Eldridge, S., Throop, Hants	New	1869
Elliott, G. F., Felling, Newcastle-on-Tyne	Rotherham	1874

* Without pastoral charge. † Vide postal address, pp. 118—127

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Elliott, Lewis H., Nuneaton	Nottingham	1876
Ellis, James,* Falmouth	Turvey	1843
Ellis, James, Barnsbury†	Western	1866
Ellis, J. J., Bromyard, Herefordshire	Nottingham	1869
Ellis, J. W., Walthamstow†	New	1869
Ellis, Thomas,* Exmouth, Devonshire	Rotherham	1852
Elstub, W., Wakefield, Yorks	Airedale	1870
England, Charles F., Lambrook, Somerset	Hackney	1875
England, Samuel Simpson,* Tunbridge Wells	Homerton	1838
Erlebach, R. P.,* Hampton†	Hackney	1840
Essery, W. A., Old Kent-road†	Cheshunt	1861
Evans, B. W., Yelvertoft, Rugby	Brecon	1849
Evans, D. D., Bridgnorth, Shropshire	Rotherham	1838
Evans, Ebenezer, Poole, Dorset	Hackney	1869
Evans, E. J.,* BA (Lond.), Upper Clapton†	Cheshunt	1851
Evans, E. K.,* New Cross†	Lancashire	1861
Evans, J.,* BA (Lond.), Cheltenham	Western	1850
Evans, J. M., Usk, Mon	Brecon	1881
Evans, R. Mon., New Inn, viâ Pontypool	Brecon	1881
Evans, S., Broseley, Shropshire	Hackney	1840
Evans, T. Rhys, Brighton	Cheshunt	1874
Evans, W. Justin, Dalston†	Brecon	1872
Evatt, R. B., Windermere		1880
Evershed, S.,* Barnsbury-square†		1860
Fairbairn, A.M.,* DD (Edin.), Airedale Coll., Bradford	Glasgow	1860
Fairbank, F., Little Maplestead, Essex		1867
Faith, W., Bicester, Oxon		1874
Falding, F. J.,* MA, DD (Glas.), Rotherham	Rotherham	1846
Farren, J., Bermondsey†	Hackney	1865
Farrer, W.,* LLB (Lond.), New College†	Homerton	1847
Farries, A., Normanton, Yorkshire		1877
Farries, W., Alston, Cumberland	Nottingham	1875
Fear, H. G., Clare, Suffolk	Bristol	1882
Fearnley, J., Buttershaw, *via* Halifax		1872
Feaston, J. T.,* Weston-super-Mare	Western	1844
Ferguson, J. H., MA, Liverpool	Lancashire	1881
Fell, W. M., Puddletown, Dorset	Lancashire	
Field, W.,* MA (Lond.), Silcoates, Wakefield	Cheshunt	1866
Fielden, J., Plymouth		1871
Fielden, W. S. H.,* Memorial Hall, London†	Hackney	1857
Figgis, J. B., MA (Dublin), Brighton	New	1861
Finlayson, T. C., Rusholme, Manchester	Glasgow	1859
Firth, G.,* Forest Gate, Essex†		1859
Firth, S., Middleton, Lancashire		1870
Fisher, J.,* Shepherd's Bush†	Rotherham	1862
Fisher, J. Rolfe, Burdett-road, Stepney†	Hackney	1881
Fisher, S.,* Memorial Hall†		1856
Fison, Thomas, BA (Lond.), Hendon†	Coward	1846
Fleming, J., Ilkeston, Derbyshire	Springhill	1878
Flemington, S.,* Southampton		1879
Flower, Alfred Sheffield	New	1877
Flower, J. E., MA (Glas.), The Forest, Nottingham	New	1872
Folley, J., Wortwell, Norfolk		1879
Forbes, T. R., Mickleby, Yorks	Glasgow Univ.	1883
Forbes, W., Sheerness, Kent	Hackney	1881
Fordham, Walter,* Reading		1866
Forsaith, Robert E.,* Victoria-park-road†	Highbury	1839
Forster, E. S., Hawes, R.S.O., Yorkshire		1874

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Forster, J. L., LLB (Victoria, Coburg, Canada), Chelsea†		1870
Foster, A., MA (Glas.), Blackburn, Lancashire	Rotherham	1867
Foster, A., Brampton, Derbyshire	Rotherham	1869
Foster, John, Clapham-road†		1865
Foster, Josiah, Plaistow†		1872
Foster, J., Westbury-on-Severn, Gloucestershire		1879
Fothergill, W. H., Heywood, Lancashire	Nottingham	1869
Fowler, Joseph, Little Waltham, Essex	Western	1857
Fox, W., Dereham, Norfolk		1856
Fox, W., Ripponden, Yorks	Airedale	1878
Foyster, A., Brighton	Newport Pagnel	1850
France, S. H., Ainsdale, near Southport	Airedale	1875
France, Thomas, Loxley, Sheffield		1854
Francis, W. E., Glastonbury	Western	1881
Franks, W. J., Redcar, Yorks	Cotton End	1867
Fraser, D.,* MA, LLD (Glas.), Bradford, York	Glasgow	1843
Frazer, J. L., Chorley	Lancashire	1882
French, J. Bryant, Camberwell †		1876
French, J. Branwhite,* High Wycombe (F.C.)	Cheshunt	1854
Frost, George O., Horsham, Sussex		1856
Fry, J. H., Faringdon, Berks	Nottghm. & Hackney	1882
Fuidge, W. Clayton, St. Ives, Cornwall (C.H.)	Bristol	1878
Fuller, W. H., Truro, Cornwall	New	1862
Galbraith, A., Brighouse, Yorks	Glasgow	1852
Gallaway, J.C.,* MA (Glas.), Memrl. Hall & Handsworth	Highbury	1834
Gallsworthy, Thomas,* Alfreton, Derbyshire	Airedale	1837
Gamble, Henry J., Upper Clapton†	Stepney	1842
Gammidge, Henry, Clevedon, Somerset	Hackney	1852
Gardner, C. R., Falmouth	Nott. and New	1875
Garlick, Geo.,* London†	Nottingham	1870
Gasquoine, T., BA, Northampton	Lancashire	1859
Gass, D. I., Bruton, Somerset	Edin. Theo. Hall	1866
Gates, William J.,* Croydon†	Highbury	1842
Gayler, C. J., Thornbury, Gloucestershire	Bristol	1877
Geddes, J., Bexley Heath, Kent†	Hackney	1868
Gee, H.,* Chatteris, Cambridgeshire	Bedford	1859
Giblett, S., Morecombelake, near Bridport, Dorset		1846
Gibson, John, Warwick	Cavendish	1862
Gibson, William, Carlisle	Rotherham	1876
Gilbert, Thomas,* Warminster, Wiltshire		1840
Giles, G., Mattishall, Norfolk		1874
Gilfillan, Thos.,* West Croydon†	Cheshunt	1847
Gill, A. C., Great Malvern, Worcestershire		1867
Gill, Walter,* Parkstone, near Poole	Hackney	1848
Glading, A.,, Whittlesea, Cambridge		1877
Gladstone, S.,* Sleaford		1843
Glanville, J. F. M., Castle Combe	Bristol	1871
Glass, Norman,* Manchester	Western	1857
Gledstone, J. P., Tulse-hill†	Rotherham	1862
Gliddon, A. J. L., Twickenham†	Headingley	1881
Glover, W., Dukinfield, Cheshire	Lancashire	1879
Glover, W., Horsley-on-Tyne, Northumberland	Bristol	1873
Goadby, J. Jackson, RGS, Henley-on-Thames, Oxon	Leicester	1852
Goddard, H.,* Kingsland-green, London, N.		
Godwin, John H.,* Hampstead†	Highbury	1837
Goffe, Charles, North Walsham, Norfolk		1846
Goffin, J. W., Stockton	Western	1882
Goldie, W.,* Sleaford, Lincolnshire	Edin. Theo. Hall	1862

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Gooby, M. L., Buckfastleigh, Devon	Nottingham	1875
Gooby, W., Winchester		1861
Goodall, E., Morley, via Leeds		1868
Goodall, Samuel,* Tynemouth	Airedale	1841
Goodison, E., Hythe, Kent	Nott. & Spring Hill	1875
Gookey, H. De Vere, Staines†	Western	1866
Goold, Eben., BA (Dublin), Hornsea, Yorks	New	1879
Gordon, Alexander,* LLD (Aberd.), Shepherd's Bush†	Glasgow	1841
Gordon, D.,* Stoke Newington†	Edin. Univ.	1865
Gordon, J., Silloth, Cumberland	New	1869
Gordon, S. C., MA, BD (Aberd.), Star Hill, Rochester	Lancashire	1866
Gough, Edward, BA (Lond.), Barrowford, Lancashire	Rotherham	1862
Gould, Richard,* Byworth, near Petworth, Sussex	Highbury	1836
Goundry, J. J., Brompton†	Hackney	1877
Gowar, Charles,* Thatcham, near Newbury, Berks		1853
Goward, C., Middleton, Derbyshire	Airedale	1862
Grainger, Henry, Westminster-road (Assist.)†		1869
Grant, Duncan, Holywell Green, Yorks	Rotherham	1883
Grant, G.,* Dunstable	Bedford	1860
Grant, John S., Fairford, Gloucestershire		1881
Grant, P., Odiham, Hants	Bristol	1880
Gray, B., BA (Lond.), Blandford, Dorsetshire	New	1855
Gray, J. Comper, Bristol	Rotherham	1859
Gray, M., South Shields	Airedale	1873
Grear, T., Wellingborough, Northamptonshire	Rotherham	1872
Greathead, S. T., Nuneaton, Warwickshire	Didsbury	1849
Greatley, J. M.,* Islington†		1860
Green, E., Seaford, Sussex		1847
Green, J. W., Linton, Cambs		1877
Green, Thomas, MA (Lond.), Ashton-under-Lyne	Spring Hill	1856
Greenbury, Thomas,* FSA (Scot.), Ilkley, viâ Leeds		1851
Greenfield, Thos.,* Croydon†	Highbury	1840
Greenhalgh, G., Hindley, Lancashire		1883
Greenwood, T., Tunstall	Nottingham	1876
Gregg, G. W. F., Southampton		1864
Gregory, A. R., Orange-street, Leicester-square †	Boston Univ.	1878
Gregory, John, Leeds, Yorkshire	Hackney	1873
Greig, A. L., Barton-on-Humber	Airedale	1882
Greig, John, Hadham		1881
Grenville, P. G., LLB (Lond.), Stroud	New	1866
Grey, J. T., Bristol	Edinburgh	1863
Griffin, Alfred,* Winsham, Somerset	Homerton	1848
Griffin, James,* Hastings	Hoxton	1829
Griffith, Arthur, LLB, BSC (Lond.), Fetter-lane†	Spring Hill	1868
Griffith, A. J., Sandown, I.W.	Spring Hill	1872
Griffith, Henry, FGS, High Barnet, Herts†	Coward	1835
Griffith, William,* Croydon†	Spring Hill	1842
Griffiths, D., Wrington, viâ Bristol	Carmarthen	1852
Griffiths, Daniel,* Tettenhall, near Wolverhampton	Wymondley	1838
Griffiths, E. J., Thatcham, Berks	Melbourne, Vic.	1866
Griffiths, J. E., Blaenavon, Monmouthshire	Bala	1870
Griffiths, Samuel, Abersychan, Monmouthshire	Carmarthen	1871
Griffiths, W., MA (Lond.), Yarmouth, Norfolk	Lancashire	1859
Grigsby, David, Henham, Essex		1862
Grosvenor, J.,* Castle Cary, Somerset	Newport Pagnel	1852
Guenett, John F., Point-in-View, Lympstone, near Exmouth	Western	1836
Guest, William,* FGS, Tunbridge Wells, Kent	Spring Hill	1845
Gunn, H. Mayo,* Ealing, W.†	Coward	1839

* Without pastoral charge

† Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Guthrie, Archibald, Moor Green, Notts	Glasgow	1854
Guttridge, W. A., MA (Camb.), Cambridge	St. John's, Camb.	1875
Guy, J. H., Nayland, Suffolk	Nottingham	1879
Gwyther, J. H., BA (Lond.), Liscard, Cheshire	Lancashire	1857
Hacket, William,* Preston, Lancashire		1832
Haddon, C., Bardon Park, Leicestershire		1856
Hadfield, G., Wombwell, near Barnsley	Rotherham	1874
Hadfield, J., Chigwell Row†	Nottingham	1874
Hagell, H., Tiptree, Essex	Nottingham	1871
Haggart, F. C., Dean, Bedfordshire	Regent's Park	1882
Haigh, James, Barrow-in-Furness	Lancashire	1881
Haigh, Geo., Barrow, Suffolk	Nottingham	1882
Haigh, John, Utley, Yorkshire	Cheshunt	1879
Haley, J., Lister Hills, Bradford, Yorks	Lancashire	1856
Hall, A., Manchester and Dalton	Cavendish	1863
Hall, Arthur, Clifton Down, Bristol	New	1859
Hall, B. J., FSA, Lutterworth	Rotherham	1863
Hall, D. R., Wymondham, Leicestershire	Nottingham	1880
Hall, Enoch, Watton, Norfolk	Nottingham	1882
Hall, F., Heckmondwike, viâ Normanton	Airedale	1870
Hall, George S., Sunderland	Nottingham	1876
Hall, Horace, E.,* MA, Bowdon, Cheshire	Cheshunt	1880
Hall, Isaac, Sheffield	SunderlandP.M.Ins.	1879
Hall, Joseph, Kendal	Hackney	1862
Hall, J.,* Dewsbury, Yorks		1868
Hall, J. Sidney,* Blackheath†	Hackney	1847
Hall, Newman, LLB (Lond.), Hampstead†	Highbury	1841
Hall, Robert,* Southport, Lancashire	New	1855
Hall, W. J., Swindon	Pastors'	1869
Halley, Robert, MA (Lond.), Arundel	Coward	1849
Hallowes, B. T.,* BA (Lond.), Tavistock-square†	Lancashire	1875
Hallowes, J. F. T., MA (Camb.), Barnsley, Yorkshire	Caius, Cambridge	1869
Halsey, J., Anerley†	Hackney	1857
Hamer, J.,* Southport		1872
Hamer, T., Cheetham-hill, Manchester	Lancashire	1869
Hamilton, E., Hull	Cheshunt	1879
Hamilton, J. A. K., Saltaire, near Shipley	Rotherham	1870
Hamilton, Robert, Brighton	Highbury	1838
Hamilton, R. D., Martin Top, Lancashire	Rawdon	1877
Hammil, J., Westwood, Notts	Nottingham	1882
Hancock, G. H., Hambledon, Berks	Nottingham	1879
Handley, S. B., Stafford	Lancashire	1865
Hankinson, Josiah, Leek, Staffordshire	Lancashire	1856
Hannay, Alexander,* DD (Yale), Memorial Hall†	Glasgow	1846
Harber, Stephen, Barkway, Herts		1856
Harbutt, R. G., Ripon, Yorks	Airedale	1883
Hardaker, Mark,* Southport	Airedale	1849
Hardiman, H. C., Takeley, Essex	Hackney	1851
Hardyman J., Wotton-under-Edge, Gloucestershire	Bristol	1880
Hargreaves, Charles,* Horsforth, Yorks	Airedale	1846
Hargreaves, J., Inglewhite, Lancashire		
Harker, B. J., Bolton, Lancashire		1868
Harker, John, Stockport, Cheshire	Lancashire	1857
Harker, S., Cockfield, Suffolk		1878
Harley, Robert,* FRS, FRAS, Huddersfield	Airedale	1854
Harries, H., MA (Glas.), Stockport	Carmarthen & Glas.	1877
Harris, D., Watlington, Oxon		1881
Harris, W., Newent, Gloucestershire		1875

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Harrison, Charles,* Epsom, Surrey†	Hackney	1842
Harrison, Joshua C., Camden Town†	Homerton	1841
Harrison, J. E., Newport, Isle of Wight	Hackney	1879
Harrison, W., Whitchurch, Hants		1875
Hart, J., Guildford, Surrey	Glasgow	1847
Hart, J. Beaty, Oundle, Northamptonshire	Hackney	1873
Hartland, Edwin J.,* Memorial Hall †	Cheshunt	1844
Hartley, L., Malton, Yorks	Airedale	1883
Hartley, S., Prestwich, Manchester	Lancashire	1872
Hartley, T., Burslem		1865
Harwood, W. H., Villiers-street, Sunderland	Headingley	1882
Hassan, Edward, Wavertree, Liverpool	New	1861
Hastings, F., Tolmer's-square†	Hackney	1862
Hastings, H. G., MA (Camb.), Warminster, Wilts	Hackney & St.John's	1863
Hatton, T., Rawdon, near Leeds	Rotherham	1865
Hawker, G. (Bapt.), Luton (U.)	Bristol	1882
Hawkins, W. M., Hundon, Suffolk	Nottingham	1874
Haworth, Peter,* Bolton, Lancashire		1861
Haymes, C. G., Hartshill, Atherstone, Warwickshire		1857
Haymes, S.,* Spilsby, Lincolnshire	New	1866
Hayton, Ed., Blennerhasset, Cumberland		1875
Hayward, E., Dartford, Kent		1865
Hayward, Thomas, Rochford, Essex	Hackney	1841
Heal, A.,* Hartland, North Devon		1837
Heap, J., Leyburn R.S.O., Yorkshire		1877
Heap, T. H., Gawthorpe, via Wakefield		1879
Heath, C. A.,* Biggleswade, Beds	Lancashire	1879
Heathcote, Henry John,* Handsworth, Birmingham	Spring Hill	1843
Hebditch, Samuel, Clapton†	Highbury	1848
Hedley, E., Little Moor, Stockport	Lancashire	1875
Henderson, A., 12, Roderick-road, Gospel Oak, N.W		
Henderson, Joseph, Littlehampton	Nottingham	1867
Hennessy, N. M., Holmfirth, Yorkshire	Spring Hill	1878
Henson, H., Woodbridge, Suffolk	Nottingham	1875
Herbert, William, Brixton (Trinity)†		1860
Hercus, Hugh,* Plumstead†	Glasgow	1844
Herman, G. L., Wotton-under-Edge	Fairfield	1846
Herschell, D. Abraham, Brixton†	Basle	1852
Herschell, Louis,* Ladbroke Grove-road†	Hackney	1848
Hester, S.,* Birkenhead, Cheshire	Bristol & Cheshunt	1877
Hewett, J., Kingsbridge, Devon	Nottingham	1875
Hewgill, W., MA (Lond.), Farnworth, Lancashire	New	1861
Hewitt, H., Ipswich	Airedale	1880
Hickling, C. H., Hoddesdon, Herts	Hackney	1880
Hickman, Edward Brainerd, Guestwick, Norfolk	Coward	1846
Higgins, C., Summer Town, Oxford	Bristol	1874
Higgins, E. Hinchcliffe, Greenwich †	Lancashire	1876
Higgins, J. T.,* Handbridge, Chester		1880
Higgs, T. K., MA, Hanley, Staffordshire	Lancashire	1878
Hill, B. G.,* Walthamstow†		1865
Hill, Edward,* Tottenham, Middlesex†	Spring Hill	1844
Hill, John,* MA, Woodlands, Redhill, Surrey	New	1852
Hill, J. O., Hereford	Cotton End	1846
Hill, Micaiah,* Birmingham	Spring Hill	1846
Hill, Thomas, North Finchley†		1841
Hill, W. H., Faversham, Kent	Western	1848
Hillman, S. D., Ilkley, *via* Leeds	New	1860
Hinds, George, Leeds, Yorks		1861
Hinds, S., Hazlegrove, Cheshire	Ranmoor	1872

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Hindsley, Thomas, Walsall, Staffordshire	Airedale	1866
Hines, W. H.,* Milverton, near Taunton, Somerset	Newport Pagnel	1843
Hipwood, Edmund, Kibworth, Leicestershire	Hackney	1856
Hireson, T., Ruardean, Gloucestershire		1883
Hitchens, J. Hiles, DD (Adrian), Pimlico†	Western	1858
Hobbs, G., Lichfield	Nottingham	1877
Hobbs, George H.,* St. Austell, Cornwall	Hackney	1831
Hobbs, S., Stonehouse, Devonshire		1848
Hobson, R., Norwich		1873
Hodgkinson, T., Waterloo, Liverpool	Lancashire	1874
Hodgson, John,* Oldham, Manchester	Lancashire	1848
Hodgson, J. M.,* DSC (Edin.), MA, BD (Glas.), Lancashire College	Lancashire	1865
Holborn, A., MA (Lond.), Bradford, Yorkshire	New	1866
Holder, H. W., MA (Lond. and Camb.), Stalybridge	St. John's & Lanc.	1880
Holder, W. J., Southwold, Suffolk		1864
Hollier, George, Rendham, Suffolk		1858
Hollies, D. S., Little Baddow, Essex	Nottingham	1869
Holling, A., Sedgeley, Staffordshire	Nottingham	1864
Hollowell, J. Hirst, Nottingham	Nott. and Cheshunt	1875
Holmes, Frederick M., Alton, Hants	Newport Pagnel	1842
Holmes, H. E., Bideford, Devon	New	1879
Holmes, H. F.,* Harlesden†	Western	1838
Holmes, James, Wolverton	Hackney	1882
Holmes, R. Stratten, Liverpool	Cheshunt	1874
Holmes, T. W., Sheffield		1864
Holroyd, J., Sedbergh R.S.O., Yorkshire	Nottingham	1870
Holt, C. G., Sheffield		1878
Holt, J. W., West Bromwich, Staffs	Nottingham	1883
Holway, John, MA (Ober.), Rotherhithe†	Oberlin	1862
Hood, E. Paxton, Falcon-square†		1852
Hooke, D. Burford, Rhyl and Memorial Hall		1867
Hooke, Theodore,* Ryde, I.W.	Cheshunt	1862
Hookey, T. P., Newmarket, Cambs	Nottingham	1873
Hooper, Stephen, Heaton Mersey, Lancashire	Lancashire	1845
Hooper, T., Devonport	Western	1876
Hoppus, J. S., Wheathampstead, Herts	Eng. Pres. Coll.	1873
Hopwood, Marcus,* Anerley†	Western	1843
Horder, W. G., Wood Green†	Cheshunt	1866
Hornby, J., Belmont, Lancashire		1878
Horne, David, BA (Lond.), Hanley, Staffordshire	Airedale	1854
Horton, E. V.,* Brixton†		1868
Horton, G. G., Olney, Bucks		1871
Horton, M. S., Walton-on-the-Naze, Essex	Richmond	1866
Horton, R. F., MA (Oxon.), Hampstead†	Oxford Univ.	1883
Horton, T. G., Bradford, Yorks	Edinburgh	1853
Hoskin, R., Potton, Bedfordshire	Cotton End	1854
Hoskyn, T. J., Stockport	Owens	1882
Hossack, J.,* Handsworth, Birmingham	Glasgow	1846
Hotchkiss, W.,* Mold Green, Huddersfield		1865
Houchin, E. M., Felstead, Essex	Hackney	1874
Houchin, J. C., Stambourne, Essex		1840
Houchin, J. W., Ingatestone, Essex		1874
Houghton, William, Christchurch, Hants	Airedale	1868
Houghton, W. S., Cambridge	Nott. and Cheshunt	1879
Houlgate, W. J., Horwich, near Bolton	Airedale	1871
Howard, Mark,* Heckmondwike, Yorkshire	Airedale	1849
Howell, C. R.,* Hastings	Hackney	1849
Howells, T., Trudox-hill, near Frome, Somersetshire		1849

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Howshall, J. H., Dresden, Staffordshire		1876
Howson, Alfred, Keswick, Cumberland	Airedale	1846
Hubbard, W., Manchester		1877
Huddleston, W. P., Ely, Cambridgeshire	Owens	1869
Hudson, W.,* Dolphin Holme, Lancashire		1874
Huffadine, H. H., Brewood, Staffordshire		1876
Hughes, E., Gornal, near Dudley	Carmarthen	1872
Hughes, G. D., Rooden Lane, Lancashire	Lancashire	1881
Hughes, J. G., Maldon, Essex	Airedale	1849
Hughes, Thomas, Hollingworth, Cheshire	Lancashire	1870
Humberstone, W. J., Berkeley, Gloucestershire		1874
Hunsworth, G., MA (Glas.), Derby	Rotherham	1869
Hunt, E. J., Enfield†	Cheshunt	1882
Hunter, John, Hull	Nott. & Spring Hill	1871
Hurman, B., Fulwood, near Taunton		1866
Hurndall, W. E., MA (Camb.), Bow†	St. John's, Camb.	1876
Hurndall, W. F.,* MA (Lond.), PhD, Basingstoke	Coward	1857
Hurry, Nicholas,* Crouch End†	Lancashire	1848
Hustwick, H.,* Ashbourne, Derbyshire		1853
Hutchin, John, Newport, Essex	Cotton End	1853
Hutchings, R. C., Nottingham	Western	1860
Hutchison, John, Ashton-under-Lyne	Glasgow	1852
Hytch, Edward A., Great Harwood, Lancashire	New	1877
Illingworth,, Charles, York		1854
Illingworth, J., West Hartlepool, Durham		1869
Ingall, G., Saltley, Birmingham		1856
Ingham, W. D., Leintwardine, Herefordshire	Cotton End	1841
Inglis, D., BA (Lond.), Douglas, Isle of Man	Nott. & Lancashire	1876
Ingram, J. W., Poyle, Bucks	Cotton End	1874
Ingram, G. S., Richmond†	Glasgow	1842
Irving, H., Darwen, Lancashire	New	1876
Irving, James, Tunbridge Wells, Kent	Edinburgh Univ.	1866
Irving, W. Parker, BSC (Lond.), Bedford	New	1867
Irwin, J. H.,* Adelaide-square, Bedford		1851
Islip, Thomas,* Highgate†		1858
Jackson, G. H.,* Ealing†		1858
Jackson, John Oswald,* Theobalds, Cheshunt†	Highbury	1842
Jackson, Robert, Cockermouth, Cumberland	Nottingham	1865
Jackson, S., Titchfield, Hants		1861
Jackson, William, Bournemouth, Hants	Rotherham	1846
Jackson, W. H., Teignmouth, Devon	New	1872
Jacob, Elijah, Ebley, Gloucestershire	Brecon	1843
Jacobs, D. H., Hyde, Cheshire	Spring Hill	1880
James, Alfred, Leicester	Bristol	1869
James, D. Blomfield, Croydon†	Western	1868
James, Ernest, Darwen	Lancashire	1883
James, Henry W., Radcliffe	Lancashire	1883
James, John, Margate, Kent		1861
James, J. Ll., March, Cambs	Carmarthen	1860
James, John P., FSA, Middlesbrough-on-Tees	Camb. Univ.	1852
James, J. Scott, Banbury	Cheshunt	1868
James, J. W.,* London†	Nott. and Western	1878
Jarratt, T., Battersea†		1874
Jarvis, G. P., High Wycombe, Bucks	Hackney	1861
Jasper, W., Plymouth	Bedford	1866
Jeavons, D., Brackley, Bucks	Regent's Park	1857
Jefferies, J., Sherston Magna, Wilts		1851

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Congl Ministry began.
Jehu, D., Withybrook, near Coventry	Bedford	1858
Jenkins, D. Ll., Chichester, Sussex	Carmarthen	1868
Jenkins, D. M., Bayswater†	Hackney	1862
Jenkins, James, Needham Market, Suffolk	Cheshunt	1852
Jenkins, Thomas, Bucklow Hill	Lancashire	1883
Jenkinson, S.,* Rochdale, Lancashire	Airedale	1872
Jennings, N.,* MA (Lond.), FRAS, St. John's Wood†	Coward	1838
Jermyn, John, Worksop, Notts	Nottingham	1881
Jessop, R. C.,* BA (Lond.), Cheshunt College†	New	1856
Johnes, J. H., Longton, Staffordshire	Lancashire	1874
Johns, E. W.,* Macclesfield, Cheshire	Lancashire	1856
Johns, James, BA (Lond.), Totnes, Devon	Spring Hill	1861
Johns, W. K., Cheriton, Devon		1880
Johnson, Alfred,* Upton, near Andover, Hants		1840
Johnson, Arthur N., MA (Lond.), BA (Camb. & Victoria), Leicester	Lancashire	1881
Johnson, A. W., Fowlmere, Cambs	Bedford	1864
Johnson, Edwin,* MA (Lond.), New College†	New	1865
Johnson, G. B., Torquay, Devon	Coward	1844
Johnson, H.,* Richmond†	Cheshunt	1874
Johnson, Joseph, Ashton-on-Mersey, *via* Manchester	Cheshunt	1875
Johnson, R. A., BA (Camb.), Kidderminster	New	1868
Johnston, John, Stoke Newington†	Edin. Theo. Hall	1862
Johnstone, A., Tewkesbury, Gloucestershire	Spring Hill	1883
Johnstone, J., Blackburn, Lancashire	Rotherham	1878
Johnstone, James, Prescot	Lancashire	1881
Jones, David, Booth, Luddenden, *via* Manchester	Airedale	1842
Jones, D., Brandeston, Suffolk		1843
Jones, D., Pinchbeck, Spalding, Lincolnshire	Nottingham	1871
Jones, Edward H.,* London Missionary Society†	Western	1855
Jones, E. H., North Petherton, Somerset	Bristol	1873
Jones, E. Wallis, Codicote, Welwyn, Herts	Cheshunt	1868
Jones, Henry, Kingswood, near Wotton	Brecon	1847
Jones, J. Herbert,* BA, Oswestry	Oxford & Lanc.	1882
Jones, Jenkin, Offord-road, London†	Brecon	1863
Jones, J., Hereford	Nottingham	1871
Jones, J., St. Mary Cray, Kent†	Richmond	1851
Jones, J. Gwynne,* Dalston†	Brecon	1858
Jones, J. Idrisyn, Newport, Mon.	Hackney	1859
Jones, J. L., Weedon, Northamptonshire	Brecon	1867
Jones, J. Morlais, Lewisham†	Brecon	1865
Jones, John P.,* Cheltenham	New Town	1836
Jones, J. W., Llanhilleth, Mon.	Brecon	1882
Jones, Pierce, Burgess Hill, near Brighton	New	1854
Jones, R.,* Rochdale	Rotherham	1838
Jones, T. Llewellyn, Pontypool, Monmouthshire	Lancashire	1872
Jones, W., Gore, Hereford	Brecon	1880
Jones, W., Harrold, Bedfordshire	Cheshunt	1866
Jones, W.,* Huntington, near Kington, Herefordshire		1846
Jones, William, Surbiton†	Edin. Univ.	1871
Jones, W. W.,* Ullesthorpe, Leicestershire	Spring Hill	1866
Joplin, Hopper, Jarrow-on-Tyne		1878
Jordan, D. Neal, BA (Lond.), Cheadle Hulme, near Stockport	Spring Hill	1867
Joscelyne, A. F., BA (Lond.), Brighton	New	1869
Joseph, Joseph, Bocking	Brecon	1872
Jowett, S. G., Holme Lane, Yorkshire		1883
Jowett, Thomas,* Kirkstall, Leeds	Airedale	1848

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Jowett, W.,* Altofts, Normanton, Yorkshire		1860
Joyce, G. W., Farnham, Surrey	Hackney	1870
Jubb, W. W., New Barnet†	Cavendish	1864
Jukes, Edward,* Hornsey†	Highbury	1838
Jukes, J. Griffith,* Stroud Green†	Lancashire	1852
Jupp, W. J., Thornton Heath, Croydon†	Western	1873
Karfoot, W., Leigh, Lancashire	Lancashire	1874
Kay, John, Loughborough	Hackney	1883
Keen, C. C., Feltham†		1883
Keesey, G. W., Croydon†	Bristol	1881
Keightley, T. J., Wells, Somerset		1852
Kelly, J. E., Frome, Somerset	Bristol	1878
Kendall, H., Darlington, Durham	Lancashire	1859
Kennedy, J., * MA (Aber.), DD (Edin. & Aber.) Hampstead†	Glasgow	1836
Kennedy, James, MA* (Aber.), Acton†	Glasgow	1838
Kent, J. S., Little Lever, Manchester		1877
Kershaw, J., Bishop Auckland, Durham	Nottingham	1879
Kettle, G., Shrewsbury	Hackney	1855
Keynes, John,* Wimborne, Dorsetshire		1854
Keyworth, Thomas, Liverpool	Lancashire	1873
Kick, W., Nether Stowey, Somerset		1880
Kidd, D. Dickie,* Hungerford		1882
Kidd, George Barrow,* Welton, near Brough, Yorks	Rotherham	1828
Kiddle, J. W., Pendleton, Manchester	Spring Hill	1863
King E., Dunstable		1882
King, A.,* Shepherd's Bush†	Dublin	1839
King, H., Bovey Tracey, Devonshire		1865
King, T. S., Sheffield		1863
King, W., Fordham, Essex		1855
Kirby, J. K., Glossop, Derbyshire	Nottingham	1877
Kirkby, C.,* Salisbury-square†	Rotherham	1873
Kluht, Alfred, Billericay, Essex	New	1876
Knaggs, James, Stratford†	King's College	1865
Knell, Samuel,* Birmingham		1851
Knibbs, C., Torquay, Devon	Bristol	1867
Knight, T. B.,* Bristol	Western	1858
Knight, William,* Brighton	Cotton End	1842
Knowles, C., Shoreham, Sussex		1866
Knowles, F., Belper, Derbyshire	Rotherham	1867
Lambert, Joseph, Bristol	Weston-super-Mare	1860
Lambert, R., Poulton-le-Fylde, Lancashire		1880
Lance, W., Bristol	Nottingham	1865
Lander, J.,* Gloucester		1839
Lander, R. B., Hackney-road†	Cheshunt	1883
Lankester, C., BA (Lond.), Sevenoaks	Cheshunt	1867
Larkman, C. S., St. Neots, Hunts	Cheshunt	1883
Latham, Charles,* Anerley†		1838
Latham, T. G., Staithes, viâ Saltburn-by-the-Sea	Nottingham	1877
Laver, Robert, Maidstone, Kent	Hackney	1860
Lawrence, E. A., Halifax, Yorks	Spring Hill	1876
Lawrence, H.,* Lewes, Sussex	Stepney	1847
Lawson, H. A., MA (Edin.), Bury, Lancashire	Glasgow	1866
Lawson, Thomas, West Hartlepool, Durham	Lancashire	1858
Lawson, Thos., Strood, Kent		1882
Le Cheminant, D., Guernsey		1882
Le Blond, S. J.,* Hackney†	Highbury	1840
Le Pla, H., Gospel Oak†	New	1882
Le Pla, M. H., Exeter	Dublin	1869

* Without pastoral charge.

† Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Le Pla, W., Pentonville†		1869
Leach, C., Highbury, Birmingham	Ranmoor, Sheffield	1879
Leal, J., Rugeley, Staffordshire	Oxford University	1883
Leask, William, DD (Jefferson), Dalston†		1839
Ledbury, G., Great Ouseburn, Yorks		1879
Lee, Albert, Gomersal, Leeds		1879
Lee, Henry, Roydon, Essex	Airedale	1852
Lee, James,* MA (Lond.), Stretford, Manchester	Western	1849
Lee, John, Weldon, Northamptonshire	Nottingham	1876
Lee, Thomas,* Epsom†	Highbury	1843
Lee, W., Bishop's Hull, Somerset	Bristol	1871
Lee, Walter, Atherstone	Nott. & Cheshunt	1878
Leete, S., Crondall, Hants		1860
Legerton, W., Brentwood, Essex	Cheshunt	1872
Legge, James,* MA, LLD (Aberd.), DD (New York), Oxford	Highbury	1839
Legge, James, MA (Aberd.), Headingley, Leeds	Lancashire	1865
Legge, John R., MA, Marple, Derby	Lancashire	1883
Leigh, R. G., Mossley, Lancashire	Lancashire	1862
Lemoine, Charles, Leicester	Nottingham	1873
Lennox, W. M., Cheltenham	Cotton End	1858
Lenwood, Walter, BA, LLB (Lond.), Sheffield	Regent's-park	1867
Lepine, J. Foster, Hadleigh, Suffolk	New	1872
Lepine, Stephen, Abingdon, Berkshire	Cheshunt	1834
Leslie, T. J., Mexborough, near Rotherham, Yorks		1863
Lessel, T. L.,* Southborough, near Tunbridge Wells	Glasgow	1837
Lethbridge, J. W.,* Wellingborough, Northampton	Cheshunt	1847
Levi, R. G., Fleur-de-Lis, *via* Cardiff	Carmarthen	1881
Lewis, David, Llanvapley, near Abergavenny		1840
Lewis, H. J.,* Great Horton, Bradford	Lancashire	1871
Lewis, James, Howden	Lancashire	1882
Lewis, J. R., Dorrington, Salop	Brecon	1868
Lewis, M., Tideswell, Derbyshire		1871
Lewis, William,* Gloucestor	Hackney	1841
Lewis, William, Portsea, Hants	Spring Hill	1881
Lewis, William, Weymouth, Dorset	Western	1858
Lings, Henry,* Fleetwood, Lancashire	Airedale	1841
Linington, W. A. [C.H.], East Grinstead, Sussex	Nottingham	1868
Lister, J. B.,* Kensington†	Rotherham	1849
Littlemore, G.,* Sydenham Park†	Cotton End	1872
Llewelyn, J.,* Colchester, Essex*	Western	1862
Lloyd, D.,* Bristol	Coward	1834
Lloyd, D. [C.H.], Margate, Kent	Cheshunt	1867
Lloyd, Morgan,* Leyton†	Highbury	1838
Lloyd, Thomas, St. Ives, Huntingdonshire	Brecon	1846
Lloyd, W. A., Pontnewydd, near Newport, Mon	Brecon	1881
Lochore, A., Urmston, near Manchester	Lancashire	1881
Lock, G.,* Balham†	Cotton End	1850
Lockwood, John,* BA (Lond.), Bideford, Devon	Rotherham	1845
Long, Eustace E., Oakhill, near Bath	Cheshunt	1869
Long, H.,* Longsight, Manchester	Western	1864
Long, R. E.,* Liverpool	Lancashire	1858
Longman, F., Heytesbury, Wilts		1874
Lord, George, Stanley, Liverpool	Airedale	1863
Lord, Thomas,* Great Bridge, near West Bromwich		1834
Lovell, R. H., Bromley, Kent†	Western	1863
Lovett, R.,* MA (Lond.), Clapham†	Cheshunt	1876
Lowden, G. R. (Bapt.), Hanwell†		1856
Lowe, F., Market Lavington, Wilts		1878

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Loxton, W. J., Brigg, Lincolnshire	Airedale	1880
Lucas, J., Limehouse†		1871
Lucas, J. E.,* BA (Lond.), Southport, Lancashire	Spring Hill	1879
Lucas, Mark, Newark, Notts	Hackney	1873
Luckett, George, Tamworth, Warwickshire	Church Missy. Coll.	1863
Luckett, H.,* East Meon, Petersfield, Hants	Rotherham	1864
Lumb, John,* Mildmay-park†	Homerton	1838
Lummis, John Henry,* Wisbech	Bradford	1881
Lyon, Christopher A., Rugby	New	1876
Mabbs, Goodeve,* Shepherd's Bush†	Bedford	1861
Macbeth, Robert, Hammersmith†	Lancashire	1845
Macdonald, D., Lynton, North Devon		1876
Macey, T. S., BA, Wiveliscombe, Somerset	Western	1880
Macfadyen, J. A., MA, DD (Glas.), Manchester	Lancashire	1860
Macgregor, G. D., St. John's Wood†	Glasgow	1853
Mackennal, Alexander, BA (Lond.), Bowdon, Cheshire	Hackney	1858
Maclaine, L. T.,* Leatherhead, Surrey	Glasgow	1869
Maconochie, J.,* Torquay	Glasgow	1851
Macwilliam, W. B., Chelsea†	Glasgow	1857
Mahood, James, Liverpool		1851
Maidment, H.,* Sawbridgeworth, Herts		1860
Major, W.,* Winslow, Bucks		1846
Mann, Thomas, Trowbridge, Wiltshire	Highbury	1839
Manning, W., Eccleshill, Yorkshire	Western	1875
Mannington, G., Bedworth, Warwickshire	Nottingham	1883
Mansfield, J. P., Horningsham, Wilts		1864
March, Septimus, BA (Lond.), Worcester	Cheshunt	1862
Marchant, Job,* Kennington-lane†		1848
Mark, John, Eatington, Warwickshire		1862
Mark, Rowland, Framlingham, Suffolk	Hackney	1876
Marriott, W., Desborough, Northamptonshire		1853
Marsden, John, BA (Lond.), Taunton, Somerset	Airedale	1855
Marsh, E. A.,* Wratting, Cambridgeshire		1827
Marshall, Jabez,* Godalming, Surrey	Airedale	1861
Marshall, J. W., Petworth, Sussex	Nottingham	1875
Marshall, William, Hackney†	Edinburgh	1863
Martin, David,* Hampstead†	Newport Pagnel	1840
Martin, George, Upper Norwood†	Hackney	1854
Martin, G. S., Alderton, Suffolk		1879
Martin, H.,* Sunderland, Durham	Dublin	1846
Martin, H. E.,* Garston, Lancashire	Nottingham	1873
Martin, Joseph, Bingley, Yorks	Cheshunt	1876
Martin, W.,* Bath	Rotherham	1845
Martindale, A., Bournemouth, Hants	Rotherham	1883
Matson, H. J. L., Northampton	New	1881
Matson, W. Tidd, Portsmouth	Cotton End	1858
Matthews, B. C., Wisbech	Hackney	1879
Matthews, E. W.,* Shadwell†	Nottingham	1873
Matthews, H., Drighlington, Yorks		1879
Matthews, Stephen G., BA (Camb.), Southampton	Cheshnt.&Tr.Camb.	1875
Matthews, John, Barnet†	Regent's Park	1882
Maulvault, A., St. Heliers, Jersey		1883
Maxwell, J. T., Over, Cheshire	Cotton End	1871
Maxwell, R. D.,* Teignmouth, Devon		1869
May, Arthur, Heaton, Newcastle	Rotherham	1883
McAll, Gilbert, Bermondsey†	Cheshunt	1865
McAll, Robert, Portishead, near Bristol	Rotherham	1861

* Without pastoral charge.

† Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
McAll, Samuel,* Clapton	Rotherham	1830
McAll, S. Wardlaw, MA (Lond.), Bristol	Cheshunt	1860
McAuslane, A., DD (Lexington), South Hackney†	Glasgow	1852
McCallum, G., Dewsbury, Yorkshire	Glasgow	1846
McCann, J., DD (Giessen), FGS, Lower Norwood†	St. Aidans	1879
McCappin, J. C., Longsight, Manchester		1867
McClaren, W. D., MA., Creaton, Northampton	Edinburgh	1883
McClumpha, R. M., Ryton, Durham	Glasgow	1880
McCormack, A., Boston Spa, Tadcaster, Yorkshire		1857
McCormick, D., Castleford, viâ Normanton	Nottingham	1871
McDougall, J., Broughton, Manchester		1866
McDougall, P., Ringwood, Hants	Cheshunt	1881
McIldowie, J., Carlisle	Glasgow	1872
McIntosh, A., Hitchin, Herts		1881
McMillan, Archibald Douglas, St. Leonard's, Sussex	Rotherham	1846
McMillan, J., Barrow-in-Furness, Lancashire	Nottingham	1873
Meadows, W.,* Havant, Hants	Hackney	1876
Mearns, Andrew, Memorial Hall†	Glasgow University	1863
Meaton, W. A.,* Wells, Norfolk	Bristol	1870
Meek, W. J., Knutsford, Cheshire	Nottingham	1877
Menmuir, J. M. F., South Eaton, Yorkshire		1873
Menzies, James, Redhill, Surrey	Cheshunt	1876
Mercer, H. W.,* Ryde	Hackney	1863
Merchant, J., Grays, near Romford, Essex		1860
Merwood, J.,* Derby		1842
Metcalf, Enos, Lincoln	Cotton End	1844
Miall, G. R.,* Sevenoaks, Kent	Hackney	1836
Miall, James G.,* Bradford, Yorkshire	Hoxton	1826
Miller, Edmund, BA (Lond.), Colchester	New	1856
Millis, John,* Bedford	Newport Pagnel	1835
Mills, J., Scarborough		1867
Millsom, J. B., Ashwell, Herts		1847
Milner, T.,* BA, Malton, Yorkshire	Rotherham	1872
Milnes, John, MA (Lond.), Totteridge†	Airedale	1863
Milton, James, Moretonhampstead, Devon	Pastors'	1878
Mines, Allan, BA (Lond.), Rock Ferry, Cheshire	Spring Hill	1861
Minton, Edward,* Heaton Chapel, near Manchester		1848
Mirams, T., Sutton Coldfield, near Birmingham	Hackney	1874
Mitchell, H. N. J., Lapford, North Devon		1882
Mitchell, J. A., BA, Nottingham	New	1877
Mitchell, R., St. John's Wood†	Glasgow	1856
Mitchell, W., Pickering, Yorkshire	Cheshunt	1857
Mobbs,,R., Fakenham, Norfolk	Nottingham	1880
Moffett Joseph,* Pontefract, Yorkshire	Cheshunt	1858
Moir, Alex., Gatley, Cheshire	Nottingham	1881
Monson, G. E., Diss, Norfolk	New	1878
Moon, A., Hales Owen, Worcestershire	Western	1874
Moon, F., Nantwich, Cheshire		1880
Moore, F., Manchester	Lancashire	1881
Moore, Francis Read,* Soham, Cambridgeshire	Cheshunt	1828
Moore, George, Fulbourn, Cambridgeshire		1852
Moore, Joseph, Congleton, Cheshire	Cheshunt	1842
Moore, J. E., Killamarsh		1872
Moore, W.,* Golborne, Lancashire		1841
Moorman, A. C., Stonehouse, Glos.	Western	1861
Moreland, John,* Stoke Newington†	Hackney	1830
Morell, Thomas*, Watford, Herts	Wymondley	1834
Moreton, W. T., Earlsheaton, Dewsbury, Yorks	Spring Hill	1875
Morgan, D., Wootton Bassett	Brecon	1867

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Morgan, John, Whitefield Tabernacle†		1859
Morgan, John, West Brompton†		1859
Morgan, M. D., Ipswich	New	1881
Morgan, Thomas, Retford, Notts	Rotherham	1863
Morgan, T., St. Colomb	Western	1882
Morison, Joseph, South Ockendon, Essex		1846
Morley, J. S.,* MA (Lond.) Barton-on-Humber	Rotherham	1874
Morley, R. W., Cannington, Somerset		1880
Morley, W., Thame, Oxon	New	1880
Morris, Edward, Sale, near Manchester		1840
Morris, Joseph, Ilfracombe, Devon	Coward	1849
Morris, W. E., Market Harborough, Northampton	Bedford	1861
Morrish, F. J., BA (Lond.), Hayward's Heath, Sussex	Cheshunt	1879
Morrison, Archibald,* Gloucester	Cotton End	1850
Morton, E., Greenfield, Manningham, Bradford, Yorks		1878
Moss, C. F.,* Balham†		
Mote, H.W.Kendal, Westmoreland	Hackney	1875
Mottram, W., Bristol		1861
Moulson, H.,* Langport, Somerset	Bristol	1881
Mountain, J.,* Holloway†	Nott. and Cheshunt	1868
Muir, A. F.,* MA (Edin.), Highbury†	Edin. Univ.	1870
Mummery, I. Vale,* FRAS, Hampstead†	Coward	1840
Muncaster, Joseph, Somerleyton, Suffolk	Rotherham	1848
Muncaster, W., Dursley, Gloucestershire	Didsbury	1880
Mundle, T. McDougall, Kentish Town†	New	1880
Munro, J.,* Tottenham†	Glasgow Univ.	1878
Munro, J. F., Farnworth, Lancashire	New	1874
Munton, H., Chinnor, near Tetsworth, Oxon		1879
Murphy, G. M., Walworth†		1865
Murray, C. H.,* Preston		1862
Murray, J. G., Debenham, Suffolk	Nottingham	1883
Murray, R., Weston-super-Mare	Hackney	1873
Murray, William,* Stoke Newington†		1862
Nachim, M.,* Highbury†		
Nairn, A., Whitehaven, Cumberland	Glasgow	1864
Nall, W., Beeralston, Devon	Rotherham	1875
Nash, J. G., Ashley, Northamptonshire		1875
Naylor, John, BA, Kenilworth, Warwickshire	Spring Hill	1866
Neave, T., Dorchester	Edin. Theo. Hall	1861
Nelson, James, Mixenden, Yorks	Cotton End	1883
New, Alfred H.,* South Norwood†	Cheshunt	1852
New, Charles, Hastings, Sussex	Cheshunt	1869
Newman, James, Sandon, Herts		1874
Newsholme, J., Leyland, Lancashire	Airedale	1864
Newth, Samuel,* MA (Lond.), DD (Glas.), New College†	Coward	1842
Newton, E. J.,* Chadwell Heath, Essex†		1848
Newton, W.,Caistor, Lincolnshire	Nottingham	1883
Nicholls, A. G., Pontefract, Yorks	New	1876
Nicholls, H. G., Dedham, Essex	Hackney	1876
Nicholls, R., Darwen	Richmond	1867
Nicholls, William, Blackford Bridge	Lancashire	1862
Nichols, John B., Nottingham	Didsbury	1883
Nicholson, G., BA (Lond.), Northampton	Highbury	1847
Nicholson, T., Masboro', Yorks	Lancashire	1870
Nicholson, T.,* Neithrop, Banbury, Oxon		1848
Nicholson, W., Stone, Staffordshire		1875
Nightingale, B., Albert-road, Farnworth, Lancashire	Nott. & Lancashire	1879
Nightingale, J. S., Iburndale, near Whitby		1865

* Without pastoral charge.

† Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Nimmo, D.,* Streatham Hill†		1836
Nobbs, R., Upton†	Western	1863
Noble, R. H., De Beauvoir Town†	Owens	1870
Norris, Alfred, Tynemouth, Northumberland	New	1863
Northam, J. J., Creake, Norfolk	Nottingham	1876
Norton, G., Greenwich-road†	Cheshunt	1883
Nunn, John, Haverstock-hill†	Hackney	1847
Nuttall, J. K., Sunderland	Rotherham	1865
Oakley, H., Chester-le-Street, Durham		1856
Oakley, H. H., Heckmondwike, viâ Normanton	Rotherham	1872
Oates, J., Reading, Berks	New	1879
Ockelford, W., Saxmundham, Suffolk	Cheshunt	1874
Oddy, Joseph, Tintwistle, viâ Manchester		1859
Ogle, J., Sherborne, Dorset	Lancashire	1868
Oldham, J., Pangbourne, Berks		1874
Oliphant, T. N., Ashburton, Devon		1874
Oliver, H.,* BA (Lond.), Bristol	Carmarthen	1851
Oliver, S., Great Wakering, Essex		1862
Olver, R., Brixham, Devon	Nottingham	1874
Onley, John, Kingston-on-Thames†	Spring Hill	1865
Oram, A.,* Burnham, Somerset		1839
Ordish, G. S., Stockton-on-Tees, Durham	Nott. & New	1871
Orme, George, Chepstow, Monmouthshire		1848
Orr, Thomas, Windsor, Berkshire	Edinburgh	1854
Osborne, George, Broadway, Somersetshire		1861
Osborne, Robert Ivey, Cambridge, Gloucestershire		1843
Ouston, J. H., Penrith, Cumberland	Rotherham	1858
Overton, Joseph, Newport, Salop	Spring Hill	1882
Owen, S., Stroud, Gloucestershire	Brecon	1872
Page, R., Chalfont St. Giles, Bucks		1876
Pagett, Geo., Derby	Spring Hill	1881
Palmer, A. J., Folkestone, Kent	University	1870
Palmer, A. T., Marden, Kent		1879
Palmer, C. J., Devonport	Bristol & Western	1871
Palmer, E. H., Herne Bay	Nottingham	1872
Palmer, H. S.,* BA (Lond.), Norwich		
Park, John, Wandsworth†	Edin. Univ.	1870
Park, William, Croydon†	Glasgow Univ.	1868
Parker, Joseph, DD, City Temple†	University	1852
Parker, W. L., Ravensthorpe, Yorkshire	Rotherham	1880
Parkes, Arthur C., Hastings	Rotherham	1883
Parkes, W., FRGS, Lyme Regis, Dorset	Lancashire	1848
Parkinson, S., Halstead, Essex	Cheshunt	1864
Parkyn, N.,* Torquay, Devonshire		1835
Parkyn, W. R.,* Moretonhampstead, Devon		1834
Parnell, H. R., Thaxted, Essex	New	1882
Parr, J., Fenstanton, Hunts		1879
Parrett, C. H.,* Glastonbury, Somersetshire		1844
Parry, W., Wymondham, Norfolk	Nottingham	1871
Parsons, J. W., Northallerton, Yorkshire	Nottingham	1875
Parsons, Ll. H. (Bapt.), Leicester		1875
Partner, R., Plaistow†	Cotton End	1867
Pass, Clement, Langley Green, Oldbury, near Birmingham		1845
Pate, John, FRGS, Leeds	Glasgow Univ.	1871
Paterson, W.,* Hackney†	Glasgow Univ.	1874
Paton, J. B.,* MA (Lond.), DD (Glas.), Nottingham	Spring Hill	1854

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Paton, W.,* Rock Ferry, viâ Birkenhead	Glasgow Univ.	1850
Pattenden, T. J., Cavendish, Suffolk		1881
Patton, S.,* Thame, Oxfordshire		1868
Paull, J. W., MA (Lond.), Cheadle, near Manchester	Western	1876
Paull, W. Major,* Redhill, Surrey	Highbury	1849
Payne, H. S., Deddington, Oxon	Bristol	1873
Paynter, John T. H., Dartmouth, Devonshire	Bristol	1875
Pearse, J. L., Sheffield	New	1870
Pearson, S., MA (Lond.), Liverpool	New	1866
Pearson, S., Lightcliffe, Yorks	Lancashire	1881
Pearson, T., Burton-on-Trent	Rotherham	1869
Peel, W. E., Hexham, Northumberland	Airedale	1867
Peill, J., Dukinfield Hall, Cheshire	Glasgow	1863
Penford, E. J., Eltham†	Hackney	1879
Penn, T., Alresford, Hants		1862
Pepper, H., Saffron Walden, Essex	King's	1871
Perchard, George, Beaumont, Jersey	Geneva	1854
Percival, W. G., Upper Mill, Saddleworth, Yorks	Rotherham	1880
Perfect, Henry, Barnard Castle, Durham	Cotton End	1850
Perfect, Thomas, Plaistow†		1855
Perkins, Ephraim H., Axminster, Devon	Glasgow	1842
Perkins, H. J., Peckham†	Hackney	1877
Perkins, J. P., Ossett, viâ Wakefield	Rotherham	1875
Perks, E.,* Kingskerswell, Newton Abbot, Devon		1865
Perry, M., Sowerby, viâ Sowerby Bridge, Yorks		1873
Peters, T.,* Stoneycroft, Liverpool	Newtown	1854
Peters, W., Cowlinge, Suffolk	Nottingham	1883
Phillips, A., Huddersfield	Airedale	1868
Phillips, E., Hinckley, Leicestershire	Cheshunt	1870
Phillips, J., Torpoint, Devon		1882
Phillips, J. R., Oldham, Lancashire		1877
Phillips, J. L., Bedford Chapel†	Hackney	1868
Phillips, T., Great Boughton, Chester	Brecon	1878
Phillips, W., Seaton, Devonshire		1847
Philps, A. D., Coggeshall, Essex	Hackney	1864
Picken, W. H., Chapmanslade, Wilts	Bristol	1875
Pickersgill, H.,* Lightcliffe, Yorks		1840
Pickford, Elijah, Pokesdown, Bournemouth, Hants	Airedale	1856
Pierce, W., Leytonstone†	Brecon	1879
Pike, J. K., Moreton-in-Marsh, Gloucestershire	Chilwell (Bap.)	1879
Pingree, Richard,* Whitley, Reading	Cheshunt	1832
Pinn, John, Lostwithiel, Cornwall		1862
Pinn, T. W., MA (Lond.), Stockport	Spring Hill	1872
Pither, J., Chesham, Bucks	New	1880
Place, William, Patricroft, near Manchester	Airedale	1860
Plank, C. T., Ardwick, Manchester	Bristol	1872
Playll, Chas., Louth	New	1880
Pointer, J. W., Shaftesbury, Dorset		1873
Pollard, Frederick,* Ipswich	Homerton	1841
Polmere, N. M.,* Taunton, Somerset		1873
Pool, R., Shelley, viâ Huddersfield		1863
Poole, John,* Bristol	Western	1839
Poole, Thomas, Lymington, Hants	Cotton End	1845
Poole, W. T., Sandgate, Kent		1877
Pope, Henry, Sandford, near Crediton, Devonshire		1853
Popham, A.,* Brompton†	Didsbury	1865
Popley, W. A.,* New Hampton†		1845
Porritt, T., Elland, viâ Normanton, Yorks	Airedale	1873
Porter, Ll.,* Greenhithe†	Lancashire	1869

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Porter, S. T.,* North Finchley†	.....	1832
Porter, W.,* St. Leonards, Hastings	Rotherham	1840
Porter, W. J., Whiteshill, near Bristol	Bristol	1878
Postans, G. C., Chelmsford	New	1881
Postans, J. C., Peckham†	Queen's, Birm.	1860
Potter, C., Lytchett, Dorset	.....	1874
Potter, Edward,* Harrogate, Yorks	Oberlin	1858
Potter, Thomas G.,* Whalley Range, Manchester	Highbury	1842
Potts, A. W., Crewe, Cheshire	Spring Hill	1873
Potts, C. Y., Ledbury, Herefordshire	Cotton End	1856
Potts, J., Adlington, Lancashire	Lancashire	1875
Poulter, J. Ford,* BA (Camb.), Tooting†	Queens', Camb.	1846
Powicke, F. J., Alnwick, Northumberland	Spring Hill	1878
Poynter, J. J., Oswestry, Salop	Rotherham	1880
Poynton, J., Wibsey, near Bradford	Airedale	1873
Prentice, T. M., Tettenhall Wood, Staffordshire	Belfast	1862
Preston, William C.,* Nunhead†	Lancashire	1858
Price, Benjamin, Canterbury	Western	1852
Price, C. T., Lenham, Kent	Cheshunt	1875
Price, Edward, Hounslow†	Hackney	1842
Price, H. Ward, Chester	New	1880
Price, J.,* Newcastle-on-Tyne	Bristol	1869
Price, W., Minsterley, Shropshire	Brecon	1862
Price, W. J., Llanvaches, Monmouthshire	.....	1871
Pringle, E., Birkenhead, Cheshire	Rotherham	1869
Pringle, R., Colne, Lancashire	Cheshunt	1869
Prout, Edward S.,* MA (Lond.), South Kilburn†	New	1859
Prust, Edmund Thornton,* Sevenoaks, Kent	Highbury	1829
Pryce, R. Vaughan, MA, LLB (Lond.), Stamford Hill†	New	1862
Purdon, D. W.,* Wolverhampton	Cotton End	1857
Quick, Henry, *Redland-park, Bristol	Hackney	1842
Radbourne, H. Ernest, Newcastle-on-Tyne	Nott. & Cheshunt	...1876
Rae, H. R., Kirby Moorside, Yorks	.....	1878
Rae, James, BA (Lond.), Batley, Yorks	Cheshunt	1854
Rain, T.,* Cottingham, near Hull	Rotherham	1861
Ramsey, A. A., Dewsbury, Yorks	Belfast	1857
Randall, J., Burbage, Leicestershire	.....	1875
Randall, U. B., MA (Lond.), Beaminster, Dorsetshire	Cheshunt	1851
Rawlinson, John, Manchester	Lancashire	1846
Ray, Thomas, LLD (Penns.), Camberwell†	University	1846
Read, James, Eastwood, near Todmorden, Yorks	Western	1851
Read, S. Sabine, Deptford†	Hackney	1875
Reaney, G. S., Stepney†	Regent's-park	1868
Redford, R. A., MA, LLB (Lond.), Putney†	Spring Hill	1853
Redshaw, A., Malmesbury, Wilts	Headingley	1880
Reed, Andrew,* BA (Lond.), Hampstead†	Coward	1839
Reed, C. E. B.,* MA (Camb.), Brit. & For. Bible Society†	Camb. & New	1871
Rees, J., Rodborough, Gloucestershire	.....	1846
Rees, John M., Chippenham, Wilts	Brecon	1871
Reeve, Jonah,* Stratford†	Highbury	1837
Reid, Alexander,* Wilmslow, Cheshire	Highbury	1830
Reid, John, Burnley, Lancashire	Glasgow (E. U.)	...1863
Reid, Peter, South Shields, Durham	.....	1871
Reid, Stuart J., Wilmslow, Cheshire	Cheshunt	1875
Reid, W., Levenshulme, Manchester	Glasgow	1870
Rennie, J.,* MA (Glas.), Workington, Cumberland	Highbury	1849

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Reskelly, C. J., Littledean, Gloucestershire		1874
Rew, R., Shepton Mallet		1868
Reynolds, E. H., Great Ayton, Northallerton	Bristol & Western	1871
Reynolds, H. Robt., BA (Lond.), DD (Edin.), Chesthunt†	Coward	1846
Reynolds, W.,* Salisbury		1841
Rhodes, B., Batheaston, Somerset		1878
Rhodes, C., East Hartlepool, Durham	Airedale	1866
Ricards, R.,* Wood Green†	Cheshunt	1851
Richards, G. S., Abertillery, Monmouth	Brecon	1880
Richards, J.,* Stoke Newington†		1853
Richards, J. E.,* Hammersmith†	Hackney	1818
Richards, J. R., Nelson, Lancashire		1878
Richardson, D.,* Redbourn, Herts		1834
Richman, R., Mitcham†		1880
Ridette, J. H., Liverpool	Spring Hill	1879
Ridler, R., Burley, near Ringwood, Hants	Nottingham	1873
Ridgway, G., Southminster		1868
Riley, J. D., Shepton Mallet, Somerset	Lancashire	1861
Ring, G. P., Ardingly, Sussex	Bristol	1869
Riordan, J., Winslow	New	1873
Ritchie, J. P.,* Peasley Cross, St. Helens, Lancashire	Airedale	1871
Rix, A. H., Thetford, Norfolk		1879
Rixon, S., Ashby-de-la-Zouch, Leicestershire	Nottingham	1877
Robb, D., Gateshead, Durham		1869
Roberts, E., Braunton, Devonshire	Western	1860
Roberts, Lewis, Mitcheldean, Gloucestershire	Brecon	1846
Roberts, R. Y. (Bapt.), Leicester	Chilwell (Bapt.)	1879
Roberts, Thomas,* Bradford, Yorkshire		1838
Roberts, W., Salisbury	Hackney	1854
Roberts, William, BA (Lond.), Notting Hill†	Highbury	1847
Roberts, W. L., Seaforth, Liverpool	Lancashire	1881
Robertshaw, H., Stocksbridge, Sheffield	Airedale	1857
Robertson, D.,* Hampstead†	Edinburgh	1874
Robertson, G., Curry Rivel, Somerset	Bristol	1883
Robertson, J. B.,* Headingley, Leeds	Glasgow	1844
Robertson, M.,* BA (Lond.), DSC (Edin.), Cambridge	New	1872
Robertson, W.,* Romsey, Hants	Edinburgh	1855
Robiliard, T. W. Tadley, Hants		1879
Robinson, F., Riddings, near Alfreton, Derbyshire	Nottingham	1868
Robinson, G., Stourbridge		1866
Robinson, John, Elswick, Lancashire		1860
Robinson, Robert,* London Mission House†	Highbury	1839
Robinson, T., BA (Glas.), Hyde, Cheshire	Lancashire	1864
Robinson, W. Mills, Monmouth		1851
Robinson, W. L., Chudleigh, Devon	Western	1881
Robison, J. H.,* Walsall, Staffordshire	Spring Hill	1874
Robjohns, J. N., Narborough, near Leicester	Cotton End	1848
Rodwell, R. C., Hemsby, Norfolk		1879
Rogers, C., Sharford, Essex		1883
Rogers, George,* South Norwood†	Rotherham	1825
Rogers, Henry,* Petworth, Sussex	Cheshunt	1829
Rogers, J. Guinness, BA (Dublin), Clapham†	Lancashire	1846
Rogers, J. W.,* BA (Lond.), Clapham†	New	1880
Rogers, Stanley, Liverpool	Trin., Cambridge	1877
Rogers, T., Honiton, Devon	Cheshunt	1873
Rolls, John William,* Croydon†	Cotton End	1842
Rook, J. Colwell,* Forest-hill†	Hackney	1848

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Rose, R. E., East Bergholt, Suffolk	Bedford	1853
Rose, T. G.,* Kensington†	Bristol Bap.	1861
Roseman, William,* Park-hill-road, Bury, Lancashire		1830
Rosoman, J. E.,* Leatherhead, Surrey		1863
Ross, J. R. F., Bere Regis, Dorset		1855
Ross, T. S., Reading	New	1881
Row, R. W., Kingsteignton, Devon		1868
Row, W. B., Knowle, Warwick		1879
Rowe, David W.,* Woodhouse Cemetery, Leeds	Spring Hill	1842
Rowland, A., LLB, BA (Lond.), Crouch End†	New	1865
Rudd, Thomas,* BA (Lond.), Lewisham†	Airedale	1856
Rudduck, J., Winchmore Hill†	New	1867
Rudge, H., Olton, Warwick		1878
Russell, James Stuart, MA (Aberd.), Bayswater†	Cheshunt	1843
Russell, W. C., MA, Darwen	Lancashire	1869
Ruston, T., Long Buckby, Northamptonshire	Rotherham	1865
Rutherford, J. H., MD (Edin.), Newcastle-on-Tyne	St. Andrews	1845
Rutty, J., Barnstaple, Devonshire		1872
Ryley, G. B., Peckham†	Cheshunt	1866
Sackett, B., Shadwell†		1868
Sadler, Edward J.,* Leicester	Rotherham	1842
Sadler, G.,* Glossop, near Manchester	Nott. & Spring Hill.	1873
Sainsbury, Thos., B., BA (Lond.), Duxford, Cambridgeshire	Highbury	1845
Sales, Charles, Erith†	Hackney	1876
Salisbury, J. C., MD, Cratfield, Suffolk		1861
Sampson, J. W., Penzance, Cornwall	Western	1849
Sanders, A. P., Repton, Derbyshire	Spring Hill	1881
Sanders, William, Shepherd's Bush†	Rotherham	1859
Sandison, A., Weigh House†	Cheshunt	1880
Sandwell, G. H., Southsea	Pastors'	1869
Sargent, R. J., Ponder's End†	Western	1851
Saunders, B. W., Wethersfield, Essex	Hackney	1868
Saunders, J., BA (Lond.), Whitechapel†	Cheshunt	1870
Savage, A. A., Shipdham, Norfolk		1876
Savage, Enoch, Dawley, Salop		1879
Saville, Alfred T., Rye, Sussex	Airedale	1866
Saville, W. G.,* Camden Town†		1872
Sawday, J. E., Prees, Wem, Salop		1878
Scammell, Isaac,* Farnham, Surrey	New	1867
Schnadhorst, E., North Bow†	University	1858
Schofield, J.,* Lytham, Lancashire		1870
Scott, A.,* Chase Side, Southgate†		1856
Scott, A., Rothbury, Northumberland	Glasgow	1861
Scott, Adam, Sale, Cheshire	Edinburgh Univ.	1873
Scott, Caleb,* LLB (Lond.), Lancash. Coll., Manchester	Airedale	1854
Scott, D. W., Frampton-on-Severn		1881
Scott, Giles, Knowl-green, near Preston, Lancashire		1859
Scott, J., Therfield, Herts		1867
Scott, John, Wortley, Leeds	Nottingham	1867
Scott, William, Hull	Edinburgh	1867
Scullard, H. H., Bolton, Lancashire		1841
Searle, Walter S., Birchfield, Birmingham	Cheshunt	1875
Seavill, Thomas,* Swanage, Dorsetshire		1834
Selbie, R. W., BA (Lond.), Salford, Manchester	Lancashire	1852
Sellicks, J., Newton Abbot, Devonshire		1870
Sells, V. P., Martock, Somersetshire	Western	1854
Senior, H. I., Gooke, Yorks	Airedale	1867

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Sewell, J.,* Parkstone, Dorset	Homerton	1838
Sewell, R., Uxbridge†	Belfast	1852
Seymour, G., London (Mile End-road)†		1860
Shallcross, J., Earl Shilton, *via* Hinckley	Nottingham	1880
Shalders, E. W., BA (Lond.), Newbury, Berkshire	Spring Hill	1855
Shankland, B., Tredegar, Monmouthshire		1874
Sharp, F. G.,* Brighton		1860
Sharp, M. H., Kirkby Lonsdale, Westmoreland		1861
Shaw, George, Redditch, Worcestershire	Rotherham	1851
Shaw, Henry, Gloucester	Cheshunt	1877
Shaw, J., Ewell, Surrey		1869
Shaw, Joseph, Great Torrington, Devonshire	Rotherham	1845
Shawcross, J. T., Brierfield, Burnley, Lancashire	Airedale	1853
Shearer, W. C.,* MA (Edin.), Airedale Coll., Bradford	Cheshunt	1862
Shepherd, A., Newton, Leeds	Rotherham	1880
Shepherd, Robert, Beverley, Yorkshire	Rotherham	1860
Sherlock, T. T., BA, Smethwick, near Birmingham	New	1881
Sherratt, J., Uckfield, Sussex	New	1862
Sherren, W. W., Tonbridge, Kent		1863
Sheward, John, Milton-next-Sittingbourne, Kent		1874
Shillito, Joseph,* Birmingham	Lancashire	1856
Shillito, W., Sudbury, Suffolk	Airedale	1856
Shoebotham, D. K.,* Birmingham		1832
Shrewsbury, A. R., Hammersmith†	Hackney	1881
Shrewsbury, G., Ingress Vale, Greenhithe, Kent	Bedford	1860
Shuker, J., Tottington, Lancashire		1876
Sibree, James,* Hull	Highbury	1832
Sidebottom, J., Macclesfield	Rotherham	1863
Simm, T., Petersfield	Glasgow	1870
Simon, D. W.,* MA, PHD (Tubing.), Spring Hill College	Lancashire	1854
Simon, Edwin, Bath	Spring Hill	1870
Simon, Henry, Westminster†	Spring Hill	1861
Simon, Mark, Fern-grove, Lodge-lane, Liverpool		1871
Simon, T., Leicester	Spring Hill	1878
Simpson, J. P.,* Clive Vale, Hastings, Sussex	Cheshunt	1838
Simpson, Robert,* Southgate†	Newport Pagnel	1845
Simson, John, Baguley, near Stockport	Blackburn	1840
Sinclair, J.,* Kennington†	Glasgow	1857
Singleton, C. A., East Grinstead, Sussex	Nottingham	1879
Sissons, Thomas, Woolwich†	Hackney	1865
Skegg, F. C., St. Helier, Jersey	King's	1873
Skinner, E. W., Newport, Mon.	New	1879
Skinner, John,* Hill-lane, Southampton		1833
Skinner, J. A. T., BA (Lond.), Westerham, Kent	Hackney	1861
Skinner, Richard,* Greenheys, Manchester		1833
Skinner, W., Forest Gate†	Aber. & Nottingham	1873
Skinner, W. H., Bristol	New	1883
Slater, C. S., MA (Lond.), Plymouth	Spring Hill	1868
Slevan, T., Thirsk		1871
Slight, Benjamin, East Grinstead, Sussex	Highbury	1830
Sloman, Samuel B.,* Blackheath†		1854
Smedmore, Joseph,* Barking†	Coward	1842
Smit, M. E., Bridlington Quay, Yorks		1878
Smith, A., Kelvedon, Essex	New	1867
Smith, C. E. Gordon, Coventry	Cotton End	1864
Smith, F.,* Bristol		1862
Smith, F., Slough	Western	1882
Smith, G. A., Pocklington, Yorks		1876
Smith, G. C.,* MA (Aberd.), Southport, Lancashire	Lancashire	185

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Smith, G. S., Halifax, Yorks	Airedale	1875
Smith, G. W. Cowper, Tunbridge Wells	Wesley, Sheffield	1878
Smith, H. W., Fleetwood, Lancashire	Hackney	1872
Smith, H. Webb, Tunbridge Wells (C. H.)	Hackney	1878
Smith, James, MA (Glas.), Elloughton, Yorkshire	Rotherham	1848
Smith, J. Hardwick,* BA (Lond.), Cambridge	New	1852
Smith, J. S. T. W., Horselydown†	..	1872
Smith, J. Turner, Preston, near Brighton	New	1882
Smith, Matthew, Stoke Newington†		1865
Smith, R. H.,* South-hill, Hampstead†	Highbury	1843
Smith, Samuel J., BA (Lond.), Enfield†	Coward	1847
Smith, William,* Weymouth, Dorset		1836
Smith, W. J., Brighton		1862
Smoothy, S., Frampton Cotterell, Gloucestershire	Bristol	1880
Smyrk, C. Watt, Sittingbourne	New	1881
Snashall, Geo., BA (Lond.), Finsbury-park†	Airedale	1859
Snell, Bernard J., MA, BSC (Lond.), Newcastle-upon-Tyne	New	1878
Snell, H. H., BA, Wednesbury, Staffs	New	1883
Snell, J. H., West Bromwich, Staffordshire		1859
Snell, J. W. H., Cheadle, Staffordshire	Bristol	1874
Snell, Thomas, Sunderland, Durham		1843
Snowdown, R., Sheffield	Glasgow Univ.	1872
Soden, Frank, Clapton†	Cheshunt	1854
Somerville, A.,* Bolton	Glasgow	1858
Soper, R. G., BA (Lond.), Hoylake, Cheshire	Lancashire	1851
Sowter, Thomas,* Norwood†	Hackney	1848
Spencer, G. S.,* Southam, *via* Birmingham		1839
Spencer, John,* Barrow-in-Furness, Lancashire	Newport Pagnel	1838
Spensley, W., Stoke Newington†	Richmond	1866
Spilsbury, J. S., Uffculme, Devon		1854
Spong, Ambrose D., Cliftonville, Brighton	Cheshunt	1869
Spong, James,* Staines†	Newport Pagnel	1838
Spurgeon, J.,* Upper Holloway†		1849
Squirrel, C. G., Stretton-under-Fosse, near Rugby		1871
Stallworthy, G. B., Haslemere, Surrey	New	1873
Stallybrass, Edward,* Stratford†	Homerton	1817
Stallybrass, H. Martyn, Wirksworth, Derbyshire	Airedale	1862
Stallybrass, W. C.,* Sandy Knowe, Wallasey, Cheshire	Glasgow	1842
Stanley, J. H.,* Wickford, Essex	Airedale	1871
Stanley, M., Grimsby	Airedale	1882
Stannard, J. T., Huddersfield	Nott. & Spring Hill	1874
Stanton, H. J., Oakham, Rutland	Nottingham	1882
Starmer, H.,* Alfreton	Hackney	1866
Statham, W. M., Canonbury†	New	1856
Stead, William, Howdon, Northumberland	Airedale	1844
Steer, Joseph, Tottenham†		1844
Steer, T. R., Swanage, Dorset		1880
Stent, W. H., Weymouth (F.C.)	Cheshunt	1869
Stephens, Frederick,* Birmingham	Armagh	1853
Stephens, Robert,* Stockport, Cheshire	Blackburn	1842
Stephens, T., BA (Camb.), Ross, Hereford	Brecon	1883
Stephens, W., South Molton, Devon		1882
Stevens, E., Haverhill, Suffolk		1870
Stevens, J., Great Totham, Essex	Gloster Epis.	1881
Stevens, Robt., MA (Glas.), Coleford, Gloucestershire	Spring Hill	1858
Stevenson, J.,* Gosport	Carmarthen	1866
Stewart, John, Penryn, Cornwall	Edinburgh	1855
Stevenson, J. G.,* St. Fillan's, Grove-park, Lee, S.E.†	Hackney	1858

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Stimpson, T.,* Heckmondwike	Lancashire	1868
Stockbridge, Joseph, Guilden Morden, Royston	Homerton	1841
Storey, Parker,* Maidstone		1867
Storrow, E., Brighton	Rotherham	1848
Stott, Joseph, Walkerfold and Chipping, Lancashire		1882
Stoughton, John,* DD (Edin.), Ealing†	Highbury	1832
Stowell, A. K., Sowerby Bridge, Yorks	Rotherham	1881
Stranger, H. W.,* Newnham		1868
Street, George, Long Stratton, Norfolk	Nottingham	1883
Stribling, S. B., Southampton	Cheshunt	1870
Stroyan, A., New Mills, Derbyshire	Lancashire	1854
Strutt, Percy,* Hackney†	Highbury	1836
Stuchbery, J.,* BA (Lond.), Brockley†	New	1852
Sturt, Henry, Dewsbury, Yorkshire	Hackney	1859
Stuttard, E. E., Harpurhey, Manchester	Cheshunt	1871
Sugden, S.,* Littleborough, near Rochdale	Horton	1849
Summers, W., Epsom, Surrey	Hackney	1869
Summers, W. H., Beaconsfield	Hackney	1883
Summersby, B. J., Peppard, Oxon		1878
Suttle, G. A., Castle Camps, Cambs.		1883
Sutton, R., Openshaw, Lancashire	Lancashire	1879
Swann, G. W., East Boldon, viâ Newcastle-on-Tyne	Pickering	1849
Sweet, F., Romford†	New	1864
Sweeting, T. E., Church Town, Southport, Lancashire	Bristol	1866
Symes, Colmer B., BA (Lond.), Kensington†	Cheshunt	1860
Talbot, C., Cores End, Maidenhead, Berks		1854
Talbot, Walter C., Wimbledon†	Airedale	1878
Tarbolton, A. Capes, Dulwich†	New	1881
Tarbolton, W. Glyde, Harpenden, Herts	Hackney	1875
Tarbolton, W.,* Ilkley, near Leeds	Highbury	1833
Tarrant, Henry, Bath		1858
Tarras, Francis, Victoria-park†		1875
Tatton, D., Hemel Hempstead		1882
Taylor, C., East Stonehouse, Devon	Western	1882
Taylor, H.,* Woodbridge, Suffolk	Wymondley	1830
Taylor, J., Street, Somerset	Bristol	1875
Taylor, Jesse, Lindfield, Sussex	Airedale	1879
Taylor, J., Bognor		1864
Taylor, T., MA, Lytham		1882
Taylor, T. H., North Tawton, Devon	Nottingham	1867
Taylor, W., Flanshaw, near Wakefield, Yorks	Nottingham	1872
Taylor, W., Windermere		1880
Telfer, W., Kennington†		1849
Temple, T. J. R., Bethnal Green†		1853
Terrell, R.,* Topsham, Devon		1873
Terry, F. G., Camden Town†		1845
Tetley, William M.,* East Budleigh, Devonshire	Airedale	1841
Thane, J. D., Fowey, Cornwall		1862
Thatcher, T., Staplehurst		1881
Thomas, D., Cerne Abbas, Dorset	Bala and Brecon	1869
Thomas, D., Canterbury (C. H.)	Carmarthen	1869
Thomas, D.,* DD, Upper Tulse-hill†	Newport Pagnel	1841
Thomas, F. Fox, Harrogate, Yorks		1848
Thomas, H. Arnold, MA (Lond. and Camb.), Bristol	New	1873
Thomas, J.,* Derby	Cheshunt	1865
Thomas, J., Drybrook, Glo'ster	Bristol	1865
Thomas, J., BA (Lond.), Whitechapel†	Cheshunt	1855
Thomas, James, Boston, Lincolnshire	New	1880

* Without pastoral charge. † Vide postal address, pp. 118—127

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Thomas, J. D., Runcorn, Cheshire	Bala	1875
Thomas, J. W., Ebbw Vale, Monmouthshire	Brecon	1882
Thomas, R. Tutin, Mile End†	Montreal	1863
Thomas, S., Turvey, Bedfordshire	Bristol	1877
Thomas, Urijah R., Redland, Bristol	Cheshunt	1862
Thomas, William, Ivy Bridge, Devon		1883
Thomas, William, Leeds	Rotherham	1850
Thomason, J. W., Harpurhey, Manchester	Pastors'	1880
Thompson, C., Greenacres, Oldham, Lancashire	Rotherham	1877
Thompson, G., City-road†	Rotherham	1865
Thompson, J., Harting, Sussex	Airedale	1856
Thompson, Jas., Bishop's Waltham, Hants		1879
Thompson, R. Wardlaw,* London Missionary Society†	Cheshunt	1865
Thompson, S.,* Derby		1851
Thomson, Alexander, MA, DD (Aberd.), Manchester	Spring Hill	1842
Thomson, John, Guernsey	Edin. and Glasgow	1853
Thomson, J. R., MA (Lond.), Acton, W.†	New	1857
Thomson, Robert,* MA (Aberd.), Hull	Blackburn	1854
Thornbeck, W.,* Moss Side, Manchester	Glasgow	1867
Thornton, John,* Southport, Lancashire	Billericay	1828
Thorpe, James, Nottingham	Nottingham	1868
Tiddy, W. P., Camberwell†		1845
Tillotson, R. J. C., Marlborough, Wilts	New	1874
Tilsley, D., Hull	Rotherham	1852
Timmis, F., Spaldwick, Hunts		1881
Timson, M., South Norwood†	Hackney	1871
Tinkler, F., Shrewsbury	Nott. & Spring Hill	1874
Tinling, J. F. B., BA (Camb.), Eastbourne	St. John's, Camb.	1872
Todd, A. Craig, Tattenhall, Cheshire	Rotherham	1864
Todd, Edgar, Marsden, Yorks	Spring Hill	1882
Todd, Stephen, Putney†	Glasgow	1873
Toller, Thomas,* Kettering	Wymondley	1817
Tolley, J. G., Mansfield, Notts	Hackney	1869
Toms, H. Storer, Enfield†	New	1865
Toms, J. H., Aston, Birmingham	Spring Hill	1875
Tonkin, B., Ridgewell, Essex	Nottingham	1877
Tonkin, J., Ullesthorpe, Leicestershire	Nottingham	1878
Tonkin, W., Guisborough, Yorks		1873
Toothill, A., Northowram, Yorks	Rotherham	1883
Touzeau, T. F., Gravesend	Hackney	1870
Towers, William Henry, Carnforth	Nottingham	1883
Townend, R. H.,* Rugeley	Rotherham	1879
Townsend, T., Shrewsbury	Nott. & Spring Hill	1877
Toy, T., Highworth, Wilts		1866
Tozer, T. W., Ipswich		1856
Trebilco, J., Kingswood, near Bristol	Bristol	1879
Tribe, O. N., BA, Ware	Cheshunt	1882
Trigg, C. T., Ovenden, near Halifax		1859
Tritton, William, Great Yarmouth	Hackney	1855
Trotman, A. S., Thornton, near Bradford, Yorks	Cotton End	1863
Truss, D. G.,* Newnham		1879
Tubb, W., Old Kent-road†		1871
Tuck, Robert,* BA (Lond.), Lewisham†	Spring Hill	1862
Tucker, J., Lye, Worcester		1880
Tucker, W., Nailsworth, Gloucester	Bristol	1875
Tuckwell, J. H., (Bapt.), Cotton End, Beds	Regent's Park	1879
Tunmer, J. E.,* Surbiton†	Homerton	1849
Turner, A., Ashford, Kent		1844
Turner, F. S.,* BA (Lond.), Hampstead†	New	1857

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Turner, F. W., Halstead, Essex	Nott. and New	1877
Turner, H. W., BA, Peterborough	Cheshunt	1881
Turner, G. L.,* MA (Lond.), Lancashire College	Cheshunt	1868
Turquand, P. J., Camberwell†	New	1853
Turton, W. F., Appledore, Devonshire	Bristol	1882
Twentyman, G.,* MA, BD (Edin.), New Barnet†	Rotherham & Edin.	1870
Twidale, Joseph, Melton Mowbray, Leicestershire	Rotherham	1850
Tyler, Alfred,* Finsbury Park†	Cheshunt	1845
Tyler, William, Hackney-road†		1836
Type, G., Gloucester		1875
Tyte, C. C., Sheffield	Rotherham	1847
Udall, T. C., Dalston†	New	1868
Uffen, J. McClune, Sawston, Cambridgeshire		1867
Upton, J. W., Burwell	Nottingham	1875
Urwick, W., MA (Dublin), St. Albans†	Lancashire	1851
Valentine, J. M. Hannay, Dudley	New	1871
Vardy, Charles Fox,* MA (Glas.), Clapham†	Highbury	1839
Varley, H., BA (Lond.) (Bapt.), Walthamstow†	Regent's Park	1879
Vaughan, F., Broad Winsor, Bridport, Dorsetshire		1869
Vennal, Rabson, Terling, Essex		1880
Verrall, R. T.,* BA (Lond.), Memorial Hall and Bromley†	New	1853
Verran, Alfred,* London†	Western	1879
Vickery, Joseph, York	Lancashire	1871
Vincent, J. Burr, Paulerspury, Northamptonshire		1881
Vine, John,* Barnsbury†	Hackney	1829
Viney, Josiah, *Caterham	University	1840
Vinson, T. G., Hanham, Bristol	Bristol	1883
Waddington, George G.,* Mirfield, Yorkshire	Airedale	1850
Waddington, Joseph, Denton, near Manchester	Airedale	1839
Wade, J., Stansfield, Suffolk		1873
Wagstaff, F., Epping, Essex		1865
Waide, J. S., Springhead, via Manchester	Lancashire	1866
Waite, Edward,* MA (Lond.), Blackheath†	Cheshunt	1850
Walden, Keith, Halifax	Nottingham	1870
Walford, Thomas,* Braintree, Essex	Cotton End	1848
Walker, E., Eccles Old-road, Manchester	Airedale	1865
Walker, F.,* Boxmoor, Herts		1849
Walker, F. A., Newport, Monmouthshire		1874
Walker, G.,* BA (Lond.), Twickenham†	Cheshunt	1875
Walker, G. K., Middlewich, Cheshire	Cotton End	1853
Walker, H. F., Swinton, Manchester	Nottingham	1866
Walker, J. J., Harleston, Norfolk	Belfast	1880
Walker, J. W., BA (Lond.), Huyton, near Liverpool	Spring Hill	1861
Wallace, F.,* Aintree, Liverpool	Bangor, U.S.	1861
Wallace, G. T.,* Stokesley, Yorks	Cotton End	1853
Wallace, Thomas,* Locksbrook, Bath	Hoxton	1826
Walton, J.,* Flockton, Yorks		1822
Walton, J. B., BA, LLB (Dublin), Wem, Salop	Lancashire	1868
Wandless, A. M., Parton, Cumberland		1872
Ward, Peter, Dover	Cheshunt	1855
Ward, R. J., St. Helens, Lancashire	Airedale	1864
Ward, V., Matlock Bank, Derby	New	1854
Waring, C., Ripley, Hants		1882
Warmington, F. A.,* Bournemouth, Hants		1858
Warner, A.,* Sutton, Surrey		1858
Warner, Henry,* Ilford†		1848
Warren, T., Brightside, Sheffield	Rotherham	1871

* Without pastoral charge.

† Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Warren, William, Wattisfield, Suffolk		1843
Waterhouse, Samuel N., New Hampton†	Nottingham	1866
Waterman, T.T.,* BA (Lond.), Buckingham-st., Strand†	New	1854
Waters, D.,* Frizinghall, Yorks		1848
Waters,* D. D., Shipley, Leeds	Rotherham	1878
Waterworth, J. A., Layer Breton, Essex	Nottingham	1879
Watkins, Isaac, Bretherton, near Preston		1866
Watson, E. W., BA, Woollerton, Salop	Spring Hill	1882
Watson, James, Burnham Market, Norfolk	Nottingham	1881
Watson, J. M., Kettering, Northamptonshire	Belfast	1859
Watt, D. G., MA (Glas.), Clapton†	Spring Hill	1840
Watts, Edwin, South Petherton, Somerset	Western	1874
Watts, J. Stockwell, Bethnal Green-road†	New	1868
Watts, W. W., Stratford-on-Avon	New	1882
Waugh, B., FGS, New Southgate†	Airedale	1865
Waugh, W. R., Portland, Dorset		1859
Way, B., Armitage, Staffordshire		1854
Wayman, James, Blackpool, Lancashire	Didsbury	1866
Wearmouth, R., Sarisbury, Hants		1864
Weaver, Lewis, Ruyton XI. Towns, Salop		1859
Webb, H., Bowling, Bradford, Yorks	Bristol	1874
Webb, J., North Shields, Northumberland	Cotton End	1867
Websdale, W. J., Hull	Lancashire	1881
Webster, P., Preesall, Lancashire		1872
Webster, Thomas, Stoke-sub-Hamdon, Somerset	Airedale	1868
Weeks, F. W. B., Grantham	Nottingham	1869
Welch, A. S., Southport	Lancashire	1882
Wells, Frank, Huntingdon (U.)		1882
Wells, R. J., Havant	New	1882
Welsford, H. C.,* Ellesmere, Salop	Western	1861
Wesson, J., Bracknell		1851
Westerby, W. M., Allerton, Bradford, Yorks	Airedale	1877
Westrope, R., Wakefield	Airedale	1882
Whitbread, W. H., Sheerness, Kent		1875
Whitby, John,* Colchester	Highbury	1861
White, Ed., Hawley-road, Kentish Town†	Glasgow	1841
White, G. H., Arundel-square, Barnsbury†		1859
White, J., Islington†		1874
White, J. M., BA (Lond.), Tisbury, Wiltshire	New	1854
White, Matthew,* Sunderland, Durham	Pickering	1850
White, W., Dent, Yorks		1880
Whitehead, J. E., Swanland, near Hull	Lancashire	1866
Whitehouse, J. O.,* Upper Holloway†	Cheshunt	1842
Whitehouse, O. C.,* MA (Lond.), Cheshunt†	Cheshunt	1877
Whitehouse, T., Baldock, Herts	Bristol	1882
Whitfield, G. G., Haslingden, Lancashire	Spring Hill	1878
Whittley, W., Plymouth		1879
Whitton, J., Orrell, Lancashire	Edinburgh	1875
Whyte, Peter, Sheffield	Glasgow	1868
Wicks, J., Dulverton, Somerset		1860
Wickson, A.,* LLD (Toronto), Peckham†	University, Toronto	1853
Wigley, T., Ashley-lane, Manchester	P.M. Theo. Inst.	1879
Wilby, D., Shildon, near Darlington, Durham	Bristol	1873
Wilcox, J., Kingswood, Bristol		1863
Wilde, J., Stainland, near Halifax	Airedale	1864
Wileman, J.,* Portscatho, Cornwall		1879
Wilkins, George,* Hackney†	Newport Pagnel	1836
Wilkinson, B., Durham	Cavendish	1863
Wilkinson, B., FGS, Melbourn, Cambridgeshire	Nott. and New	1874

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Wilkinson, G., Chelmsford, Essex	Cheshunt	1840
Wilkinson, S., Taunton, Somerset	Rotherham	1858
Wilkinson, Thomas, Wigan	New	1883
Wilks, J.,* BA (Lond.), Manchester		1865
Wilks, John Mark, Holloway†	New	1858
Williams, B. B., Kidderminster	Brecon	1856
Williams, C., Benson, Oxon (F.C.)	Bedford	1866
Williams, C. Fleming, New Tabernacle†		1874
Williams, D., Blaina, viâ Brynmawr, Monmouthshire	Brecon	1852
Williams, D., 86, Manchester-road, Bolton	Western	1851
Williams, D. Ll., Rhiwderyn, Mon		1881
Williams, Frederick S.,* Nottingham Institute	New	1856
Williams, H. V., North Shields, Northumberland		1877
Williams, J., Cam, Gloucestershire	Bristol	1871
Williams, J., Falfield R.S.O., Gloucestershire	Bristol	1876
Williams, J., Penistone, near Sheffield	Airedale	1850
Williams, John,* Newhaven, Sussex	Newport Pagnel	1829
Williams, J. C., Partymister, viâ Newport, Mon.	Bristol	1881
Williams, John De Kewer, Hackney†	Highbury	1843
Williams, J. J., Horwich, Lancashire		1854
Williams, John S., Cowley-road, Oxford	Richmond	1873
Williams, Joseph, Southend, Essex	Cotton End	1856
Williams, R. G., Rochdale, Lincolnshire	Highbury	1850
Williams, R. J., Knowle, Bridgwater		1882
Williams, S. T., Catford†		1860
Williams, T., Wistanswick, Market Drayton, Salop	Nottingham	1870
Williams, T. C., Manningtree, Essex	Brecon	1867
Williams, W.,* Kensington-park†		1871
Williamson, Jas., MA (Aberd.), Withington, Manchester	Lancashire	1870
Williamson, J., MA (Aberd.), Lincoln	Lancashire	1866
Willifer, R. M.,* Leamington, Warwickshire	New	1876
Willis, T., Manchester	Airedale	1862
Wilson, A., BA (Lond.), Bristol	Spring Hill	1864
Wilson, Charles, MA (Lond.), Blackheath†	Spring Hill	1858
Wilson, Edwin W., Rothwell	New	1865
Wilson, H., Ashton-in-Mackerfield, Lancashire	Airedale	1871
Wilson, J., West Clayton, Huddersfield	Nottingham	1872
Wilson, J.,* Inglewood-grove, Manchester		1869
Wilson, J. H., DD (Cumberland, U.S.), Memorial Hall†	Aberdeen Univ.	1852
Wilson, J. Pattison,* Bishop Stortford	Airedale	1873
Wilson, J. W.,* Winton, Bournemouth	Nottingham	1877
Windsor, Thomas, Skipton, Yorkshire	Lancashire	1862
Winzar, Henry,* Hornsey Rise†	Highbury	1831
Wishart, J.,* MA (Aberd.), Little Sutton, Cheshire	St. Andrews	1849
Withers, G. L., Foleshill, Warwickshire		1849
Wolfendale, James, Tutbury, Staffordshire	Rotherham	1859
Wolstencroft, J. S., Cottingham	New	1882
Wolstenholme, J. R., MA (Lond.), Wakefield	Spring Hill	1868
Wood, C. F. W., MA (Lond.), New Malden †	New	1881
Wood, George, BA (Lond.), Bristol	Highbury	1842
Wood, J., Leicester	King's	1866
Wood, J., Sawbridgeworth, Hertfordshire	Hackney	1851
Wood, John, Weymouth	Belfast	1863
Wood, W., Huntingdon		1873
Woodhouse, J., Lewisham†	Western	1870
Woodhouse, J. T., Southport, Lancashire	Cavendish	1863
Wooding, W.,* BA (Lond.), Camden-road†	Spring Hill	1866
Woods, W. J., BA (Lond.), Manchester	New	1874
Woolgar, J., Chumleigh, Devon		1861

* Without pastoral charge. † Vide postal address, pp. 118—127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Woollard, J., Richmond, Yorks		1867
Worton, B., Birmingham		1867
Wray, J. Jackson, Tottenham Court-road†		1880
Wright, C., Guildford		1870
Wright, J. Morley, Lewisham High-road†	Rotherham	1868
Wrigley, Isaac, (Bapt.), Kimbolton, Hunts		1881
Wrigley, W. A., Carlisle	Rotherham	1855
Wyatt, R., Harwich, Essex		1866
Yates, S., Spalding, Lincolnshire	Rotherham	1871
Yonge, John, Warrington, Lancashire	Cheshunt	1862
York, J., Wendover, Bucks		1868
Young, D.,* BA (Lond.), Aigburth, Liverpool	New	1872
Young, J., Topsham, Devon	Newport Pagnel	1846
Young, Thomas,* Malvern Link, Worcestershire	Hackney	1846
Young, W., Soham, Cambridgeshire	Airedale	1866
Zucker, Leon,* Norwood†	New	1860

B.—ENGLISH MINISTERS IN WALES.

Anthony, T., Tongwynlais		1878
Arthur, E. A., Haverfordwest		1878
Bertram, R. A., Llanelly, Carmarthen	Owens	1859
Beynon, D. J., Ruabon, Denbighshire	Brecon	1882
Beynon, L.,* Cardigan	Brecon	1870
Cooper, J. J., Corwen, Merionethshire	Weston-super-Mare.	1882
Davies, E. T., Abergele, Denbighshire	Bala and Brecon	1847
Davies, J. Beynon, Talysarn, Carnarvon		1873
Davies, Joseph,* Buckley, viâ Chester		1878
Davies, John C., Newton, Mumbles, Glamorganshire	Brecon	1854
Davies, T., Ogmore Vale, Bridge End, Glam.	Brecon	1878
Davies, T. Eynon, Swansea (C. H.)	Brecon	1880
Davies, W., Landshipping, Haverfordwest	Carmarthen	1862
Davys, W. C., Watergate, Brecon	Brecon	1865
Edwards, David, Pilton Green, Swansea	Bala and Brecon	1866
Edwards, J. D., Mountain Ash, Glamorganshire	Carmarthen	1878
Edwards, W. A., Pembroke Dock	Brecon	1867
Evans, D., Burry Port R.S.O., Carmarthen	Carmarthen	1871
Evans, D. Lawrence, Pontypridd, Glamorganshire	Spring Hill	1883
Evans, D. B., Mold, Flintshire	Bala	1883
Evans, J. B., Haverfordwest, Pembrokeshire	Brecon	1878
Evans, J. C., Tiers' Cross, Milford Haven	Carmarthen	1882
Evans, Morgan, Bwlchyffridd, Tregynon, via Newtown		1869
Evans, M., Saundersfoot, Pembrokeshire	Carmarthen	1879
Evans, T., Roath, Cardiff	Brecon	1878
Evans, Thomas,* Talgarth R.S.O., Breconshire	Brecon	1858
Evans, W. C., Cefn-Mawr Ruabon, Denbighshire	Airedale	1882
Fairhurst, W., Ystalyfera, near Swansea		1873
Flower, T., Treherbert		1882
Ford, W. J.,* Swansea		1839

* Without pastoral charge. † Vide postal address, pp. 118–127.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Gibbon, J. M., Swansea	Carmarthen	1875
Goward, H.,* MA, LLB (Lond.), Tenby, Pembrokeshire	Spring Hill	1857
Griffiths, Hugh S., Bangor	Western	1882
Griffiths, Henry,* Swansea	Brecon	1849
Griffiths, J., St. Florence, near Tenby, Pembrokeshire	Brecon	1845
Griffith, W. A., Narberth, Pembrokeshire	Carmarthen	1866
Guion, Caleb, Milford, Pembrokeshire	Brecon	1849
Haffer, H. J., Wrexham, Denbighshire	Western	1876
Harris, D. C.,* Mumbles		1880
Higman, S., Swansea		1875
Hooke, D. B., Rhyl		1867
Howell, A., Seys, Carmarthen	Glasgow Univ.	1882
Howell, R. T., Aberdare	Brecon	1871
Hughes, D. B., Connah's Quay, Flintshire	Bala	1883
Hughes, Thomas, Llansantffraid	Brecon	1880
Hughes, J. H.,* Gardden House, Ruabon, Denbighshire	Brecon	1843
Hughes, W. E., Dolgelly	Bala	1882
Jacobs, O., Neyland, Pembrokeshire	Bristol	1880
James, Lewis, Brynybank, near Narberth	Carmarthen	1860
James, T. Palmer, Greenfield, near Holywell, Flintshire	Bristol	1881
Jenkins, E., Swansea	Brecon	1877
Jenkins, W., Newtown, Montgomeryshire	Brecon	1880
Jenkyns, Jason C., Penarth, Cardiff	Carmarthen	1854
Jones, D. B., Swansea	Spring Hill	1883
Jones, E., Templeton, Narbeth	Carmarthen	1878
Jones, J. Owen, Ferndale, Glam.	Brecon	1880
Jones, J. R. Kilsby, Glenview, Llanwrtyd Wells, Brecon	Carmarthen	1838
Jones, Thos., Llwynpia, via Pontypridd, Glamorgan	Brecon	1881
Jones, W. Penry, Hay R.S.O., Brecon	Brecon	1882
Lantrow, D.,* Penybontfawr, viâ Oswestry	Trevecca	1877
Lewis, H. Elvet, Buckley, Flintshire	Carmarthen	1880
Lewis, John, Tenby, Pembrokeshire	Airedale	1846
Lewis, Richard C., Morriston, near Swansea	Brecon	1881
Lloyd, Thos., Colwyn Bay, Carn.	Carmarthen	1883
Lloyd, W.,* Swansea		
Lloyd, W., Ystrad, viâ Pontypridd	Glamorgan	1882
Lochore, J. H., Haverfordwest	Glasgow	1850
Lumley, R., Trevor, via Clynnog, Carnarvon	Bala	1866
Mathias, H., Wolfsdale, Haverfordwest	Narberth	1839
Matthews, Jno., Fabian's Bay, Swansea	Brecon	1873
Michael, J., Haverfordwest	Brecon	1873
Morris, J.,* DD, Memorial College, Brecon	Blackburn	1837
Moyle, S. H., Neath		1883
Newnes, T. M.,* Llandudno	Blackburn	1838
Parkyn, N. L., Swansea	Western	1873
Penry, T. A., Aberystwith, Cardiganshire	Lancashire	1873
Phillips, John, Zion's Hill, Pembrokeshire	Brecon	1878
Phillips, T., Builth Wells, Breconshire	Brecon	1878
Pinch, S. C., Britonferry, Glamorganshire	Carmarthen	1878
Powell, H., Tabernacle, Pembroke	Carmarthen	1880
Prosser, S., Rhayader, Radnorshire	Brecon	1868

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Rees, W. Gwilyn, Flint	Brecon	1881
Roberts, Ed., Keel Castle, Berriew, Mont.	Carmarthen	1881
Roderick, J. R. C., Bishopstone, near Swansea	Bristol	1882
Seward, W., Cardiff		1883
Shankland, D. H., Llandisilio, Mont	Richmond	1872
Shergold, C., Bridgend, Glam.	Spring Hill	1883
Simcock, J. Macrae,* Merthyr Tydvil	Edin. Theo. Hall	1871
Skyrme, F. R.,* Neath	Carmarthen	1882
Thomas, B. L., Brecon	Brecon	1882
Thomas, G., Canton, Cardiff	Pickering	1848
Thomas, J. C.,* Maesteg, Glamorganshire	Carmarthen	1878
Thomas, John, Russell Street, Swansea		1847
Thomas, Owen, MA (Camb.), Holywell, Flintshire	Lancashire	1879
Thomas, John, Hill Chapel, Swansea		1882
Thomas, W. E., Welshpool	Spring Hill	1882
Tiller, W., Wrexham, Denbighshire	Pastors'	1866
Waite, J., BA (Lond.), Cardiff	Cheshunt	1851
Walker, J. H., Porthcawl, Glamorganshire		1877
Watkins, D., Glasbury R.S.O., Breconshire	Carmarthen	1882
Watkiss, W., Cardiff		1869
Webster, J. R., Pembroke Dock		1869
Williams, B. T.,* Gower-road, Swansea		
Williams, J. Lloyd, BA, Roath, Cardiff	Brecon & New	1882
Yeo, Thos.,* Mountain Ash, Glamorganshire	Cheshunt	1853

C.—WELSH MINISTERS IN WALES.

Adams, D., BA, Bryn Hawen, near Newcastle Emlyn, Cardiganshire		1878
Bateman, D., Rhosycaerau, Fishguard, viâ Haverfordwest	Neuaddlwyd	1840
Bevan, J., Waunarlwydd, Swansea		1861
Bowen, D., Dolau, Llandilo	Carmarthen	1880
Bowen, J. M., Penydarren, Merthyr, Glamorganshire		1846
Bowen, W., Penygroes, Cross Hands, Llanelly		1880
Daniel, J., Mynyddbach, near Swansea		1852
Davies, B., Treorkey, Pontypridd, Glamorganshire		1867
Davies, D., Gwalchmai Valley, Anglesea		1871
Davies, D.,* Sarney, Montgomeryshire		
Davies, D. G., Glyn Neath, Neath	Brecon	1861
Davies, D. Glannant, Talybont, Cardigan	Carmarthen	1883
Davies, D. M.,* Talgarth R.S.O., Brecon	Neuaddlwyd	1836
Davies, D. P., Penmaenmawr, Carnarvonshire	Brecon	1849
Davies, D. R., Bodathraw, Llanginin, St. Clears R.S.O.	Carmarthen	1869
Davies, D. S., Bangor, Carnarvonshire	Alleghany	1862
Davies, D. Stanley, Llanfyllin, near Oswestry	Brecon	1867
Davies, D. Trevor, Llanybri, Llanstephan, Carmarthensh.	Carmarthen	1877

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Con 'l Ministry began.
Davies, E., Aberkenfig, Bridgend, Glam	Bala	1881
Davies, E. C., Llanon, Cardigan	Carmarthen	1883
Davies, E. C., Menai Bridge, Anglesea	Brecon	1869
Davies, E. G., Capel Seion, Swansea	Carmarthen	1883
Davies, E. H., Llanon, Llanelly, Carmarthen	Carmarthen	1876
Davies, H., Rhostryfan, viâ Carnarvon	Bala	1876
Davies, Henry A. Moriah Aman, Aberdare	Brecon	1868
Davies, J., Abercwmboy, Aberdare, Glamorganshire		1879
Davies, J., Bethesda, Glandovery R.S.O., Cardigan	Carmarthen	1879
Davies, J.,* Cwmaman, Llanelly	Carmarthen	1828
Davies, J., Glynarthen, Rhydlewis R.S.O.	Brecon	1866
Davies, J., Cadle, Glamorgan	Brecon	1872
Davies, J., Tonmawr, near Neath		1867
Davies, J., Four Crosses	Bala	1881
Davies, J., Merthyr Cynnog	Brecon	
Davies, John, Soar, Aberdare, Glamorganshire	Carmarthen	1861
Davies, John, Taihirion, Pentyrch, Cardiff		1851
Davies, John, Llansantffraid, Glan Conway, Carnarvon		1868
Davies, J. A., Bettws, Abergele, Denbighshire	Bala	1871
Davies, J. B,. Talysarn, Carnarvon	Carmarthen	1883
Davies, J. H., Bethel, Llandovey, Carmarthen	Brecon	1876
Davies, John, Moriah, Whitland, South Wales	Newtown	1826
Davies, J. P., Dery, Glamorgan	Bala	1882
Davies, J. M., Tyrhos, Kilgerran R.S.O., South Wales		1854
Davies, J. R., Cardiff	Bala	1869
Davies, J. T., Pontardawe, Swansea, Glamorganshire	Carmarthen	1880
Davies, Lewis, Skotty, near Swansea	Brecon	1855
Davies, Peter, Borth, viâ Glandovery, Cardigan	Bala	1871
Davies, S., Peniel, near Carmarthen	Carmarthen	1858
Davies, T., Cwmparc, Glam.	Brecon	1883
Davies, T., Cwmogwy, Glamorgan		1878
Davies, Thomas, Morriston, Swansea		1842
Davies, Thomas, Siloah, Llanelly, Carmarthenshire	Brecon	1852
Davies, T. R., Rhiwbryfdir, Festiniog	Bala	1877
Davies, W., Sion, viâ Rhosybol, Anglesea	Bala	1881
Davies, W.,* Treorie, Glam.		1872
Davies, W., Llandilo, Carmarthenshire	Brecon	1865
Davies, W. C., Soar, Llantrissant, Glamorganshire	Brecon	1868
Davies, W. M., Blaenycoed, Carmarthen	Brecon	1861
Davies, W. M., Fishguard, Pembrokeshire	Brecon	1874
Davies, W. R., Bethlehem, Llandilo, Carmarthenshire	Brecon	1863
Davies, W. S., Llwydcoed, Aberdare, Glamorganshire	Bala	1871
Davies, W. T., Llanelly, Carmarthenshire		1876
Davies, W. V., Moelfro, Anglesea	Brecon	1869
Edwards, J.,* Pentrellyncymer, Cerigydruidion, Corwen	Bala	1851
Edwards, James, Soar, Neath	Brecon	1868
Edwards, J. S., Treorkey, Pontypridd, Glamorganshire	Brecon	1877
Edwards, William, Meirion Cottage, Aberdare, Glam.	Brecon	1844
Edwards, W. D., Graig, near Ruthin, Denbighshire	Bala	1876
Edwards, W. R., Sardis, Montgomery		1881
Ellis, Humphrey, Corwen, Merionethshire		1840
Evans, B., Melineryddan, Neath	Brecon	1880
Evans, Caleb, Llanerfyl, viâ Welshpool, Montgomeryshire	Carmarthen	1860
Evans, D., Briton Ferry, Glamorganshire	Brecon	1868
Evans, David, Lammas-street, Carmarthen	Bala	1863
Evans, D., Llwynteg, Llanon, Llanelly		1883
Evans, D., Pontyates, Kidwelly R.S.O., Carmarthen	Neuaddlwyd	1829
Evans, D.G., Penygraig, Carmarthen	Bala	1879

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Evans, D. G., Harlech, Merioneth	Bala	1874
Evans, D. M., Salem, nr. Llandilofawr, Carmarthenshire		1849
Evans, D. S., Siloah, Aberdare, Glamorganshire	Brecon	1873
Evans, D. T., Rhydri, Caerphilly		1880
Evans, E., Penybont, Conwil, Carmarthen		1851
Evans, E. Herber, Salem, Carnarvon	Brecon	1862
Evans, Evan J.,* Holyhead, Anglesea	Bala	1856
Evans, H.,* (Peniel), Sarman, Carmarthen	Bala	1880
Evans, I., Llangynwyd, Bridge End, Glamorganshire		1876
Evans, Isaac J., Heolgerig, Merthyr Tydfil	Bala	1871
Evans, J.,* Llansawel, Carm.		1870
Evans, J., Sardis, Cwmavon, Glamorganshire		1875
Evans, J., BA (Lond.), St. Clears, Carmarthenshire		1876
Evans, John, Nelson, Glamorganshire	Bala	1883
Evans, J. C., Gilfachgoch, Llantrissant, Glamorganshire	Brecon	1867
Evans, J. G., Aberavon, Glamorganshire	Bala	1877
Evans, J. P., Henryd, Carnarvonshire	Bala	1881
Evans, J. S., Bodedern, Anglesea	Bala	1882
Evans, J. T., Bodringallt, Pontypridd, Glamorganshire	Brecon	1868
Evans, Jonah,* Llansawel, viâ Llandilo, Carmarthenshire	Carmarthen	1870
Evans, M. O., Trefriw, Carnarvonshire	Bala	1877
Evans, Robert, Troedrhiw R.S.O., Glamorganshire	Bala	1861
Evans, R. O., Samah, Cemaes, Montgomeryshire	Bala	1867
Evans, Samuel,* Llandegla, viâ Mold		1840
Evans, Simon, Hebron R.S.O., South Wales	Carmarthen	1844
Evans, Thomas, Amlwch, Anglesea	Bala	1868
Evans, Thomas M., Abergwyli, Carmarthen	Carmarthen	1881
Evans, T. P., Pontardulais R.S.O., Carm.	Carmarthen	1868
Evans, William, Aberayron, Cardiganshire	Neuaddlwyd	1835
Evans, W. H., Pontyberem, viâ Llanelly	Carmarthen	1866
Evans, W. E., Bonvilstone, near Cardiff, Glam.	Bala	1880
Evans, W. G., Coity, Glamorganshire	Brecon	1867
Evans, W. L., Penybontfawr, viâ Oswestry	Carmarthen	1870
Foulkes, J., Aberavon, Glamorgan	Carmarthen	1868
Francis D., Blaencorwg, Maesteg, Glamorganshire		1880
Francis, J.,* Ferryside, Carmarthen	Brecon	1879
George, T., Dinas, Pontypridd, Glamorganshire	Carmarthen	1866
Gibbon, W., Llandovery, Carmarthenshire	Carmarthen	1866
Griffith, David, Dolgelly, Merionethshire		1849
Griffith, R. W., Bethel, near Carnarvon		1866
Griffiths, D., Cwmdare, Aberdare, Glamorganshire	Brecon	1869
Griffiths, D., Llantrissant, Glamorganshire		1867
Griffiths, D. A., Troedrhiwdalar, Garth, viâ Knighton	Brecon	1866
Griffiths, D. B., Penderyn, Aberdare		1876
Griffiths, G., Aberdaron, Pwllheli		1881
Griffiths, R., Tabor-Cefn, Merthyr, Glamorganshire		1857
Griffiths, T.,* Derwenlas, Machynlleth, Mont.	Carmarthen	1873
Griffiths, W., Amana, Tre'rgarth, Bangor, Carnarvonshire		1856
Griffiths, W.,* Criccieth, Carnarvonshire	Bala	1874
Griffiths, W., Maenygros, Carayon	Carmarthen	1883
Gruffydd, T.,* Maelog, Anglesea, Bryngwran, Anglesea	Bala	1874
Henry, Jos., Maerdy, Glamorganshire		1880
Hopkins, W., Cymarglyncorwg, Glamorganshire		1864
Hough, Price W., Merthyr Tydvil	Bala	1874
Howell, J.,* Talog-road, Carmarthen	Carmarthen	1874
Howells, J., Arthog, Merionethshire	Carmarthen	1877

* Without pastoral charge.

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Howells, P., Four Crosses, Ffestiniog, viâ Carnarvon...	Bala	1850
Hughes, J., Pennorth, Brecon		1850
Hughes, J. Ll., Rehoboth, Llanelly, Carmarthenshire ..	Bala	1862
Hughes, R., Abersoch, Carnarvonshire		1869
Hughes, Robert,* Rhosymeirch, near Llangefni, Anglesea		1859
Humphreys, Lewis P., Abercanaid, Merthyr Tydfil ...	Bala	1865
Huws, W. Pari, BD, Brynmair, Cardigan	Bala and Yale	1882
James, Edward, Nevin, Carnarvonshire		1861
James, R., Llanwrtyd, Breconshire	Brecon	1870
James, W., Porth, Pontypridd, Glamorganshire		1881
James, W., Sarn, viâ Holywell	Bala	1876
Jeffreys, E. W., Llangeler, viâ Carmarthen	Carmarthen	1877
Jenkins, A. T., Ferndale, Pontypridd, Glamorganshire.		1878
Jenkins, Ll. E., Tabor, Blaenavon	Brecon	1877
Jenkins, H. P., Ystalyfera, Swansea	Bala	1880
Jenkins, William, Pentre, Swansea, Glamorganshire ...		1846
Jenkins, W. C., Cydwely, Carmarthenshire	Carmarthen	1864
Jenkyn, T. G., Bodofydd, Ystrad, Pontypridd, Glam...	Bala	1875
Johns, D., Ruthin, Denbighshire	Carmarthen	1867
Johns, Ellis,* Pentrellyncymer, Denbighshire		1877
Johns, Thos., Cilcenin, viâ Carmarthen	Bala	1883
Johns, T., Llanelly, Carmarthenshire	Brecon	1864
Jones, Bennet, Trawsfynydd, viâ Carnarvon	Bala	1873
Jones, D.,* Capel Helyg, Pwllheli, Carnarvonshire ...		1859
Jones, D., Cwmrhos, Crickhowell, Breconshire	Brecon	1864
Jones, D., Gwernllwyn, Llandyssul, Cardiganshire ...	Carmarthen	1857
Jones, D., Park-terrace, Swansea	Bala and Brecon	1864
Jones, D., BA* (Lond.), Swansea	Brecon	1856
Jones, D., Wolfcastle, Haverfordwest		1852
Jones, D. A., Llangennech, Carmarthen	Bala	1860
Jones, D. Cadvan, Carmarthen	Brecon	1851
Jones, D. C., Bethesda, Merthyr	Brecon	1877
Jones, D.E., *MA (Glas.), Carmarthen College, Carmarthen	Glasgow	1870
Jones, D. R., Cefncoedcymer, Merthyr	Bala	1881
Jones, D. S., Chwilog, Carnarvonshire		1878
Jones, D. S., Abergorlech, Carmarthenshire		1881
Jones, E., Llanbedrog, Carnarvonshire		1870
Jones, Evan A., Newcastle Emlyn, Cardiganshire	Bala and Brecon	1852
Jones, Evan, Ffynonbedr, St. Clears, Carmarthenshire	Newaddlwyd	1839
Jones, Evan, Llwyncelyn, nr. Aberaeron, Cardiganshire	Brecon	1863
Jones, E. P., PHD (Giessen), Mostyn, Flintshire	Bala and Carmarthen	1870
Jones, Henry, Ffald-y-brenin, Pumsaint, Cardigan	Bala and Brecon	1859
Jones, H. S., Maesydref, Ebenezer, viâ Carnarvon	Bala	1880
Jones, H. U., Rhosycae, Flintshire	Bala	1879
Jones, Ivor, Llanrwst, Denbigh		1880
Jones, J.,* Carmarthen	Carmarthen	1877
Jones, J., Maesteg, viâ Bridgend, Glamorganshire	Brecon	1851
Jones, John, Llangiwc, Brynaman, viâ Llanelly, Glam.	Bala	1851
Jones, Jno., *Rhydycoisiaid, Llanboidy, Whitland R.S.O.	Carmarthen	1862
Jones, Joseph,* Pontypridd	Bala	1853
Jones, Josiah, Machynlleth, Montgomeryshire	Brecon	1854
Jones, J. B., BA (Lond.), Brecon	Carmarthen	1851
Jones, J. C., Penygroes, near Carnarvon	Bala and Glasgow	1872
Jones, J. C., Vron Henlog, Ceidio, Carnarvonshire		1881
Jones, J. Ll., Penclawdd, Swansea	Brecon	1847
Jones, J. Ll., Cerrygcadarn, Brecon	Brecon	1881
Jones, J. M., Llanelly, Abergavenny	Carmarthen	1867
Jones, J. M., Caergwrle, viâ Wrexham, Denbighshire.	Carmarthen	1876

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Jones, J. Silin, Llanidloes, Montgomeryshire	Brecon	1873
Jones, J. T., Gwernllwyn, Glamorganshire	Carmarthen	1880
Jones, L., Tyncoed, Abercrave, near Swansea	Bala and Glasgow	1861
Jones, M., Tynewydd, Treherbert, Pontypridd, Glam.		1869
Jones, M. B., Meifod, near Welshpool		1879
Jones, Michael D., Bala, Merionethshire	Highbury	1850
Jones, O., Pwllheli, Carnarvonshire	Bala and Glasgow	1867
Jones, Rees, Aber, Brecon	Brecon	1879
Jones, Richard, Berea, Anglesea		1877
Jones, Richard, St. Ishmael's, Pembroke	Carmarthen	1883
Jones, R. O., Bedlinog, Cardiff	Bala	1864
Jones, R. P., Pencader, Carmarthenshire	Cavendish	1863
Jones, R. Trevor, Panteg, Swansea-vale, Glamorganshire	Bala	1869
Jones, S.,* Talysarn, Penygroes R.S.O., Carnarvonshire		
Jones, Stephen,* Erwood, Breconshire	Brecon	
Jones, Stephen, Treoes, Glamorgan	Brecon	1881
Jones, T., Eisteddfa, near Tremadoc, Carnarvonshire		1856
Jones, T., Parkyrhos, Cardiganshire		
Jones, Thomas,* Carmarthen	Carmarthen	1861
Jones, Thomas,* Cilcenin, Ciliau Aeron, viâ Carmarthen	Neuaddlwyd	1840
Jones, T. C.,* Bala		
Jones, T. D., Plasmarl, Swansea, Glamorgan	Bala	1880
Jones, T. S., Bethel, Aberdare	Brecon	1876
Jones, W.,* Alma House, Llandovery, Carmarthensh.		1874
Jones, W., Moelgrove, near Cardigan	Carmarthen	1871
Jones, Wm., Pentretygwyn, Llandovery, Carmarthnsh.	Neuaddlwyd	1843
Jones, W. C., Corris, Merioneth	Bala	1883
Jones, W. E., Morriston, Swansea, Glamorganshire	Brecon	1865
Jones, W. E., Colwyn R.S.O.	Bala	1880
Jones, W. W., Pisgah, Penygroes, Carnarvonshire		1873
Lewis, D., Llanelly, Carmarthenshire	Brecon	1866
Lewis, E. W., Rhosymeirch, Llangefni, Anglesea		1875
Lewis, Evan, Brynberian, Velindre R.S.O., S. Wales	Brecon	1843
Lewis, H.,* Pontardulais, Carmarthenshire		1873
Lewis, T.,* BA (Lond.), Bala College, Merionethshire	Lancashire & Owens	1873
Lewis, Thomas, Berea, viâ St. David's, Pemb.	Carmarthen	1863
Llewellyn, T., Mountain Ash, Aberdare, Glamorganshire	Brecon	1855
Lloyd, E. B., Gwernogle, Carmarthen		1880
Lloyd, W., Holyhead, Anglesea	Bala	1846
Marks, W. B., Criccieth, Carnarvonshire	Carmarthen	1871
Mason, E. C., Penycoed		1882
Mather, Zechariah, Barmouth, Merionethshire	Bala	1868
Miles, Job, Aberystwith, Cardiganshire	Brecon	1869
Morgan, D., Onllwyn, Brecon		
Morgan, D., Resolven, Neath	Brecon	1870
Morgan, D., Ystradfellte, Glyn Neath, Glamorganshire		1872
Morgan, D. L., Skewen, Glamorganshire	Bala	1882
Morgan, D. R., Moriah, Llanedi, Carmarthen	Carmarthen	1882
Morgan, E.,* Bethesda, Carnarvonshire		
Morgan, Jonah, Cwmbach, Aberdare, Glamorganshire		1853
Morgan, Rees, St. Clear's, Carmarthenshire	Brecon	1856
Morgan, T. W., Philadelphia, Carmarthen	Carmarthen	1880
Morgan, William, Carmarthen	Glasgow	1847
Morgan, W. B., Saron, Maesteg, Bridgend, Glamorgansh.		1864
Morris, Edward, Llanrhaiadr, Montgomeryshire		1828
Morris, J.,* Madryn Lodge, Carnarvonshire		1840

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Morris, J., Dyffryn, Maesteg, Glamorganshire	Bala	1882
Morris, J. G., Newport, Pembrokeshire	Brecon	1861
Morris, M. C., Tonystrad, Rhondda Valley	Brecon	1874
Morris, R.,* Barmouth	Bala	1880
Morris, T., Dowlais, Glamorganshire	Bala	1875
Morris, T. J., Cardigan	Carmarthen	1871
Morris, W. E., Llanbedr, Carnarvonshire		1878
Morris, W. I., Pontypridd, Glamorganshire	Brecon	1865
Nicholson, T., Denbigh	Brecon	1879
Oliver, David, Holywell, Flintshire	Spring Hill	1864
Owen, E., Clydach, near Swansea	Brecon	1861
Owen, John, Llanegryn, Merioneth	Bala	1845
Owen, J. E., Llanberis, Carnarvonshire	Bala	1874
Owen, O. R., Glandwr, Whitland R.S.O., S. Wales	Carmarthen	1873
Owens, O. J., Corwen, Merionethshire	Bala	1883
Owen, W. O., Penybont, Glamorganshire	Bala	1883
Owens, J. G., Conwil, Carmarthen	Bala	1881
Owens, T. R., Llandeusant, Anglesea		1882
Parry, H. W., Chwarllgoch, Carnarvonshire	Bala	1883
Parry, G., Llanbadam, Cardigan	Bala	1883
Parry, J. B., Llansamlet, Glam.	Lancashire	1876
Parry, John, Llangatock, Crickhowell	Brecon	1880
Parry, Richard,* Llandudno, Carnarvonshire		1832
Parry, W.,* Bodhyfryd, Colwyn Bay, N. Wales	Bala	1848
Perkins, R., Green-park, Letterston, Pembrokeshire		1852
Perkins, W., Pennal, via Machynlleth	Carmarthen	1865
Phillips, Benj., Ty'nygwndwn, Talsarn, Cardiganshire	Neuaddlwyd	1858
Phillips, T. P., Horeb, Llandyssul, viâ Carmarthen	Brecon	1862
Powell, R., Newtown, Montgomeryshire	Bala	1876
Powell, Thomas,* Penybank, Carmarthenshire		1853
Powell, W., St. David's, Pembrokeshire	Carmarthen	1878
Pritchard, J., Corwen, Merionethshire	Bala	1870
Probert, L., Portmadoc, Carnarvonshire	Brecon	1867
Prosser, D., Maesteg, Glamorganshire		1870
Prytherch, J. M., Llanarth, Llandussil, viâ Carmarthen	Brecon	1859
Rees, David, Capel Mawr, Llangristiolus, Anglesea		1869
Rees, D. G., Whitchurch, Cardiff		1870
Rees, Henry,* Penuel, viâ Wrexham, Denbighshire	Neuaddlwyd	1831
Rees, J., Cwmllynfell, viâ Swansea	Bala	1870
Rees, J., Trodustan, Brecon	Brecon	1883
Rees, John, Treherbert, Pontypridd, Glamorganshire	Bala	1859
Rees, J. D., Aberdare	Bala	1882
Rees, J. M., Pentrefoelas, Denbighshire	Bala	1880
Rees, Levi, Llanharan, Glamorganshire	Brecon	1883
Rees, R., Alltwen, Glamorgan	Brecon	1876
Rees, R. W., Cwmcamlais, Brecon	Brecon	1882
Rees, T. J., Carno, Montgomeryshire	Brecon	1876
Rees, Thomas,* Maen-y-groes, New Quay, Cardiganshire	Neuaddlwyd	1840
Rees, Thomas, DD (Mariotta), Swansea		1836
Rees, William, Taff's Well, Cardiff, Glamorganshire		1856
Rees, W. Hopkin, Llechryd, Cardiganshire	Bala	1880
Richards, D., Bethel, Caerphilly, Cardiff	Brecon	1855
Richards, D., Crugybar, Llansawel, Carmarthenshire	Bala	1877
Richards, D., Mothvey, Llandovery, Carmarthenshire		1877

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began
Richards, D. D., Nantglyn, near Denbigh	Bala	1877
Richards, E., Tonypandy, Glamorganshire	Brecon	1877
Richards, J. N., Penygroes, Blaenyflos R.S.O., S.W.	Brecon	1867
Richards, W. J., Penywern, Dowlais, Merthyr Tydvil	Bala	1867
Roberts, D., Llanuwchllyn	Bala and Glasgow	1874
Roberts, David, Wrexham, Denbighshire		1839
Roberts, Edward, Cwmavon, Glamorganshire	Brecon	1844
Roberts, G.,* Pentir, Carnarvonshire	Bala	1870
Roberts, Hugh, Groeslon, Anglesea		1861
Roberts, John, Towyn, Merionetbshire	Bala	1873
Roberts, John, Brymbo, near Wrexham, Denbighshire		1844
Roberts, John, Conway, Carnarvonshire	Newtown	1833
Roberts, Jonah, Neath, Glamorganshire	Bala and Brecon	1860
Roberts, J. A., Nantmoel, Bridgend, Glamorganshire	Bala	1876
Roberts, J. A., BD (Yale), Holyhead, Anglesea	Yale, U.S.	1875
Roberts, Ll. B., Tanygrisiau, Merionethshire	Bala	1871
Roberts, O. L., Pentyrch, Glamorganshire		1882
Roberts, R., Rhosllanerchurog, Denbighshire		1871
Roberts, R. W., Ystradgynlais, Swansea		1848
Roberts, Samuel, MA,* Conway, Carnarvonshire	Newtown	1827
Roberts, Thomas,* Llanrwst, Denbighshire	Bala and Brecon	1846
Roberts, Thomas, Mold, Flintshire	Bala	1869
Roberts, W.,* Penybontfawr, viâ Oswestry		1839
Roberts, W. B., Nazareth, Carnarvonshire		1875
Roberts, W. S., Bodedern, Anglesea	Carmarthen	1866
Rogers, John, Pembrey, Carmarthenshire	Brecon	1867
Rowlands, D.,* BA (Lond.), Brecon College, Brecon	Bala and Brecon	1861
Rowlands, R., Aberaman, Glamorganshire	Bala	1864
Rowlands, R.,* Aberystwith, Cardiganshire	Bala	1855
Rowlands, Rowland, Bethesda, Bangor	Carmarthen	1867
Russell, W.,* Tongwynlais, Cardiff		1851
Samuel, F., Havod, Swansea		1862
Stephen, E., Bethlehem, Bangor, Carnarvonshire	Bala	1847
Stephens, J., Brynteg, Llanelly	Brecon	1864
Stephens, John, Llwynyrhwrdd, Llanfyrnach R.S.O., South Wales	Carmarthen	1876
Teynon, T. J., Cwmyglo, Carnarvonshire	Brecon	1876
Thomas, B., Gurnos, Swansea Vale		1855
Thomas, C. T., Groeswen, Pontypridd, Glamorgan	Bala	1880
Thomas, David, Cymer, Pontypridd, Glamorganshire	Bala	1859
Thomas, David, Llangynider, Crickhowell, Breconshire	Brecon	1856
Thomas, David, Llanstephan, Carmarthen	Brecon	1866
Thomas, David S., Penrhyndeudraeth, Carnarvonshire	Bala	1867
Thomas, E., Rhydfelen, Pontypridd, Glamorgan		1866
Thomas, Isaac,* Towyn, near Machynlleth, Merioneth.		1849
Thomas, J., BD (Yale), Capel Isaac, Llandilo, Carmarth.	Bala, and Yale, U.S.	1874
Thomas, J., Lampeter, Cardiganshire	Bala	1872
Thomas, J., Loughor, Glamorganshire		1845
Thomas, J. Myrddin,* Mold, Flintshire	Carmarthen	1858
Thomas, John,* Llanrwst	Bala	1879
Thomas, John, Trecastle, Brecon	Brecon	1877
Thomas, John, Bryn, Llanelly, Carmarthenshire		1845
Thomas, John, Cwmtaf-fechan, near Dowlais, Glamorgan.	Carmarthen	1843
Thomas, John, Merthyr Tydvil	Carmarthen	1874
Thomas, John, Salem, Cardiganshire	New	1882
Thomas, J. Garibaldi, Solva R.S.O., Pembrokeshire	Carmarthen	1863
Thomas, J. H., Penycwm R.S.O., Pembrokeshire	Carmarthen	1879

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Thomas, J. R., Bethesda, near Narberth, Pembrokeshire	Carmarthen	1864
Thomas, Owen,* Blaenpantarfi, near Troedyrawr		1836
Thomas, R., Glandwr, Swansea	Bala	1870
Thomas, R., Penrhiwceibr, Glam.	Bala	1882
Thomas, Robert, Penrhiwgaled, Aberayron, Cardigansh.		1844
Thomas, Robert,* Rhyl		1840
Thomas, S., Newmarket, Flintshire		1877
Thomas, T., Llanwrda R.S.O., Carmarthen	Brecon	1878
Thomas, Thomas, Llanfair, Lampeter, Cardiganshire		1851
Thomas, Thomas,* Mumbles, near Swansea		1840
Thomas, T. E., Abergynolwyn, Merionethshire		1881
Thomas, T. H., Taibach, Aberavon, Glamorganshire	Carmarthen	1876
Thomas, W., Cwmavon, Taibach, Glamorganshire		1833
Thomas, W., Whitland R.S.O., South Wales	Brecon	1855
Thomas, William, Gwynfe, Llangadock, Carmarthenshire	Carmarthen	1860
Thomas, William, Park Glas, Carmarthen	Brecon	1850
Thomas, William W., Greenfield, Holywell, Flintshire		1873
Thomas, W. Ceinion, Llanfairfechan, Bangor	Bala	1879
Tibbot, W.,* Vochriw, viâ Cardiff, Glamorganshire		1878
Walters, J., Brithdir, Merioneth		1882
Williams, Benjamin, Kilvey-terrace, Swansea	Brecon	1852
Williams, Caleb, Dwygyfylchi, Penmaenmawr, Carnarvon	Nottingham	1873
Williams, David, Beulah, near Bangor		1851
Williams, D., Cefncribwr, Glamorganshire	Carmarthen	
Williams, D., Maenclochog, viâ Haverfordwest	Brecon	1876
Williams, D., Rhydybont, Llanbyther, Carmarthensh.	Bala	1859
Williams, D., Salem, Merthyr	Carmarthen	1881
Williams, D., Zion, Flintshire		1842
Williams, D. R., Henllan, Carmarthen	Brecon	1878
Williams, George, Ynysowen, Merthyr, Glam.		1862
Williams, Isaac, Panteg, Carmarthenshire		1849
Williams, J., Newborough, Anglesea	Brecon	1863
Williams, J., Carfan, near Narberth	Carmarthen	1876
Williams, J., Trehafod, Pontypridd	Bala	1875
Williams, J. P., Tabernacle, Llanelly, Carmarthen	Brecon	1873
Williams, J. R., Nebo, Hirwain, Aberdare, Glamorgan.	Brecon	1873
Williams, J. R., Pontlottyn, viâ Tredegar	Bala	1873
Williams, L., Bontnewydd, Carnarvon	Brecon	1866
Williams, R., Llanerchymedd, Anglesey	Bala	1851
Williams, R.,‡ Brychgoed, Brecon	Brecon	1882
Williams, R. P., Ebenezer, Carnarvon	Bala	1875
Williams, R. S., Bethesda, Carnarvonshire	Bala and Brecon	1861
Williams, R. T.,* Gwaunysgor, near Newmarket, Flint.	Delaware	1859
Williams, T., Capelhelyg, Chwilog R.S.O., Carnarvon.	Bala	1880
Williams, T., Clydach Vale, Tonypandy, Pontypridd		1877
Williams, T. R., Dowlais, Glamorganshire	Carmarthen	1880
Williams, W.,* Llanwrtyd, Brecconshire	Neuaddlwyd	1821
Williams, W., Maentwrog, Merioneth		1876
Williams, William E.,* Colwyn, Carnarvonshire		1842
Williams, W. G., Penarth, Cardiff	Brecon	1861
Williams, W. P., Wawnfaer, Carnarvonshire	Bala	1883

* Without pastoral charge. ‡ Pastor also of English Church.

D.—WELSH MINISTERS IN ENGLAND.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Charles, J., Oswestry	Bala	1875
Charles, W., BA, Rhymney, Mon.	Brecon	1883
Davies, D., Widnes, Lancashire		1881
Davies, D. M., Varty, viâ Pontypool	Carmarthen	1869
Davies, E., Hanover, Mon.	Brecon	1879
Davies, J., Belmont, Shrewsbury	Bala and Brecon	1862
Davies, J. R., Goshen, Rhymney, Mon.		1877
Ellis, Joseph, Consett, Durham		1882
Evans, E. D., Brynmawr, Mon.	Bala	1882
Evans, Evan, Bermondsey†		1833
Evans, Evan, Stockton-on-Tees	Brecon	1883
Evans, Owen, Fetter-lane, London†		1851
Evans, T. D., Waunlwyd, near Ebbw Vale, Mon.	Bala	1877
Griffiths, J., Newport, Mon.	Bala and Brecon	1863
Griffiths, W., Bargoed, Mon.	Bala	1868
Griffiths, W., Beaufort, Mon.	Brecon	1865
Griffiths, W.,* Rhymney, Mon.		1835
Hughes, J., Pontypool	Carmarthen	1879
Hughes, T. J., Maesycwmwr, Mon.		1866
Hughes, W. T., Ebbw Vale, Mon.	Carmarthen	1881
Humphreys, R., Tredegar, Mon.		1875
Jenkins, D. M., Park-road, Liverpool	Bala	1861
John, David, Booth-street, Manchester	Brecon	1864
Jones, Hugh, Tranmere, Birkenhead		1864
Jones, Jacob, Mynyddislwyn, Mon.	Brecon	1881
Jones, J., New Tredegar, viâ Cardiff	Carmarthen	1879
Jones, W., Elim, Tredegar, Mon.		1866
Jones, T.,* Newport, Mon.		1845
Lawrence, Levi,* Newport, Mon.	Neuaddlwyd	1842
Lewis, J., Lozells, Birmingham	Bala	1865
Lewis, T. L., Tontrebel, viâ Crumlin, Mon.		1850
Morris, J., Pontygof, Ebbw Vale, Mon.	Bala	1867
Nicholson, W., Grove-street, Liverpool		1877
Owens, G., Rhymney, Mon.		1863
Parry, R.,* Victoria, Ebbw Vale, Mon.		1850
Peregrine, R. Evans, BD, Rhymney, Mon.	Yale, U.S.A.	1883
Powell, E. Saron, Tredegar, Mon.	Brecon	1873
Pryce, E.,* Middlesborough		1878
Rees, Henry, Chester	Brecon	1862
Rees, T., Sirhowy, Mon.	Brecon	1876
Roberts, R., Chorlton-road, Manchester	Bala	1868
Roberts, William, Great Mersey-street, Liverpool	Bala	1845
Rowlands, Joseph, Chelsea†		1862
Thomas, John, DD, Netherfield-road South, Liverpool		1842
Thomas, R., Hanover, near Abergavenny	Newtown	1837
Thomas, R. L., Borough, London†	Brecon	1872
Williams, D., Blaenau, viâ Tredegar, Mon.	Brecon	1852
Williams, D. L., Machen, Mon.	Brecon	1880
Williams, J. B., Brynmawr, Mon.	Nottingham	1883
Williams, Lewis, South Bank, Yorkshire	Carmarthen	1871
Williams, R. B., Morfa, Mon.		1870

* Without pastoral charge. † Vide postal address, pp. 118—127.

E.—MINISTERS IN SCOTLAND.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry beg n.
Alexander, W. L.,* DD (St. And.), Musselburgh	St. Andrews	1835
Allan, R., Newport	Edin. Theo. Hall	1875
Allen, G., Leith, Edinburgh		1858
Anderson, J., MA, BD (Glas.), Falkirk, Stirlingshire	New	1867
Arthur, David,* Aberdeen	Glasgow	1841
Arthur, John,* Helensburgh, Dumbartonshire	Glasgow	1824
Auchterlonie, R., Edinburgh	Edin. Theo. Hall	1869
Bayne, J. G., New Pitsligo, Aberdeenshire	Nottingham	1877
Bell, James, Aberdeen	Edin. Theo. Hall	1876
Bell, R., Greenock	Nottingham	1871
Binns, F., Dunfermline	Rotherham	1874
Brisbane, T., Cambuslang, Lanarkshire	Glasgow	1856
Buchan, James, MA (St. And.), Airdrie, Lanarkshire	Edin. Theo. Hall	1874
Challice, W. N., Paisley	Bristol	1868
Cox, William J., Dundee	Glasgow	1855
Craig, John,* Edinburgh	Edinburgh	1847
Crawford, J. H., Dundee	Lancashire	1873
Cullen, George D.,* MA (Glas.), Edinburgh	Glasgow	1822
Davison, W. H., MA, Portobello	Edin. Theo. Hall	1882
Douglas, John, Glasgow	Edin. Theo. Hall	1859
Duncan, John, Aberdeen		1857
Dunlop, A., Wick		
Edwards, J., MA, BD (Edin.), Rhynie	Edin. Theo. Hall	1881
Farquhar, W. A., Lerwick, Shetland	Edin. Theo. Hall	1878
Francis, Alex., Millseat, Aberdeenshire	Edin. Theo. Hall	1880
Fraser, James, Sullom, Shetland		1845
Fraser, L., Walls, Shetland		1849
Gillies, John,* Arbroath, Forfarshire	Glasgow	1848
Goodrich, A., Glasgow	Hackney	1865
Gowan, A. T.,* DD (Glas.), Dalkeith, Mid Lothian	Glasgow	1836
Graham, John, Parkhead, Glasgow	Nottingham	1874
Grant, James, Innerleithen, Peeblesshire	Nottingham	1867
Gray, Alex., Peterhead	New	1873
Gregory, J., Augustine Church, Edinburgh	Edin. Theo. Hall	1880
Greig, George,* Fairlie-by-Greenock	Glasgow	1845
Hamilton, James,* Infirmary, Edinburgh		1848
Hardie, John D., Port Errol, Aberdeen	Edin. Theo. Hall	1883
Havre, Thomas, Glasgow	Nottingham	1879
Heath, E., Broughty Ferry	Owens	1864
Hodge, J. C., Kirkwall, Orkney	Nottingham	1875
Hunter, John,* Aberdeen		1862
Irons, D. E., MA, BD, Bethany Church, Glasgow	Edin. Theo. Hall	1871
Jackson, Daniel, Hamilton, Lanarkshire	Glasgow	1865
Jamieson, D., Glasgow	Nottingham	1874
Jarvie, J. M., Greenock, Renfrewshire	Edinburgh	1851
Jenkins, John, Coatbridge		
Knowles, W. D., BA (Lond.), Perth	Spring Hill	1848
Lang, Robert,* MA (Glas.), Dundee	Glasgow	1836

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Macdougal, Allan, Sannox, Arran		1878
Masson, John,* Dundee	Homerton	1835
Matheson, W., Stewartfield	Edin. Theo. Hall	1877
McCorkindale, D. L., Forfar	Edin. Theo. Hall	1859
McFarlane, Geo., Coldingham		1877
McHardy, G., MA (St. And.), Kirkcaldy, Fifeshire	Edin. Theo. Hall	1865
McKenzie, D., Govan, Renfrewshire	Glasgow	1876
Mackenzie, W. D., MA, Montrose	Edin. Theo. Hall	1882
McLaren, John,* Aberfeldy, Perthshire	Glasgow	1836
McLean, James, Oban	Glasgow	1859
Milne, A. R., MA, Arbroath	Edin. Theo. Hall	1879
Milne, Geo. Macduff	Nottingham	1879
Moir, G., Aberdeen	Nottingham	1871
Moir, George, Letham, Forfarshire	Edin. Theo. Hall	1865
Morris, A. B., Edinburgh	Glasgow	1867
Muncaster, W. H., MA, Aberfeldy	Edin. Theo. Hall	1882
Nesbitt, J. C., Gourock	Lancashire	1871
Nicholson, N.,* Scalloway, Shetland Isles		1845
Noble, J. P., Dundee	Edin. Theo. Hall	1881
Philip, D. H., Avoch, Ross-shire	Edin. Theo. Hall	1858
Pillans, J., Huntly, Aberdeenshire	Glasgow	1851
Pulsford, John, Edinburgh	Stepney	1845
Pulsford, William, DD (Glas.), Glasgow	Stepney and Halle	1845
Pulsford, W. Hanson, MA, Dumfries	Airedale	1883
Rae, James, New Deer, Aberdeenshire	Nottingham	1870
Renfrew, J.,* Glasgow	Glasgow	1856
Robbie, James M.,* Edinburgh	Glasgow	1849
Robertson, Alexander, Edinburgh		
Robertson, W.,* (late Stuartfield), Musselburgh		1869
Roebuck, Jonathan, Dundee	Edin. Theo. Hall	1877
Ross, James, Glasgow	Edin. Theo. Hall	1862
Russell, David, Glasgow	Glasgow	1839
Rutherford, G., Kilsyth, Stirlingshire		1873
Samson, J.,* Cumnock, Ayrshire	Glasgow	1845
Saunders, G., Woodside, Aberdeen	Glasgow	1856
Scott, A. N., Cumnock	Edin. Theo. Hall	1882
Scott, J. Tait, Laurencekirk	Lancashire	1880
Short, Charles, MA (Glas.), Dundee	Bradford	1842
Simpson, A. F., MA (Edin.), Dalkeith, Edinburgh	Edin. Theo. Hall	1866
Simpson, Matthew, Musselburgh, Edinburgh	Edin. Theo. Hall	1863
Simpson, Robert, Govan, Renfrewshire	Glasgow	1842
Smith, Alexander,* MA (Aberd.), Kirkwall, Orkney	Highbury	1835
Smith, David,* Edinburgh	Nottingham	1872
Smith, D., Harray, Orkney	Bristol	
Smith, F.,* Glasgow	New	1862
Smith, R. H., MA, Duncanston, Aberdeenshire	Glasgow Theo. Acad.	1856
Solomon, E. D., Glasgow	Nottingham	1870
Stark, James, Aberdeen	Edin. Theo. Hall	1864
Stevenson, W., Thurso	Rotherham	1881
Swan, J. S., Elgin	Nottingham	1871
Tait, John,* MA (Edin.), Newport, Fifeshire	Glasgow	1834
Tennant, E. M., Blairgowrie	Edin. Theo. Hall	1875
Thornton, W. J., Glasgow	Edin. Theo. Hall	1882
Troup, James, MA (Aberd.), Helensburgh	New	1857

* Without pastoral charge.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Troup, Robert, MA (Aberd.), St. Andrews	Highbury	1849
Walker, W. L., Glasgow	Edin. Theo. Hall	1873
Wallace, David,* Aberdeen	Glasgow	1840
Wareham, E. A.,* 3, Windsor-street, Edinburgh	Bedford	1864
Webster, David,* Portobello	Glasgow	1840
Wemyss, John, MA (Edin.), Edinburgh	Edin. Theo. Hall	1866
Whetter, Richard,* 449, St. Vincent-street, Glasgow...		1822
Whyte, Charles, MA, Nairn	Edin. Theo. Hall	1878
Whyte, Charles,* Oban, Argyleshire	Glasgow	1841
Wight, Ninian,* Edinburgh	Highbury	1847
Williamson, L., Reawick, Shetland		1870
Wilson, J. P., Inverurie	Glasgow Univ.	1880
Yeats, Alex., Scalloway, Shetland		1882
Young, Ebenezer, Annan, Dumfriesshire	Glasgow	1842

F.—MINISTERS IN IRELAND.

Name and Postal Address.	Name of College or Institute.	Cong'l Ministry began.
Ashby, J. H., Rich-hill, Armagh		1877
Baxendale, W., Limerick	Hackney	1871
Bell, A., BA (Lond.), Londonderry	Lancashire	1873
Cregan, James, Belfast	Guinness's Tr. In.	1882
Davis, P., Dublin (King-street)	Guinness's Tr. In.	1883
Ervine, James, Kingstown	Nott. & Cheshunt	1867
Fordyce, W.,* Kingstown	Rotherham	1831
Fordyce, J., MA (Edin.), Donegall-street, Belfast	Edin. Theo. Hall	1870
Forsyth, T. J., Lisburn		1861
Graham, W., Carrickfergus		1849
Hadden, S., Donaghy, Tyrone		1876
Hughes, W., Larne	Bristol	1883
Kelly, James, Ballymena	Nottingham	1882
Kelly, Wesley, Straide	Nottingham	1880
Kydd, J.,* Coleraine	Belfast	1855
Lewis, James, Castlefin, Donegal	Belfast	1879
McConnell, Wm., Donaghmore		1878
Miller, J. S., Coleraine	Edin. Theo. Hall	1881
Quern, D.,* Ballycraigy, Antrim		1847
Rayner, Geo.,* Cork	Richmond	1881
Smith, R. H., Ballycraigy	Nottingham	1883
Stirling, J., Sligo	Cavendish	1863
Wallace, J. Baker, MA (Qu. Un. Ireland), Belfast	Pres.Coll.& Bonn Un.	1878
Whitmee, S. J., DRGS, Leinster-sq., Rathmines, Dublin	Poole	1863

* Without pastoral charge.

REMOVALS, RESIGNATIONS, NEW SETTLEMENTS, ORDINATIONS.

1883.

REMOVALS.

Name.	Place Left.	Place Settled at.
Adams, J.	Royston	Uxbridge
Allen, Bevill	Kilburn	London (Euston-road)
Astbury, M. G.	Blackburn	Smallheath, Warwickshire
Attack, W. D.	Bedford	U.S.A.
Attenborough, A. B.	York	Portscatho
Bailey, G.	Codford	Malmesbury
Bailey, J. F.	Loftus	Leeds
Baker, Geo.	Rillington	U.S.A.
Bartlett, John	Nottingham	London (Forest-hill)
Baxter, D. J.	Silverdale	Michigan, U.S.A.
Beeby, W. M.	Newcastle-under-Lyme	Sheffield
Bell, S. L.	Pinchbeck	U.S.A.
Berry, C. A.	Bolton	Wolverhampton
Bishop, H. J. E.	Puriton	Witheridge
Boseley, Ira	Blackburn	London
Bradbury, C. H.	Horbury, Yorks	Peaseley Cross
Braimbridge, W.	Warsash	Totton
Burrows, C.	Dronfield	Workington
Butcher, J. S.	Upway	Buntingford
Charles, James	Llanuwchyllwyn	Oswestry
Cliff, R. A.	Harleston	King's Lynn
Constant, E.	Hanley	Michigan, U.S.A.
Cook, J. Hart	Hayward's Heath	Newhaven
Currie, Wm.	Leeds	Melbourne, Australia
Dadd, J. Barton	Witham	Dunmow
Davies, J. B.	Cowbridge	Talysarn, Carn.
Davies, J. Ossian	Swansea	London (Tollington-park)
Davies, Thos.	Alsager	Barking
Davies, T. E.	Cwmaman	Swansea (C.H.)
Davies, W. T.	Glantwrch	Llanelly
Deighton, J.	Sidmouth	America
Dutfill, M.	Hindley	Barnsley
Eason, A.	Whittlesea	Bourne
Edmondson, W.	Forest Hill	Sidcup
Edwards, J.	Llanbadarn	Soar, Neath
Elstub, Walter	Market Weighton	Wakefield
Empson, G. C.	Stretford	U.S.A.
Evans, James	Trowen	Wern, Aberafon
Evans, T. D.	Victoria	Waunlwyd
Fry, J. H.	Hadleigh	Faringdon
Glading, A.	Eversden	Whittlesea, Cambs
Glasson, Joseph	Heckmondwike	Michigan, U.S.A.
Gooby, M. L.	Bishop's Waltham	Buckfastleigh
Goodison, E.	Canterbury	Hythe
Grant, J. S.	Langford	Fairford

Name.	Place Left.	Place Settled a
Gray, James	Stubbin Elsecar	Australia
Griffith, A. J.	Wellingborough	Sandown, I.W.
Hamilton, Joseph	Bourne	La Salle, Illinois, U.S.A.
Harker, B. J.	Bolton (without charge)	Bolton (Duke's-alley)
Havre, Thomas	Insch, Aberdeenshire	Glasgow
Henry, J.	Felindre	Maerdy, Glam.
Herbert, W.	Louth	London (Trinity, Brixton)
Hill, James, MA	Fraserburgh	Sydney
Hoatson, J.	Leyton	New Zealand
Hodge, J. C.	New Pitsligo	Kirkwall, Orkney
Hollier, G.	Great Bridge	Rendham
Holmes, H. E.	Lenham	Bideford
Holt, C. G.	Bromsgrove	Sheffield
Hooke, D. B.	London	Rhyl
Hughes, J.	Tredegar	Pennorth, Brecon
James, D. B.	Swansea	Croydon
Jarvis, G. P.	Dunmow	High Wycombe
Jenkins, D. Ll.	Leamington	Chichester
Jenkins, D. M.	Mile End	Bayswater
Johnson, A. N., MA	Manchester	Leicester
Jones, D.	Oakengates	Pinchbeck, Lincoln
Jones, D. S.	Cana	Aberarch, Carn.
Jones, G.	Laugharne	New Zealand
Jones, J.	Caerleon	Michigan, U.S.A.
Jones, J. O.	Troedyrhiw	Ferndale, Glam.
Jubb, W. W.	London (I.E.S.)	New Barnet
Kaye, J. B.	Keyworth	Michigan
Lambert, J.	Preston	Bristol
Lawrence, E. A.	Birmingham	Halifax
Legge, J., MA	Caterham	Leeds (Headingley)
Lee, D.	Uttoxeter	Michigan, U.S.A.
Lewis, W.	Preston	Portsea
Maclaine, L. T.	Deal	Leatherhead
McLean, James	Glasgow	Oban
Macwilliam, W. B.	Leatherhead	London (Chelsea)
Mark, J.	Blakeney	Eatington, Warwick
Menmuir, J. M. F.	Mickleby	South Eston
Menzie, J.	Berkhampstead	Redhill, Surrey
Mills, J.	Loughborough	Scarborough
Milton, J.	Langport	Moretonhampstead
Moore, J. E.	Kirkby Stephen	Kilamarsh
Morgan, D. L.	Nebo	Skewen, Glam.
Morgan, R.	Marple Bridge	Michigan, U.S.A.
Morris, A. B.	Keighley	Edinburgh (Albany-street)
Morrish, F. A., BA	Plymouth	Hayward's Heath
Moulson, H.	Potterspury	Langport, Somerset
Murray, R.	Sheffield	Weston-super-Mare
Nesbitt, J. C.	Manchester	Gourock
Nicholls, W.	Ravenstonedale	Blackford Bridge
Nightingale, B.	Oldham	Farnworth
Oates, J.	Northampton	Reading
Owen, T. R.	Newborough	Llandeusant, Ang.
Parkyn, N. L.	Croydon	Swansea
Parsons, H. W.	Ottery St. Mary	America
Phillips, T.	Builth	Chester
Pool, J. J.	Todmorden	Calcutta
Powell, W.	Cemaes	Tyddenis, Pemb.
Redshaw, A.	Fairford	Malmesbury
Rees, W. H.	Llechryd	China
Reskelly, C. J.	Stony Stratford	Littledean
Richards, E.	Carmel	Tonypandy, Glam.

Name.	Place Left.	Place Settled at.
Richards, J. R.	Cwmpark	Nelson Lane
Riddette, J. H.	Rotherhithe	Liverpool (Crescent)
Roberts, D.	Rhyl	Llanuwchllyn
Roberts, J.A., BD	Carnarvon	Holyhead
Roberts, John	Festiniog	Towyn
Roberts, O. L.	Penarth	Pentyrch, Glam.
Robjohns, H. T., BA	Hull	Australia
Rogers, Thos.	Holt, Wilts	Honiton, Devon
Rutter, P. J.	Beaconsfield	Michigan, U.S.A.
Scott, A.	Lancaster	Sale, Cheshire
Scott, J. Tait	New Guinea	Laurencekirk
Seymour, G.	Rendham	London (Mile End
Sidebotham, W.	Cawsand	United States
Simon, Edwin	Manchester	Bath
Simon, Thomas	Braintree	Leicester
Skinner, E. W.	West Bromwich	Newport, Mon.
Slater, C. S., MA	Manchester	Plymouth
Smith, Harvey R., MA	Rhynie	Duncanston
Stallworthy, G. B.	Wells	Haslemere
Stapleton, R.	Long Eaton	Michigan, U.S.A.
Summers, W.	Mere	Epsom
Thomas, David	Long Sutton	Canterbury (C.H.)
Thomas, D. S.	Llanfair	Penhryndeudraeth
Thompson, J.	Horton-in-Craven	Bishop's Waltham
Tucker, J.	Moretonhampstead	Lye, Worcester
Vincent, J. B.	Great Horwood	Pauler's Pury
Walker, J. J.	Bottisham	Harleston
Ward, Val.	Hythe	Matlock Bank
Whalley, J.	Faringdon	Michigan, U.S.A.
Whitehouse, T.	Cripplestyle	Baldock
Whitton, J.	Summit	Orrell
Williams, Geo.	Leeds	Tasmania
Williams, J.	Borth, Carn.	Newborough, Ang.
Williams, J. S.	Mold	Oxford
Williams, L.	Stockton-on-Tees	Stockton (South Bank)
Williamson, James	Leicester	Manchester
York, J.	Cranbrook	Wendover

RESIGNATIONS.

Name.	Place Left.
Adams, B. W., BA	Brighton
Allen, J. P., MA	Bristol
Anderson, W.	Newry
Ashbury, H.	Nailsea
Attwood, W. R.	Greenhithe
Bayliffe, E. S., BA	Bristol
Beddow, B.	Bradford-on-Avon
Beckley, F.	Bath
Bennett, Wm.	Haydon Bridge
Brimacombe, G.	Barnstaple
Cammidge, E. G.	Hull
Campbell, J. R., DD	Bradford
Carr, G. T.	Sunderland
Clarkson, J. R., BA	Matlock Bank
Clarkson, W.	Croydon
Cockram, J.	Garstang
Corke, E.	Shaldon
Crippen, F. G.	Oldbury
Davies, D.	Stanstead
Davies, D. P.	Penmaenmawr(E)
Davies, W.	Bryncethin
Davies, T., BA	Worthing
Donaldson, T. R.	Ross
Eagle, J.	Crick
Eastmead, J. S.	Wakefield
Ellis, T.	Exmouth
Evans, Thomas	Talgarth
Ferrier, J. T.	Wigton
Flemington, S.	Bitterne
Florance, H. W.	Gainsborough
Fordham, W.	Caversham
Garlick, G.	Rushden
Gibberd, J. E.	Woodford
Gruffydd, T.	Bryngwran
Hall, J. Sidney	Scarborough
Harbourn, A. E.	Finsbury
Haynes, Samuel	Spilsby
Hester, S.	Birkenhead

Name.	Place Left.
Hodgson, J.	Oldham
Holmes, H. F.	Buckingham
Hooke, Theo.	Ryde
Horton, E. V.	Chatteris
Howells, C. R.	Hastings
Hughes, R.	Blaenavon, Mon.
Hunter, John	Aberdeen
Hustwick, H.	Ashbourne
Irwin, J. H.	Chishill, Essex
James, J. W.	Plympton
Jefferson, J.	Whittington Moor
Jones, D., BA	Swansea (Capel Seion)
Jones, J. H., BA.	Bishop's Castle
Jones, Thos.	Cilcenin
Jukes, J. G.	Belvedere
Kennedy, Geo.	Cardiff
Keynes, J.	Wimborne
Lantrow, D.	Llanwddyn
Lewis, D. M., MA	Hirwain [Horton)
Lewis, H. J.	Bradford (Great
Littlemore, G.	Sydenham
Llewellyn, J.	Colchester
Lucas, J. E., BA.	Southport
McHardy, J. F.	Banff
Maconochie, James	Duncanston
Marchant, J.	Kennington
Miller, H. W.	Glasgow (Hutchesontown)
Muir, A. F., MA	Maidstone
Munro, J.	Limerick
Newton, E. J.	Bow
Oram, A.	Bulford
Page, R. C.	Beckenham
Peters, T.	Widnes
Rees, Thos.	Maenygros
Richards, J.	Buntingford
Ritchie, J. P.	Peaseley Cross
Sadler, G.	Glossop
Salt, H. R.	Winchcombe
Shillito, J.	Birmingham
Simcock, J. Macrae	Merthyr Tydfil
Singleton, G. E.	Hatfield Heath
Skyrme F. R.	Neath
Sloan, J. Mc Gavin	Crieff
Smith, Arthur	Tillicoultry
Smith, Francis	Bristol
Starmer, H.	Alfreton
Stranger, H. W.	Newnham
Thomas, J. C.	Maesteg
Tibbot, W.	Vochriw
Truss, D. G.	Wendover
Verran, Alfred	Whitchurch

NEW SETTLEMENTS.

Name.	Place Settled at.	College.*
Archer, B. G.	Bristol (Anvil-street)	Bristol
Barker, Johnson, Junr.	Brighton (C.H.)	New
Barker, R. H.	Uttoxeter	Lancashire
Best, J. H., BSC	Hopton	Spring Hill
Bramham, B.	Newport	Hackney
Chapple, G. P.		Battle
Charles, W., BA	Rhymney	Brecon
Churchill, A. G.	Mere	Bristol
Cleal, E. E.	Wimborne	Bristol
Crombie, W.	Knottingley	
Davies, D. Glannant	Talybont, &c.	Carmarthen
Davies, E. C.	Llanon, &c.	Carmarthen
Davies, E. G.	Swansea, Capel Seion	Carmarthen
Davies, J. C.	Talysarn	Carmarthen
Davies, T.	Cwmpark	Brecon
Davis, Philip	Dublin (King-street)	Guinness's Training Inst.
Davis, W. J. S.	Nottingham (St. Ann's Well-road)	Nottingham
Eastwood, M. T.	New Brompton	New College
Edmunds, E. M.	Oswestry (village cong.)	Bala
Edwards, C. C.	Soothill	
Evans, Evan	Stockton-on-Tees	Brecon
Evans, John	Nelson	Bala
Evans, D. B.	Mold	Bala
Evans, D. Lawrence	Pontypridd, Glam.	Spring Hill
Evans, J. G.	Aberafon	Bala
Forbes, T. R.	Mickleby	Glasgow University
Gascoigne, John	Warley	Rotherham

* As far as has been ascertained.

Name.	Place Settled at.	College.*
Grant, Duncan	Holywell Green	Rotherham
Griffiths, W.	Maenygroes	Carmarthen
Harbutt, R. G.	Ripon	Airedale
Hardie, John D.	Port Errol, Aberdeenshire	Edinburgh
Hartley, L.	Malton	Airedale
Harwood, W. H.	Sunderland (Villiers-st.)	Headingley
Hireson, T.	Ruardean	
Holt, J. W.	West Bromwich	Nottingham
Hughes, D. B.	Connah's Quay, Flints	Bala
Hughes, William	Larne	Bristol
James, Ernest	Darwen (Hollin's-grove)	Lancashire
James, Henry W.	Radcliffe	Lancashire
Jenkins, Thomas	Bucklow Hill	Lancashire
Johns, Thomas	Cilcenin, &c.	Bala
Johnstone, A.	Tewkesbury	Spring Hill
Jones, D. B.	Gomer Road, Glam.	Spring Hill
Jones, D. S.	Chwilog, &c.	Bala
Jones, R.	Pembridge	Brecon
Jones, Richard	St. Ishmaels (Little Haven)	Carmarthen
Jones, W. C.	Corris	Bala
Jowett, S. G.	Holme Lane	
Kay, John	Loughborough	Hackney
Lander, R. B.	London (Adelphi)	Cheshunt
Larkman, C. S.	St. Neots, Hunts.	Cheshunt
Leal, John	Rugeley	Oxford University
Legge, John R., MA.	Marple	Lancashire
Lloyd, Thomas	Colwyn Bay (Eng.)	Carmarthen
McLaren, W. D., MA	Creaton	Edinburgh
Mannington, G.	Bedworth	Nottingham
Martindale, A.	Bournemouth	Rotherham
Matthews, John	Barnet	Regent's Park
Maulvault, A.	St. Helier's	Société Evan., France
May, Arthur	Heaton, Newcastle	Rotherham
Murray, J. G.	Debenham	Nottingham
Nelson, James	Mixenden	Cotton End
Newton, William	Caistor	Nottingham
Nichols, John B.	Nottingham (Hyson-green)	Didsbury
Norton, G.	Greenwich-road	Cheshunt
Owen, W. O.	Penybont, Glam.	Bala
Owens, O. J.	Corwen	Bala
Parkes, Arthur C.	Hastings (Croft)	Rotherham
Parry, G.	Llanbadarn	Bala
Parry, H. W.	Chwarelgoch	Bala
Peregrine, R. Evans, BD	Rhymney	Yale, U.S.A.
Peters, W.	Cowlinge	Nottingham
Phillips, Daniel	Llanwddyn	Bala
Price, C. T.	Lenham	Cheshunt
Pulsford, W. Hanson, MA.	Dumfries	Airedale
Rees, J.	Trefdastan, &c.	Brecon
Rees, Levi	Llanharan	Brecon
Robertson, G.	Curry Rivel	Bristol
Seward, W.	Cardiff	
Shergold, Charles	Bridgend	Spring Hill
Skinner, W. H.	Bristol (Lodge-street)	New
Snell, H. H., BA	Wednesbury	New
Stephens, T., BA	Ross	Brecon
Street, George	Long Stratton	Nottingham
Summers, W. H.	Beaconsfield	Hackney
Suttle, G. A.	Castle Camps	
Thornton, W. J.	Glasgow (Overnewton)	Edinburgh

* As far as has been ascertained.

Name.	Place Settled at.	College.*
Toothill, A.	Northowram	Rotherham
Towers, William Henry	Carnforth	Nottingham
Vinson, T. G.	Hanham	Bristol
Wilkinson, Thomas	Wigan (St. Paul's)	New
Williams, J. B.	Brynmawr	Nottingham
Williams, W. P.	Waunfawr	Bala

ORDINATIONS.

Name.	Place.	Ministers Ordaining.
Adams, J.	Byfield	J. Scott James, C. Ll. Allen, E. Darby, W. Edwards.
Archer, B. G.	Bristol (Anvil-st.)	W. Clarkson, BA, D. Lloyd, H. Arnold Thomas, MA, Geo. Wood, BA, F. S. Williams.
Bayley, J.	Stony Stratford	J. P. Allen, MA, J. Brierley, BA, J. Riordan, J. A. Balshaw.
Best, J. H., BSC	Hopton	Drs. Conder, Bruce, and Simon, H. Sturt, F. Hall, W. J. Davies, H. H. Oakley, W. L. Parker.
Bramham, B.	Newport, Mon.	Prof. Alfred Cave, Wm. Jackson.
Charles, W., BA	Rhymney (Moriah)	
Cregan, James	Belfast	W. Graham, J. Fordyce, MA, J. B. Wallace, MA.
Davies, D. G.	Talybont	Prof. D. E. Jones and others.
Davies, E. C.	Llanon	Prof. Jones, Penry Evans, T. M. Prytherch.
Davies, E. G.	Swansea (Capel Seion)	Prof. Jones, D. C. Jones, E. R. Owen, and others.
Davies, Philip	Dublin (King's Inn-street)	S. J. Whitmee, FRGS, J. Ervine, and others
Davies, T.	Cwmpark	J. Rees, M. Jones, M. C. Morris, and others.
Edmunds, E. M.	Oswestry (Villages)	Prof. Lewis, D. D. Evans, T. Townsend, J. J. Poynter.
Ellis, Joseph	Consett (late Berry Edge)	L. Williams, J. Jones, R. Jones.
Evans, David	Llwynteg, Llanon	J. Ll. Jones, T. Davies, E. H. Davies, W. Davies.
Evans, D. B.	Mold	Prof. Lewis, BA, H. J. Haffer, D. B. Hooke, H. E. Lewis, Owen Thomas, MA, D. Oliver, F. Roberts.
Evans, D. Lawrence	Pontypridd	Dr. Simon, J. Waite, BA, B. Williams, W. J. Morris, R. T. Howell, R. C. Lewis.
Evans, Evan	Stockton-on-Tees	Prof. Rowlands, BA, R. Jones.
Evans, J.	Nelson	T. R. Davies, R. Rowlands, J. Thomas, J. Morgan, Prof. Lewis.
Fear, H. G.	Clare	J. Morgan, J. Cottingham, J. Browne, BA, W. Courtnall.
Fry, J. H.	Faringdon	J. Jackson Goadby, G. Wilkinson, S. McAll, S. Lepine, G. P. Jarvis.
Grant, Duncan	Holywell Green	Dr. Falding, Profs. Tyte and Barker, LLB, B. Dale, MA, W. Lenwood, LLB, B. Wilkinson, A. K. Stowell, J. Wilde.
Griffiths, W.	Maenygroes	Prof. Jones, Henry (Maerdy), and Evans (Aberavon).

* As far as has been ascertained.

Name.	Place.	Ministers Ordaining.
Hall, Enoch	Watton	W. Tritton, W. Fox, P. Colborne.
Harbutt, R. G.	Ripon	Drs. Fairbairn, Conder, and Duff, W. G. Shearer, MA, G. Allen, G. Hinds, C. S. Ordish.
Hardie, John D.	Port Errol, Aberdeenshire	D. Arthur, James Stark, John Wemys, MA, A. Gray.
Hartley, L.	Malton	Drs. Fairbairn and Duff, Prof. Shearer, R. Balgarnie, E. Gough, BA.
Hughes, D. B.	Northop and Connah's Quay	Principal Lewis, BA, H. Ward Price, D. B. Hooke, Owen Thomas, MA, H. Elvet Lewis.
Hughes, Williams	Larne	Wm. Graham, J. Fordyce, MA, J. B. Wallace, MA.
James, Henry W.	Radcliffe	Drs. Thompson and Hodgson, Profs. Scott and Turner, R. M. Davies.
Johns, T.	Cilcenin	
Johnstone, A.	Tewkesbury	Dr. Simon, Prof. Taylor, J. Shillito, D. Lloyd, A. C. Gill.
Jones, D. B.	Gower-road	Dr. T. Rees, S. Higman, R. Thomas, J. Ll. Jones, B. Williams.
Jones, Richard	St. Ishmael's, &c.	J. B. Evans, J. H. Lochore, W. Edwards, L. James.
Jones, W. C.	Corris	M. D. Jones, T. P. Evans, R. Thomas, J. Owen.
Jowett, S. G.	Holme Lane	B. Dale, MA, T. G. Horton, Jno. Atkinson, Albert Lee, George Hinds.
Keen, C. C.	Feltham	W. Edwards, S. N. Waterhouse, W. F. Adeney, MA, T. Bagley, E. Price, A. Mearns.
Lander, R. B.	Hackney, Adelphi	Dr. Clemance, R. V. Pryce, LLB, T. Davies, Frank Soden.
Mannington, G.	Bedworth	
May, Arthur	Heaton	Dr. Bruce, H. Batchelor, S. Goodall, M. Gray, A. Norris, H. E. Radbourne, J. J. Williams.
McLaren, W.D., MA.	Creaton	E. White, T. Arnold, W. E. Morris, Geo. Nicholson, BA.
Moyle, S. H.	Neath	W. Watkins, J. O. Davies, and others.
Murray, J. G.	Debenham	H. Andrews, J. Browne, BA, T. M. Morris, C. Talbot.
Nelson, James	Mixenden	Dr. Duff, J. R. Bailey, A. Holborn, MA, D. Jones, G. S. Smith, A. Craven.
Norton, G.	Greenwich-road	Prof. O. C. Whitehouse, MA, J. Morlais Jones, J. Morley Wright, R. T. Vorrall, BA.
Owens, D. J.	Corwen	M. D. Jones, D. Rees, W. Jones.
Parry, G.	Llanbadarn	Profs. M. D. Jones and D. E. Jones, J. Prytherch, Davies (Bangor), Edwards (Neath).
Peregrine, R. E., BD	Rhymney	Prof. Rowlands, J. Jones.
Pulsford, W. H., MA	Dumfries	Principal Fairbairn, DD, Prof. Duff, LLD, Dr. Pulsford, E. Young, F. Binns.
Rees, J.	Tredustan, &c.	Dr. Morris, D. Thomas, S. Evans, D. M. Davies.
Rees, Levi	Llanharan	Dr. Morris, J. Davies, W. Rees, J. Morgan.
Reskelly, C.	Littledean	D. Lloyd, J. Thomas, J. Roberts, H. Shaw.
Robertson, G.	Curry Rivel	J. P. Allen, MA, V. P. Sells, E. H. Jones, J. Beale, G. Ball.

Name.	Place.	Ministers Ordaining.
Skinner, W. H.	Bristol (Lodge-st.)	Dr. Newth, W. Clarkson, BA, H. A. Thomas, MA, J. P. Allen, MA, Urijah R. Thomas.
Smith, R. H.	Ballycraigy	Wm. Graham, J. Fordyce, MA, J. B. Wallace, MA, and others.
Smyrk, C. Watt	Sittingbourne (1881)	Drs. Stoughton and Newth, R. H. Smith, W. H. Hill, S. C. Gordon, MA, BD, J. E. Gibberd, J. Sheward.
Snell, H. H., BA	Wednesbury	Drs. Newth and E. H. Evans, J. Bainton, R. Ann, J. Onley, J. H. Snell.
Stephens, Thos., BA	Ross	Principal Morris, DD, J. M. Blackie, LLB, H. Shaw, D. C. Jones, J. O. Hill.
Thornton, W. J.	Glasgow (Overnewton)	J. M. Jarvie, A. Goodrich, A. B. Morris, T. Brisbane, John Douglas.
Turton, W. F.	Appledore	Prof. Allen, J. Rutty, J. Morris, J. Shaw, E. Roberts.
Wilkinson, T.	Wigan	Dr. Newth, E. Hassan, W. Hewgill, MA, P. W. Darnton, BA, S. Pearson, MA.
Williams, J. B.	Brynmawr	W. Williams, D. Williams, and others.
Williams, J. Lloyd	Cardiff (Roath-rd.)	Dr. Morris, J. Waite, BA, T. Evans.

ENTERED THE CONGREGATIONAL MINISTRY FROM OTHER DENOMINATOINS.

Name.	Place Settled at.	Denomination.
Adams, W.	Stawell, Victoria	Primitive Methodist
Bailey, A.	Southport, Queensland	Primitive Methodist
Brooker, J. J.	Stokenchurch	Wesleyan
Crombie, W.	Knottingley	Evangelical Union
Dawe, E.	Milbourn Port	Methodist Epis. of America
Forbes, T. R.	Mickleby	Presbyterian
Greenhalgh, G.	Hindley	Wesleyan
Gunner, F., MD	Listowel	Advent Church
Harwood, W. H.	Sunderland	Wesleyan
Jones, J. Idrisyn	Newport, Mon.	Calvinistic Methodist
Lenton, S.	Medindie, S.A.	U. F. Methodist
Munns, A. A.	Milang	Wesleyan
Nichols, J. B.	Nottingham	Wesleyan
Salmon, John, BA	Toronto, C.	Baptist
Seal, J.	Rugeley	Presbyterian
Shergold, Chas.	Bridgend	Primitive Methodist
Smith, A. H., MA	Manchester	Established Church

LEFT THE CONGREGATIONAL MINISTRY FOR OTHER DENOMINATIONS.

Name.	Place Left.	Denomination.
Baker, H.	Liskeard	Established Church
Hamer, T.	Onehumga, N.Z.	Episcopal
Harbourn, A. E.	Finsbury	Countess of Huntingdon
Jellie, W. H.	Bristol	Presbyterian
McLellan, W.	Stirling	Free Church of Scotland
Page, R. C.	Beckenham	Established Church
Périe, A. J.	Kirkwall	United Presbyterian Church
Rae, J.	Linlithgow	Evangelical Union
Roy, J., LLD	Montreal	Episcopal
Scott, E. H.	North Rhine, S.A.	Episcopal Church
Smith, H.	Dunolly, Victoria	Presbyterian
Thornbeck, W.	Manchester	Presbyterian

THE EVANGELICAL UNION IN SCOTLAND.

Formed 1843.

President, Rev. James Foote, Dunfermline; Secretary, Rev. A. M. Wilson, Bathgate; Treasurer, Mr. Peter Ferguson, 37, Queen-square, Strathbungo, Glasgow. Annual Conference held in Glasgow in September.

Objects of the Union.

1. In its nature the Union is strictly voluntary. 2. Its objects are mutual countenance, counsel, and co-operation in supporting and spreading the glorious, simple, soul-saving, and heart-sanctifying "Gospel of the grace of God." 3. Its constitution comprises Independent Churches, and all brethren who choose to be associated with us for the attainment of the above objects, who have "peace with God," and give decided evidence of being "new creatures in Jesus Christ"; and who, in addition to other fundamental principles, can concur with us in the following great distinctive principles, which great principles constitute the basis of the Union—viz., The three great universalities of the love of God the Father, in the gift and sacrifice of Jesus, to all men everywhere, without distinction, exception, or respect of persons; of God the Son, in the gift and sacrifice of Himself as a true propitiation for the sins of the world; and of God the Holy Spirit in His present and continuous work of applying to the souls of all men the provisions of Divine grace.

THEOLOGICAL HALL.

The Hall opens in Glasgow on the first Tuesday of August, and the curriculum extends to five sessions. No fees are charged.

Principal, Rev. James Morison, DD.

Professors:—New Testament Exegesis, Rev. Dr. Morison; Systematic Theology, Rev. William Taylor. Hebrew, vacant.

Professors Emeritus:—Rev. John Kirk, DD, Edinburgh; Rev. Robert Hunter, Leith.

Treasurer, Mr. P. Ferguson, Glasgow; Secretary, Rev. A. Davidson, Greenock; Librarian, Rev. W. Dunlop, Glasgow.

CHURCHES AND MINISTERS.

When the year is not mentioned it indicates that the Church or Minister is not formally, though doctrinally, associated with the Union.

CHURCHES.	Formed.	Joined Union.	MINISTERS.	Ordained.	Joined Union.	Inducted to present Charge.
Aberdeen—						
St. Paul-street	1846	1856	Alexander Brown	1861	1879	1877
John-street	1863	1863	A. Stewart, MD, LLD	1864	1864	1864
Airdrie	1845	1846	O. Dryer	1878	1878	1883
Anstruther	1802	1861	J. Whitson	1854	1854	1878
Arbroath	1864	1866	Vacant	—	—	—
Ardrossan	1837	—	Alexander Cross	1846	1850	1846
Avonbridge	1844	1844	Vacant	—	—	—
Ayr	1844	1845	Vacant	—	—	—
Barrhead	1844	1857	E. B. Kirk	1879	—	1883
Bathgate	1807	1843	Alexander M. Wilson	1846	1846	1873
Beith	1861	1862	A. Bowman	1879	1879	1879
Belfast—						
Wellington-place	1854	1856	George Cron	1855	1855	1855
Spa Mount	1869	1869	C. E. Crosthwaite	1876	1883	1883
Bellshill	1841	1854	R. W. Jackson	1878	1878	1878
Blantyre	1877	1878	W. Wyllie, MA	1872	1872	1878

CHURCHES.	Formed.	Joined Union.	MINISTERS.	Ordained.	Joined Union.	Inducted to present Charge.
Brechin	1867	1869	A. Mitchell	1880	1880	1880
Carlisle	1849	1855	John McIldowie	1872	1872	1876
Carluke	1846	1858	John Adam, MA	1868	1868	1874
Catrine	1844	1844	W. J. Craig	1847	1854	1875
Coatbridge	1860	1860	G. Peebles	1877	1877	1880
Coupar-Angus	1789	—	D. S. M'Lachlan, MA	1883	1883	1883
Dalbeattie	1866	1872	J. Cameron	1865	1865	1881
Dalkeith	1847	1855	Vacant	—	—	—
Dalmellington	1844	1850	R. Steel	1852	1852	1878
Dreghorn	1864	1865	Thos. Macrobert, MA	1882	1882	1882
Dumbarton	1878	—	Jas. H. Paterson	1872	1872	1878
Dundee—						
Trinity	1848	1849	Wm. Hamilton, MA	1871	1871	1872
Morison Church	1864	1864	Jas. Monie	1871	1871	1878
St. James' Church	1879	1880	G. Paterson	1865	1865	1880
Dunfermline	1851	1855	James Foote	1863	1863	1871
Edinburgh—						
Brighton-street	1845	1862	John Mackintosh	1876	1876	1876
Fountain-bridge	1866	1866	John Kirk, jun.	1875	—	1875
Buccleuch Church	1859	1861	William Adamson, DD	1858	1859	1868
Eyemouth	1861	1873	R. Jackson	1879	1879	1879
Falkirk	1872	1875	J. L. King	1880	1880	1882
Forres	1803	—	John Miller	1861	1861	1874
Fraserburgh	1845	1865	R. W. Trenwith	1866	1874	1879
Friockheim	1843	1861	Vacant	—	—	—
Galashiels	1844	1864	W. F. Adamson, MA	1876	1876	1883
Galston	1843	1844	D. Galbraith	1880	1880	1883
Glasgow—						
Moncur-street	1876	1877	W. Halliday	1862	1862	1876
Govan-hill	1876	1876	R. Wallace	1852	1852	1876
Govan	1865	1869	R. Paterson	1864	1864	1880
East Miller-street	1877	1878	W. Arnott	1872	1872	1878
Montrose-street	1844	1863	F. Ferguson, MA, DD	1845	1850	1845
Muslin-st., Bridgeton	1843	1861	Robert Hood	1862	1862	1862
Nelson-st., Tradeston	1849	1855	W. Dunlop	1863	1863	1875
North Dundas-street	1848	1848	James Morison, DD G. Gladstone	1840 1864	1843 1864	1851 1876
West-street, Calton	1858	1862	Robert Anderson	1845	1858	1858
Waterloo-street	1877	1877	R. Hislop	1864	1864	1877
Greenock, Nelson-street	1845	1846	Alexander Davidson	1849	1854	1862
Do., Roxburgh-street	—	—	T. W. Bowman, PH.D.	1874	1874	1883
Hamilton	1854	1854	G. Bell, M.A.	1871	1871	1877
Hawick	1848	1859	David Hislop, BA	1858	1858	1864
Jedburgh	—	1875	Evangelist	—	—	—
Kilmarnock—						
Clerk's-lane	—	1843	Jas. Forrest, MA	1880	1880	1881
Winton-place	—	1843	A. Denholm	1871	1871	1879
Kilwinning	1844	1845	James Russell	1882	1882	1882
Kirkcaldy	1867	1871	Ebenezer J. E. W. Boon	1870	1871	1870
Lanark	1847	1862	W. Forsyth	1878	1878	1878
Langholm	1864	1872	W. R. Scott	1878	1878	1878
Larkhall	1875	1875	A. M. Higgens	1883	1883	1883
Leith	1844	1853	A. Macnair, MA	1872	1872	1879
Melrose	1842	—	William Crombie	1851	1869	1851
Montrose	1847	1859	Jo. Baxter	1881	1881	1881
Motherwell	1872	1874	D. Greenhill	1869	1869	1874

CHURCHES.	Formed.	Joined Union.	MINISTERS.	Ordained.	Joined Union.	Inducted to present Charge.
Muirkirk	1854	1876	John Robertson	1882	1882	1882
Newburgh	1843	—	G. Wood	1868	1874	1880
Newcastleton	1849	1870	Geo. Davies	1883	—	1883
Paisley	1845	1846	Alexander Wilson	1865	1865	1870
Perth	1856	1857	Robert Finlay	1864	1864	1869
Port Glasgow	1800	1882	A. D. Anderson	1880	1880	1881
Rutherglen	1883	1883	R. Brown	1872	1872	1883
Saltcoats	1859	1863	Vacant	—	—	—
Sanquhar	1864	1865	Vacant	—	—	—
Selkirk—						
Philiphaugh	1842	1871	John Nichol	1850	—	1850
Chapel-street	1878	1878	James Frame	1848	1850	1883
Shapinshay, Orkney	1852	1855	W. Tiplady	1876	—	1878
Shotts	1844	1876	Alexander Cossar	1871	1871	1875
Stonehouse	1860	—	Vacant	—	—	—
Strathmiglo	1871	1872	Vacant	—	—	—
Stewarton	—	—	George Peill	1863	1863	1872
Thornhill (South)	1851	1856	Robert D. Mitchell	1858	1858	1871
Tillicoultry	1850	1862	James Davidson	1863	1863	1872
Uddingston	1877	1879	Thos. H. Walker	1882	1882	1883
Westhill, Skene	1804	1862	G. Wisely	1854	1854	1881
Wick	1846	1871	M. Richmond	1882	1882	1882
Windermere	—	—	Wm. Taylor	1849	1849	1880
Wishaw	1862	1874	P. McNish	1867	1876	1877

Without pastoral charges—Revs. H. Riddell, J. Kirk, sen., R. Hunter, John Inglis, and E. Kennedy.

PART IV.

CONGREGATIONAL AND MISSION CHURCHES AND MINISTERS

IN THE

COLONIES, ON THE CONTINENT, AND IN HEATHEN LANDS.

CONGREGATIONAL AND MISSION CHURCHES AND MINISTERS IN THE COLONIES, ON THE CONTINENT, AND IN HEATHEN LANDS.

THE COLONIES.

THE DOMINION OF CANADA.

THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Chairman :

For 1883—Rev. C. Duff, MA, Toronto ; for 1884—Rev. J. G. Sanderson, Danville, Quebec.

Rev. W W. Smith, Newmarket, Ont., *Secretary-Treasurer.*

Rev. W. H. Warriner, BA, Bowmanville, Ont., *Statistical Secretary.*

Rev. D. McGregor, MA, and Rev. C. Pedley, BA, *Minute Secretaries.*

The Union is founded on a full recognition of the distinctive principle of Congregational Churches—namely, the Scriptural right of every separate Church to maintain perfect independence in its government and administration; and, therefore, that the Union shall not assume legislative or administrative authority, or in any case become a court of appeal.

Church & Date of Organisation.	*Minister.*
Alton Ont.1839	Vacant
Athol & Maxville do. 1829	D. Macallum
Barrie and ..... do. 1882	J. I. Hindley,
Rugby ..... do. 1844	MA
Belleville..... do. 1859	Wm. Stacy
Bolton..... do. 1845	Vacant
Bowmanville ..... do. 1839	W. H. Warriner, BA
Brantford, 1st..... do. 1834	George Fuller
Brigham Que.1873	Geo. Willett
Cowansville..... do. 1852	
Brockville Ont.1843	Vacant
Caledon, South ... do. 1851	G. Robertson,
Churchill..... do. 1848	BA
Cobourg ..... do. 1836	Hugh Pedley,
Coldsprings ..... do. 1840	BA
Danville Que.1832	J. G. Sanderson, BA
Douglas Ont.1863	J. R. Black, BA
Garafaxa, 1st... do. 1856	
Durham Que.1837	W. McIntosh
Eaton ..... do. 1835	Francis James
Edgar Ont.1841	J. C. Wright
Vespra..... do. 1867	
Embro..... do. 1872	E. D. Silcox
Fergus..... do. 1869	Vacant
Elora ..... do. 1875	
Fitch Bay Que.1859	L. P. Adams
Forest Ont.1863	W. H. N.
Warwick, Ebenr. do. 1839	Shannon
Franklin Centre...Que.1832	Vacant
Fromeand Seddon Ont.1842	W. H. Allworth,
Georgetown ..... do. 1842	G. Robertson, BA
Granby Que.1830	R. K. Black
Southridge ..... do. 1830	
Guelph, 1st Ont.1835	D. Mcgregor, MA
Hamilton..... do. 1835	John Morton
Howick, 1st & 2nd do. 1857	Joseph Watt
Turnberry ..... do. 1872	
Inverness Que.1835	Vacant
Kelvin Ont.1856	C. S. Pedley,
New Durham ... do. 1880	BA
Kincardine ..... do. 1857	GeorgeSkinner
Kingston ..... do. 1849	S. N. Jackson MD
,, Bethel ... do. 1874	A. L. McFadyen
Lanark..... do. 1853	B. W. Day [BA
Listowel ..... do. 1856	F. Gunner, MD
London ..... do. 1837	H. D. Hunter,
Manilla ..... do. 1845	Vacant [MA
Unionville ..... do. 1844	Vacant
Melbourne Que.1837	W. McIntosh
Richmond ..... do.	
Middleville .....Ont.	1852 E. C. W.
Rosetta..... do.	McColl, MA
Montreal, Zion ...Que.1832	A. J. Bray
,, Emmanuel do. 1875	J. F. Stevenson, LLB, DD
,, Calvary do. 1876	
Newmarket.....Ont.1870	W. W. Smith
Ottawa..... do. 1860	John Wood
Owen Sound ..... do. 1855	Vacant
Paris..... do. 1848	H. Hughes
Pine Grove ..... do. 1841	Vacant
HumberSummit do. 1859	
Riverside..... do. 1877	Joseph Barker
Quebec.....Que.1840	Vacant
Sarnia Ont.1848	W. H. A. Claris
Saugeen ..... do. 1853	W. Walker

Church & Date of Organisation.	*Minister.*
Scotland .....Ont.1835 } Burford ..... do. 1836 }	W. Hay
Sherbrooke and ...Que.1835 } Lennoxville..... do. }	Vacant
Speedside.....Ont.1843	Vacant
St. Andrews Que.1838	Vacant
St. Catharines.....Ont.1875	W. Wetherald
Stanstead.....Que.1816	W. F. Price
Stouffville Ont.1842	J. Unsworth
Stratford ..... do. 1846	Vacant
Tilbury, East ..... do. 1860	E. J. Burgess
Toronto, Zion..... do. 1834	H. D. Powis
„ Bond-st. ...do. 1849	J. Wild, DD
Toronto, Nrthrn. Ont.1868	Jno. Burton, BD
„ Western ... do. 1876	A.F.McGregor, BA,
„ Yorkville... do. 1876	John Salmon, [DA
Vankleek Hill and Hawkesbury ... do. 1839	Vacant
Warwick, Zion ... do. 1839 } Watford ..... do. 1839 }	Robt. Hay
Waterville Que.1862	G. Purkis
Whitby Ont.1853	Vacant
Wiarton ..... do. 1872	Vacant
Wingham ..... do. 1881	J. B. Saer, BD

MANITOBA.

Church & Date of Organisation.	*Minister.*
Winnipeg.....1879	J. B. Silcox
Pilot Mound 1880	John Brown

Resident without pastoral charge—Thomas Baker, Hamilton, Ont.; R. Brown, Pilot Mound, Manitoba; Wm. Burgess, Valetta, Ont.; George Cornish, LLD (Prof, McGill University and CCBNA), Montreal; Charles Duff, MA, Toronto; Edward Ebbs, Toronto; C. E. Bolton, Wiarton, Ont.; K. M. Fenwick (Vice-Principal CCBNA), Montreal; Thomas Hall (Superintendent C. Cong. Miss. Soc.), Kingston; Robert Mackay (Evangelist), Kingston, Ont.; A. McGill, MA, Ryckman's Corners, Ont.; John McKillican, C. S. S. Union, Danville, Que.; B. B. Sherman, Sherbrooke, A. Solandt, Inverness, Que.; Henry Wilkes, DD, LLD, Montreal.

CANADA CONGREGATIONAL MISSIONARY SOCIETY,

IN CONNECTION WITH

THE COLONIAL MISSIONARY SOCIETY.

President—Rev. Dr. Cornish, Montreal; Superintendent—Rev. Thomas Hall, Kingston; Secretary—Rev. S. N. Jackson, MD, Kingston; Treasurer, H. N. Baird, Esq., Toronto.

Formed in 1853 by the union of societies previously existing in Upper and Lower Canada.

Object.—"To plant new churches and sustain those that are weak in the provinces. Administration by a General Committee and an Executive. Every subscriber of two dollars is a member of the Society, and the annual meeting is held in connection with the Congregational Union. The Colonial Society gives aid by adding 20 per cent. to the amount the Canadian churches raise.

Income for 1882-3, exclusive of the Manitoba Mission, from churches, $3,946.54; from Colonial Society, $507.26; total, $4,453.80. Expenditure, $4,475.59.

THE NOVA SCOTIA AND NEW BRUNSWICK CONGREGATIONAL MISSIONARY SOCIETY.

Treasurer—James Woodrow, St. John, N.B.; Secretary—Rev. Jacob Cox, Noel, N.S.
Total Receipts, 1882-3, $1,315.55.

LADIES' HOME MISSIONARY SOCIETY.

(*In connection with the above.*)

Treasurer—Mrs. C. H. Dearborn, St. John, N.B. *Secretary*—Miss Jedidah Tupper, Milton.

Object:—"To assist the Missionary Society in Evangelistic and Aggressive Work."

FOREIGN CONGREGATIONAL MISSIONARY SOCIETY OF NOVA SCOTIA AND NEW BRUNSWICK.

Treasurer—C. H. Dearborn, Esq., St. John, N.B. *Secretary*—Rev. G. W. Johnson, Milton, N.S.

Object:—"To spread the Gospel among the Heathen, under the wing of the 'L.M.S.' or the 'A.B.C.F.M.'"

CONGREGATIONAL PROVIDENT FUND SOCIETY.

C. R. Black, Montreal, Secretary-Treasurer.

Widows and Orphans' Branch.—Funds invested, 1882, $20,725. Paid to widows and one child during the year 1882, $730. Annuities given to families of ministers subscribing $10 a year, viz., $100 to the widow, and $20 to each child—girls till eighteen years of age, boys till sixteen; $40 to an only child; and $30 to each if the mother be dead.

Retiring Ministers' Branch.—Funds invested, $3,150.

THE CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

Established at Owen Sound in 1860.

President, J. H. Richardson, MD, MRCS Eng., Toronto; Vice-Presidents, Revs. S. N. Jackson, MD, J. F. Stevenson, DD, LLB, H. D. Powis, J. Burton, BD, W. W. Smith, W. H. Warriner, BA, and George Hague, Esq.; Secretary, Rev. A. F. McGregor, BA, Toronto; Treasurer, J. Charles Copp, 24, St. Mary Street, Toronto; Directors, Revs. R. Robinson, Joseph Unsworth, Charles Duff, MA, John Wood; Messrs. David Higgins, J. D. Nasmith, George Scott, James Farquhar, John Adams, and David Williams; Auditors, James McDonnough and William Freeland, Esqs.; Missionaries, Missisagua River, Mr. John Nicol, Blind River P. O., Algoma District. Emma Baylis, Spanish River, P. O., Algoma District. Rev. William Walker (Native Pastor), Chippawa Hill P. O., Co. Bruce. James Nawegeshick, Interpriter, Spanish River.

This Society was organised in 1860, to carry on more effectively a work commenced among the Ojibway Indians, by the Rev. Ludwick Kribs, then labouring among Whites and Indians, at Colpoy's Bay. It has been carried on with varying success on different points around the Georgian Bay, including several on Manitoulin Island. The Society at the present time are employing their agents at French Bay, on the Lake Huron side of the Peninsula, and on four Stations on the north side of the Bay, opposite Manitoulin Island, in the Algoma District.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

Number of Churches, 18.

Chairman, Rev. J. L. Beman, St. John, N.B.; Secretary, Rev. Joseph Barker, Sheffield, N.B.; Treasurer, J. Woodrow, Esq., St. John, N.B.; Statistical Secretary, Rev. D. W. Cameron, Keswick Ridge, N.B.; Missionary Secretary, Rev. J. W. Cox, BA, Noel, N.S.

Nova Scotia.

Church & Date of Organisation.	*Pastor.*
Brooklyn and Beach-meadows 1869	S. Sykes
Cornwallis 1819	Vacant
Chebogue....1767	
Economy 1877	A. Main
Halifax....1869	Vacant
Liverpool....1761	S. Sykes
Manchester	Jacob Whitman
Margaree 1822	J. Shipperley
Maitland 1875	Vacant
Milton 1855	G. Johnson
Moose Brook 1875	J. W. Cox, BA
Noel 1875	J. W. Cox, BA
Lower Selmah 1875	J. W. Cox, BA
Ohio 1877	W. Peacock
Pleasant River....1846	W. Peacock
South Maitland 1875	Supplied by M. Cox
Yarmouth 1848	Vacant

NEW BRUNSWICK.

Church & Date of Organisation.	*Pastor.*	*Church and Date of Organisation.*	*Pastor.*
Keswick Ridge 1836	D. W. Cameron	Milltown 1846	
Sheffield 1762	Joseph Barker	St. John 1844	J. L. Beman

NEWFOUNDLAND AND LABRADOR.

HOME MISSIONARY SOCIETY IN CONNECTION WITH THE COLONIAL MISSIONARY SOCIETY AND LABRADOR MISSIONARY SOCIETY.

President, Rev. David Beaton, St. John's; Treasurer, H. W. Seymour, Esq.; Secretary, W. J. Barnes, Esq.

Collected by the Newfoundland Society, $668; Colonial Missionary Society, $480; Labrador Missionary Society, $693; total Missionary expenditure, $1,841.

Church & Date of Formation.	*Pastor.*	*Church & Date of Formation.*	*Pastor.*
St. John's.....1775	David Beaton	Random 1872	John Squires
Twillingate 1877	Chas. Mackay	Fortune Bay.....1875	James McAdie
Labrador 1864	George Roger		

BOARD OF EDUCATION AND TEACHERS' TRAINING SCHOOL.

Chairman, Rev. D. Beaton; Secretary-Treasurer, H. W. Seymour, Esq.
Mistress of Training School, Miss M. Good; Assistant, Miss L. Barnes and four pupil teachers.

Five Elementary Schools. — Expenditure, including Labrador School, $724; Training School, $820; total educational expenditure, $1,544.

AUSTRALASIA.

CONGREGATIONAL UNION AND MISSION OF VICTORIA.

Chairman, Rev. A. Gosman, Hawthorn; Treasurer, Mr. E. Brooks; Secretary, Rev. J. J. Halley, Williamstown; Minute Secretary, Mr. H. Fenton.

Expenditure, 1882-3, £1,506 5s. 2d.

The objects contemplated by the Union are the promotion of Evangelical Religion in connection with Congregational principles of Church government. The formation and aiding of Congregational Churches. The introduction into the colony of accredited Congregational ministers, and the promotion of measures for educating young men for the work of the ministry. The cultivation of brotherly affection and cordial co-operation among the associated Churches and ministers. The maintenance of fraternal intercourse and occasional correspondence with Congregational Christians in other parts. The procuring of statistical information respecting the state of the Denomination, and of religion generally, in the various districts of the colony. The maintenance and enlargement of Religious Liberty, Rights, and Privileges.

Church.	*Pastor.*
Albury (N.S.W.)	J. Masters, MA
Ballarat—	
Dawson-street	J. Walker
Barrabool Hills	Mr. Pawsey
Beechworth—	
Silver Creek, Lower Three-mile Ck., Upper Three-mile Ck.	M. W. Bradney
Castlemaine, Walmer	W. H. Lawrence
Wesley Hill (Welsh), Golden Point „	Supplied
Chewton, Sutton Grange	G. Falkingham
Dunolly, Bealiba	Vacant
Eaglehawk (Welsh)	D. W. Jones
Egerton	Supplied
Geelong—	
M'Killop-street, Highton, W. Geelong	J. F. Gaunaway
Janefield	Supplied
Jan Jac	Vacant
Kyneton	W. Currie
Maryborough	J. Cameron
Melbourne and Suburbs—	
Brighton	J. Orr
Brunswick	Vacant

Church.	*Pastor.*
Melbourne and Suburbs—	
Carlton	W. Allen
Caulfield (Union)	E. Day
Collins-street	D. J. Hamer
East Melbourne	D. Meadowcroft
Emerald Hill	J. King
Hawthorn	A. Gosman
„ (Zion)	Mr. Dixon
Kew	Vacant
West Melbourne	E. T. Miles
Oxford-street, Collingwood	W. Bradley
Prahran	Vacant
Richmond—	
Lennox-street	F. H. Browne
Burnley-street	Mr. Sharman
St. Kilda—	
Alma-street	R. V. Danne
Westbury-street	T. James
Victoria-parade	Vacant
Williamstown	Vacant
Windsor	Vacant
Nunawading	Mr. J. Mair
Raywood	Mr. Potter
Rutherglen and Wahgunyah	J. Steggall
Sandhurst	S. J. Green
Sebastopol (Welsh)	W. Thomas
Stawell	W. Adams
„ (Welsh)	Supplied
Warrnambool	R. K. M'Kay

Mission Stations.

Avoca and Landsborough—Vacant. Landsborough, Moonambel, Redbank, Barkly, Navarre, Warrenmang. *Eldorado*—Mr. Ward. Eldorado, Murmungee, Everton, and Bowman's. *Echunga*—D. Morris. Mount Hope, Cohunna, Bald Rock. *Yarrawonga*—F. J. Pitman. Yarrawonga, Bundalong, Burramine. *Lake Rowan*—J. Barber. Lake Rowan, Pallubla, Sandy Creek, Bowyea. *Napoleons*—W. Thomas.

Ministers Resident without Charge.

Revs. A. Fraser, T. Fullager, H. Groube, J. Hutchinson, J. Mirams, A. Morison, W. Moss, J. G. Perrin, J. G. Richmond, H. T. Robjohns, BA (*B. & F. Bible Society*), J. Sayer, H. Smith, Dunolly, J. M. Strongman, A. Scales, H. D. Grieve.

CONGREGATIONAL UNION OF NEW SOUTH WALES.

Chairman, Rev. A. G. Fry; Treasurer, R. G. Reading, Esq.; Secretaries, Rev. G. G. Howden and Randolph Nott, Esq.

The objects contemplated by this Union are the same as those of the Victoria Union (see above).

Church.		*Pastor.*
Bathurst	1871	Vacant
Campbell Town	1859	W. Fincham
Gerringong	1861	W. Riding
Broughton Vale		
Gulgong	1871	J. Trevor
Home Rule		
Lambton	1875	Philip Moses
Wallsend		
Glebe (Welsh)		E. Lewis
Maitland	1854	G. Heighway
Milton	1871	R. Wilson
Newcastle	1854	C. S. Y. Price
Orange	1878	Vacant [BA
Parramatta	1870	M. Williams,
Rookwood		J. Dinning
Sydney and Suburbs—		
Balmain	1855	A. G. Fry
Bourke-street	1851	J. Hill, MA
Burwood	1863	G. G. Howden
Camperdown	1879	Vacant
Croydon	1879	W. Mathison, jun., BA
Devonshire-street	1878	W. Preston
Druitt Town	1872	J. Dinning
Sydney and Suburbs—		
Glebe	1871	J. Rickard
Hunter's Hill	1873	F. C. B. Fairey
Manly Beach	1864	J. Olley
Marrickville	1871	R. Dey
Mossman's Bay	1880	Vacant
Newtown	1856	J.T.W.Davies,
Petersham	1852	S. Savage [MA
Pitt-street	1830	J. Jefferis, LLB
Pyrmont	1879	Vacant
Redfern	1847	G. Campbell
St. Leonards	1870	W.C.Robinson
Longueville	1879	S. W. Asher
North Willoughby	1879	
Waterloo	1866	E. Adams
Waverley	1882	T. E. O. Mell
Woollahra—		
Point Piper-rd.	1859	S. Bryant
Ocean-street	1865	Vacant
South Head	1838	
Windsor	1866	W. Mathison, sen.
Wollongong	1856	G. Charter

Resident without pastoral charge—C. Pitman, E. Robinson, J. P. Sunderland (agent of London Missionary Society), T. Gainford (Mariners' Church), S. Ella, T. S. Forsaith, G. Pratt, A. W. Murray, W. Slatyer, R. T. Hills, J. G. Fraser, MA (Warden of Camden College), W. Rees (Wallsend), J. W. Moody, C. Clay, BA, Egbert F. Thomas, T. Johnson, W. West (Sydney), R. W. Spence (Sydney).

PREACHING STATIONS:—With *Bathurst*—Kelashiels; *Burwood*—Concord, Essex Hill; *Campbell Town*—Appin, Macquarie Dale, The Pass, Rockwood; *Gulgong*—Canadian Lead, Slapdash Creek, Tallowang; *Hunter's Hill*—Onions Point; *Maitland*—Oakendale; *Newcastle*—Stockton; *Ocean-street*—Glenmore-road; *Parramatta*—Easton Creek, Macquarie-street Asylum; *Petersham*—Leichardt; *Pitt-street*—Sussex-street, Wentworth-lane; *St. Leonards*—Greenwich; *Milton*—Ulladulla, Woodstock.

CONGREGATIONAL CHURCH EXTENSION SOCIETY.

President, Rev. J. Jefferis, LLB; Clerical Secretary, Rev. J. Rickard; Lay Secretary, W. J. Green, Esq.; Treasurers, J. R. Fairfax, Esq., and R. W. Hardie, Esq. Assistance rendered to thirteen churches.

AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

President, Rev. J. Jefferis, LLB; Treasurer, R. G. Reading, Esq.; Secretary, Rev. A. G. Fry; Agent of the Society, Rev. J. P. Sunderland.

CAMDEN COLLEGE.

Chairman of Council, Rev. T. Johnson; Hon. Secretary, Rev. W. Mattison, BA; Treasurer, J. Mullens, Esq.; Warden of the College, Rev. J. G. Fraser, MA.

MINISTERS' RETIRING FUND.

Chairman, Chairman of the Union; Secretary, J. Mullens, Esq.; Trustees, Rev. T. S. Forsaith, Messrs. J. R. Fairfax and J. Mullens.

CONGREGATIONAL UNION OF QUEENSLAND.

Chairman, Rev. E. Greenwood; Treasurer, Mr. T. Martin.

Church.	*Pastor.*
Beenleigh	Vacant
Belivah	P. McLean
North Bundaberg	Vacant
Brisbane	Edward Griffith
„ (Branch Churches)	G. Hervey
South Brisbane	T. J. Pepper
„ Brighton-rd.	E. Moore
Gatton	S. F. Whitehead
Gympie	L. C. Jamieson
Goodna	Vacant
Ipswich	E. Greenwood
Ipswich Reserve	Mr. H. Rawlins
Maryborough	J. Whiting
Roma	A. Pearse
Redcliff	Supplied
Rockhampton	D. Mossop
Rosewood	Vacant
Toowoomba	J. T. Waraker
Townsville	Vacant
Charters Towers	Vacant
Southport	A. Bailey

PREACHING PLACES:—Logan, Pimpama, Pine Mountain, Earl Creek, Glastonbury, Black Snake, Churchill, Milton, Tivoli, Eight-Miles-Plains, Brighton-road, Fortitude Valley, Salisbury, Nerang, Mount Gravatt, O'Connell Town, Teviotville, Brown's Plains, Blantyre, Veresdale. Resident without pastoral charge, W. Gray and W. Brown.

CONGREGATIONAL UNION AND HOME MISSION OF SOUTH AUSTRALIA (INCORPORATED).

Chairman, 1883-4, Mr. R. Searle; Chairman-elect, 1884-5, Rev. C. Manthorpe; Treasurer, Mr. J. M. Anderson; Corresponding Secretary, Rev. J. C. McMichael; Minute Secretary, Rev. J. C. McMichael; Finance Secretary, Mr. Geo. Brookman.

PLACES OF WORSHIP AND MINISTERS.

Church.	*Pastor.*
Adelaide—	
Stow Memorial .	W. R. Fletcher, MA
Hindmarsh-sq...	F. W. Cox
N. Adelaide..... / Lwr. N. Adelaide	O. Copland
Alma	Supplied
Angaston	Baptists occupy
Angaston & South Angas Park.....	A. Jones
Border Town and Mundulla, Padthaway, &c.....	D. Milne
Collingrove	R. L. Coward
College Park	Vacant
Gawler	Wr. Jones
Gladstone.....	Supplies
Glenelg.....	Ch. Manthorpe
Hamley Bridge ...	Vacant
Happy Valley.....	F.W. Cox & Supplies
Henley Beach.....	Supplies
Hindmarsh	John McEwin
Houghton	W. J. Webster
Kadina	Thos. Kyte
Kapunda	B. N. Fernie
Kensington—	
High-street	BibleChrstns.occupy
Clayton	Thos. Hope
Knightsbridge.....	Thos. Hope
Macclesfield.....	Vacant
Maclaren Vale.....	Jas. Howie
Medindie	S. Lenton
Milang	A. A. Munns
Maitland, &c.	J. Chapman
Mount Lofty (Crafers)	J. C. McMichael
North Rhine and Murray Flats ...	J. Nelson
Port Adelaide	J. C. Kirby
Port Elliot	John Hotham
Port Pirie.....	W. Wilson
Port Victor and Bald Hills	Ch. Hodge
Rose Park.....	Supplies
Salisbury	Supplies
Shipley.....	Mr. J. M. Dowie
Truro and Dutton	W. H. Newbould
Wallaroo	John Lloyd

Ministers without charges—E. Baker, J. Leonard, BA, W. Oldham, Ch. Hall, S. L. Harris, W. Hopkins, R. G. Bayly, J. R. Ferguson.

Union College.—Tutors: Rev. S. Mead, MA, LLB; Rev. W. R. Fletcher, MA; Rev. D. Paton, MA, BD.

Congregational Union and Home Mission (Incorporated), for assisting our smaller Churches. Income, 1882-3, £554 11s. 0d.

Congregational Chapel-Building Society (Incorporated). Assets, £2,033 6s. 8d.

Ministers' Provident Fund (Incorporated), for aged or infirm Ministers and their families, £2,307 10s. 6d.

Parkin Trust (Incorporated), for training Ministerial Students and some other objects prospectively. Assets, £13,450 17s. 6d. Not to be used until the income reaches £1,000 a year.

CONGREGATIONAL UNION OF WESTERN AUSTRALIA.

Church.	*Pastor.*
Bunbury.....	A. Buchanan
Fremantle	J. Johnston / G. A. Palmer
Perth	P. H. Crawley

PREACHING STATIONS: Brunswick, Busselton, Fergusson River, Parkfield, Picton, Quindaloup, Bridgetown, Lockville.

CONGREGATIONAL UNION AND MISSION OF TASMANIA.

Chairman, Rev. C. Price; Chairman Elect, Rev. J. M. Bayley; Treasurer, J. E. Salier, Esq.; Secretary, Rev. J. W. Simmons.

Fundamental Principle.—The Union of Congregational Churches and ministers in Tasmania is founded on a full recognition of their distinctive principle, namely, the Scriptural right of each Church to maintain perfect independence in the government and administration of its own particular affairs.

Objects.—To promote the spread of the Gospel. To cultivate brotherly love

and co-operation among the associated Churches. To diffuse information on the principles of the Congregational body. To obtain statistics relative to the condition and work of the Churches. To establish fraternal correspondence with other Churches and Unions. To address, when expedient, a circular letter to the Churches of the Union. To bring into the Colony accredited Congregational Ministers, to educate young men for the ministry, and to employ lay preachers. To maintain the civil rights of the Churches.

The supreme control of the affairs of the Union shall be vested in a body called the General Council, which shall consist of the pastors and delegates of the associated Churches.

Church.	*Pastor.*
Bellerive Plains	U. Coombs
Carlton and Bream Creak	
Don and Formby.....	J. T. Collier
Forth and Leven	
Green Ponds .....H. Kennedy	
Hestercombe .....Mission	
Hobart—	
Memorial Church .....Vacant	
Davey-street .....G. Clarke	
Bathurst-street .....J. W. Simmons	
Huon District ....J. M. Bayley	
,, ,, South.....T. Rivett	
Latrobe .....J. Bennett	
Launceston—	
Tamar-street .....C. Price	
Princes-square .....W. Law	
New Town .....J. Nisbet	
Pontville and Bagdad...J. W. Shipphird	
Richmond	
Cambridge ..... D. B. Tinning	

There are also 28 preaching stations, supplied by ministers and by the agents of the Mission. Resident without pastoral charge—B. S. Bird, MHA, Franklin; Geo. Williams, Hobart.

Ministers' Provident Fund, £2,300. Widows' Fund, £529 13s. 2d. Church Building Fund, £207 9s. 9d.

CONGREGATIONL UNION OF NEW ZEALAND.

Established 1881.

Chairman, Rev. J. Robertson, MA; Secretaries, Revs. E. Walker and T. Tonkinson
Treasurer, C. Coote, Esq.

Communications may be addressed to Rev. E. Walker, care of Rev. Dr. Roseby, Dunedin, New Zealand.

Church & Date of Organisation.	*Pastor.*
Maungoturoto.....1869	W. Ridings
Auckland (Beresford-street) 1852	J. Robertson, MA
Onehunga 1861	H. W. J. Miller
Grahamstown 1871	T. Adams
Wellington (Woodward-street).....1842	W. H. West, LLB
Nelson 1875	J. Beckenham
Christchurch ("Trinity")1864	Vacant
,, (Ferry-road)1883	J. Hoatson
Le Bons Bay 1883	S. Robins
Akaroa 1879	W. Barnett (Lay Pastor)
Timaru.....1877	G. W. Sharp
Oamaru 1879	J. Foster
Port Chalmers 1864	W. M. Grant
Ravensbourne 1879	H. Young [LLD
Dunedin (Moray-pl.)1863	T. Roseby, MA,
,, (Gt. King-st.)1880	Vacant
,, (South Dunedin).....1881	T. Tonkinson
Lawrence.....1871	W. Jenner

Mission stations where churches are not formed:—At Auckland, New Town and Mount Eden; at Wellington, Te Aro.

Resident without pastoral charge—A. Macdonald, Auckland; J. F. Mandeno, Waikato; J. Apperley, Bombay; W. J. Habens, BA, Wellington; Edward Walker, Dunedin; Griffith Jones, H. J. Lewis, H. Williams, Christchurch.

AFRICA.

CONGREGATIONAL UNION OF NATAL.

Re-established June, 1882.

President, Rev. Josia Tyler; Secretary, Rev. John Fernie; Treasurer, Mr. C. A., Hollwell.

List of Churches.

Durban { W. H. Mann, John Fernie, J. W. Boden
Central Church, Smith-street.

Branch Churches ... { Musgrave-road, Sydenham, Isipingo, Umbilo

Preaching Stations { Westville, Bellair, Malvern, Umkomaas, Avoca

The Branch Churches and Stations are supplied by members of the Durban Church.

Pietermaritzburg..... Vacant
Ditto Hall..... W. Berry
Umzinto, under the temporary care of the Durban pastors.

Missionaries to the Heathen.

I. Missionaries of the American Board of Foreign Missions:—

Grontville ..... D. Rood
Umzindusi ..... Josia Tyler
Adams (Seminary for Native Youth) ... { W. Ireland, H. Goodenough, E. Robbins, I. Kilbon
Inanda ..... { C. Pixley, E. H. Richards
Umtwalumi ..... G. Wilder
Umzumbi ..... H. M. Bridgman

II. Missionaries from England.

Harding and Malan Clift ..... S. Aitchison
Rock Fountain ..... E. S. Clarke

CONGREGATIONAL UNION OF SOUTH AFRICA.

Chairman of Executive, Rev. J. C. Macintosh; Treasurer, Jno. Mackay, Esq.; Secretary, Rev. G. Y. Jeffreys. Additional members of the Executive, Revs. J. F. Philip, BA, T. S. Merrington, N. Goezaar, Jas. Pritchard, and Messrs. W. C. Elliott, W. S. Jones, and W. P. Pinn.

Church.	*Pastor.*
Alexandria (English and Native)	J. P. F. V. Read
Bedford (English)	Vacant
Ditto (Native)	T. S. Van Rooyen
Bethelsdorp (Native)	T. S. Merrington
Cape Town (English)	W. B. Philip, BA
Claremont do.	R. J. Jarvis
Cradock (Native)	J. H. L. Schumann
Dysselsdorp do.	J. Ramage
Graaff Reinet (Native)	T. D. Philip, BA
Ditto (Basuto)	S. P. Sihlali
Graham's Town (Native)	S. J. Helm
Hackney do.	T. G. Jones
Hankey do.	H. Kayser
Kimberley—	
New Rush (Native)	G. Tyamzashe
Du Toit's Pan do.	Jas. Poote
King William's Town (Native)	J. Harper
Knapp's Hope (Native)	F. G. Kayser
Kokstad (Eng. & Nat.)	W. Dower
Kruisfontein (Nat.)	H. A. M. Ferreira
Nanaga do.	N. Goezaar
Oudtshoorn do.	B. E. Anderson
Pacaltsdorp do.	G. B. Anderson
Peelton do.	R. Birt
Philipton do.	James Read
Port Elizabeth—	
(English Church)	J. C. Macintosh, J. F. Philip, BA
Ditto Union Church (Nat.)	N. Goezaar
Ditto Edward's Memorial (Native)	J. Pritchard
Queen's Town (English and Native)	Vacant
Somerset, East do.	W. Oates
Tarkastad do.	J. H. L. Schumann
Tidmanton do.	Vacant
Uitenhage, Union Chapel (Native)	T. J. Paterson
Ditto United Church (English)	G. Y. Jeffreys

Resident without pastoral charge—E. Solomon, Bedford; W. Thompson, Cap Town; J. van Rooyen, Tidmanton.

Personal members—Rev. J. Cameron, LLD, Green Point; Rev. W. Demmers, The Paarl; Rev. D. H. Richard, Kimberley (Presbyterian Church); Rev. H Riley Humansdorp.

JAMAICA.

Congregational Union of Churches originated by the London Missionary Society.

Formed 1877.

Chairman, Rev. A. Eastwood; Secretary and Treasurer, J. J. Bowrey, Esq., Kingston.

CHURCHES AND PASTORS.

* Indicates English Ministers.

Chapelton and Bread Nut Bottom	A. Eastwood
Davyton	Vacant
Dry Harbour and Claremont	W. C. Harty
First-hill	W. C. Harty
Four Paths and Brixton-hill	*T. W. Tyler
Kingston and Shortwood	*H. Peckover
Mandeville (Ridgmount)	*C. A. Wookey
Mount Zion, Taremount, and Rutlands	A. P. Thomas
Porus (Whitefield)	Vacant
Wilbury	Wm. Cunningham

There are connected with these Churches about 6,000 adherents, 31 out-stations, 21 day-schools and teachers, and 20 lay-preachers (including some of the teachers as catechists).

BRITISH GUIANA.

CONGREGATIONAL UNION COMPRISING THE COUNTIES OF DEMERARA, BERBICE, AND ESSEQUIBO.

Formed October, 1883.

Chairman, Rev. J. Dalgleish; Treasurer, R. P. Drysdale, Esq.; Secretary, Rev. J. Ketley.

This Union comprises all the churches founded, directly or indirectly, by the Agents of the London Missionary Society, and is based on the distinctive principle of Congregationalism.

I.—DEMERARA.

Church.	*Pastor.*
Georgetown—	
Providence Congregational Church	J. Ketley and S. B. Bleau, MA
Smith Church	J. Currie
Clarkson Chapel	J. Ketley and S. B. Bleau, MA
West Coast—	
Ebenezer Chapel	J. Foreman
Freedom ,,	,,
Hyde Park ,,	,,
West Bank, River Demerara—Canal No. I.—	
Rattray Memorial Chapel	J. C. Glasgow
Vauxhall Chapel	,,
Canal No. II.—	
Bethesda Chapel	J. C. Glasgow
La Harmonie Chapel	,,
Milmount Chapel	J. Ketley and S. B. Bleau, MA,
Strick-en-Heuvel	Assisted by Catechists
East Bank, River Demerara—	
Cephas Chapel	J. Ketley and Catechist
Grove ,,	J. Currie and J. Mann
East Coast—	
Buxton Chapel	J. S. Simon
Plaisance ,,	W. E. Downer
Beterverwagting Chapel	

II.—Berbice.

Church.	*Pastor.*
New Amsterdam—	
New Amsterdam Mission Chapel	J. Dalgleish
Providence Chapel	,,
Orange ,, (Canje)	Vacant
Corentyn Coast—	
Fyrish Chapel	J. C. Westley
Rose Hall ,,	,,
Liverpool ,,	,,
West Coast—	
Rossfield Chapel	W. Isaacs
Perseverance Chapel	,,
Hopetown ,,	,,
East Bank, River Berbice—	
Lonsdale Chapel	J. Toddings
De Kinderen Chapel	Vacant
Lightown ,,	,,
Fern ,,	,,
Brunswick ,,	T. E. London
West Bank—	
Ithaca and Hanover	W. Trenton

III.—Essequibo.

Church.	*Pastor.*
Buck Hall Chapel, Caria ,, Fort Island ,, Mazaruni ,,	J. Ketley and S. B. Bleau, MA, Assisted by Catechists.

CHINA.

Hong Kong, Union Church ..... John Colville | Shanghai, Union Chapel, A. J. Bamford, BA

INDEPENDENT CHURCHES IN INDIA.

Church.	*Pastor.*	*Church.*	*Pastor.*
Calcutta—			
Bhowanipore (Bengali)	N. L. Dass	Madras	Vacant
Hastings	W. J. Wilkins	Nagercoil (Tamil)	J. Joshua
Union Chapel	J. J. Pool	Neyoor (Tamil)	S. Zechariah

English Churches Maintained by London Missionary Society.

Bangalore, Bellary, Benares, Berhampore, Coimbatore, Cuddapah, Mirzapore, Salem, and Vizagapatam.

English Union Churches.

Almorah, Darjeeling, Mussoorie, Raneekhet, and Simla.

Native Congregational Churches, Partly Self-Supporting, and Presided over by Ordained Native Pastors.

Tamil Churches.—Attoor, Bangalore, Coimbatore, Dennispuram, Kollatuviley, Madras, Metampelliam, Pareychaley, Pursewaukum, Trevandrum, and Uyaraviley.

Canarese Churches.—Bangalore and Belgaum.

Telugu Churches.—Cuddapah and Ventoorla.

Urdu Church.—Mirzapore.

Hindi Church.—Singrowli.

Resident without pastoral charge—S. Organe, Madras.

CONGREGATIONAL MINISTERS

IN THE COLONIES AND ON THE CONTINENT.

N.B.—C. Coll., B.N.A., denotes Congregational College of British North America.

Name.	Place.	Country.	College.	Ministry begun.
Adams, E.	Waterloo	New South Wales		
Adams, L. P.	Fitch Bay	Quebec		1840
Adams, T.*	Graham's Town	New Zealand	Nottingham	1873
Allen, W.	Carlton, Mlbourne.	Victoria	Victoria Coll.	1871
Allworth, W. H.*	Frome	Ontario	C. Coll., B.N.A.	1845
Anderson, B. E.	Oudtshoorn	South Africa		1845
Apperley, J.*	Bombay	New Zealand	Blackburn	1837
Asher, S. W.	Longueville	New South Wales		
Atkinson, E. G.	Sydney	New South Wales		1873
Bayley, J. M.	Huon	Tasmania		1872
Baker, T.*	Hamilton	Ontario		1852
Baker, E.*	Morphett Vale	South Australia		1849
Bailey, A.	Southport	Queensland		1883
Bamford, A. J., BA	Shanghai	China	New College	1875
Barber, John	Lake Rowan	Victoria		1875
Barker, E.*	Toronto	Ontario	C. Coll., B.N.A.	1855
Barker, Joseph	Riverside	Ontario	Bangor, U.S.	1875
Barnett, W.	Akaroa	New Zealand		
Bayly, R. G.	Maitland	South Australia		1873
Beaton, D.	St. John's	Newfoundland	Edin. Theo. Hall	1877
Beckenham, John	Nelson	New Zealand		1875
Beman, J. L.	St. John	New Brunswick		1882
Bennett, J.	Latrobe	Tasmania	New College	1858
Berry, W.	Pietermaritzburg.	Natal		1879
Bird, B. S.*	Franklin	Tasmania		1868
Black, J. R., BA	Douglas	Ontario	C. Coll., B.N.A.	1875
Black, R. K.	Granby	Quebec	C. Coll., B.N.A.	1852
Bleau, S. B., MA	Georgetown	Demerara		1883
Boden, J. W.	D'Urban	Natal	Spring Hill	1882
Bolton, C. E.*	Wiarton	Ontario	C. Coll., B.N.A.	1882
Bradley, W.	Oxford Street	Victoria	Camden College	1870
Bradney, M. W.	Beechworth	Victoria		1863
Bray, A. J.	Montreal	Quebec	Cheshunt	1871
Brown, John	Pilot Mound	Manitoba	C. Coll., B.N.A.	1862
Brown, R.*	Pilot Mound	Manitoba	C. Coll., B.N.A.	1875
Brown, W.*		Queensland	Nottingham	1879
Browne, F. H.	Melbourne	Victoria	Camden College	1869
Bryant, S.	Woollahra	New South Wales	Victoria Coll.	1876
Buchanan, A.	Bunbury	West Australia		1868
Burchett, James*	Windsor	Victoria		1872
Burgess, W.*	Valetta	Ontario		1849
Burgess, E. J.	Tilbury East	Ontario		1877
Burton, John, BD	Toronto	Ontario	Presbyterian	1879
Cameron, D. W.	Keswick Ridge	Nova Scotia		1882
Cameron, J., BA (Lon.), LLD (Glas. U.)	Green Point	Cape Colony	Lancashire	1854
Cameron, J.	Maryboro'	Victoria	Victoria Coll.	1876
Campbell, George	Sydney	New South Wales	Edin. Theo. Hall	1869

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Chapman, John	Maitland	South Australia	Union Coll.	1882
Charter, G.	Wollongong	New South Wales		1860
Claris, W. H. A.	Sarnia	Ontario	C. Coll., B.N.A.	1872
Clark, W. F.	Listowel	Ontario		1856
Clarke, E. S. (Missiony.)		Natal		
Clarke, George	Hobart	Tasmania	New College	1851
Clay, Chas.,* BA	Sydney	New South Wales	Lanc. Coll.	1883
Collier, J. T.	West Coast	Tasmania	Victoria Coll.	1875
Colville, J.	Hong Kong	China	Lancashire	1866
Coombs, U.	Bellerive Plains	Tasmania	Victoria Coll.	1865
Copland, Osric	North Adelaide	South Australia	Cheshunt	1866
Cornish, G.,* BA (Lon.), and MA, LLD (Mont.)	Montreal	Quebec	New College	1855
Coward, R. L.	Collingrove	South Australia		1863
Cox, F. W.	Adelaide	South Australia	Cotton End	1853
Cox, Jacob W., BA	Noel	Nova Scotia		1877
Crawley, P. H.	Perth	West Australia	Bristol	1875
Cullen, J. F.*	Sydney	New South Wales	Camden	1872
Currie, J.	Georgetown	Demerara		
Currie, W.	Kyneton	Victoria	Dublin	1860
Dalgleish, J.	Amsterdam	Berbice		
Danne, R. V.	St. Kilda	Victoria		1878
Davies, J.T.W, MA (Lon)	Newtown	New South Wales	Spring Hill	1861
Day, Edwin	Caulfield	Victoria	Lancashire	1848
Day, B. W.	Lanark	Ontario	C. Coll., B.N.A.	1862
Dempers, W.	The Paarl	South Africa		
Dey, R.	Sydney	New S. Wales	Edin. Theo. Hall	1871
Dinning, J.	Rookwood	New South Wales	Camden Coll.	1879
Dixon, Mark*	Rosewood	Queensland	Airedale	
Dowmer, W. E.	Plaisance	Demerara		1883
Duff, Charles, MA*	Toronto	Ontario	C. Coll., B.N.A.	1862
Ebbs, Edward*	Toronto	Ontario		1844
Edwards, J., BD (Edin.)	Hamburg	Germany	Edin. Theo. Hall	1872
Ella, S.*	Sydney	New South Wales		1860
Evans, J. P.	Stawell (Welsh)	Victoria	Brecon	1876
Ewing, W., BA	Pembina	U. S. A.	C. Coll., B.N.A.	1879
Fairey, F. C. B.	Hunter's Hill	New South Wales		1877
Falkingham, G.	Chewton	Victoria	Victoria Coll.	1875
Fenwick, K. M.*	Montreal	Quebec	C. Coll., B.N.A.	1847
Ferguson, J. R.*	Salisbury	South Australia	Glasgow	1860
Fernie, B. N.	Kapunda	South Australia	Spring Hill	1876
Fernie, J.	D'Urban	Natal	Hackney	1863
Ferriera, H. P. M.	Graaff Reinet	Cape Colony	Bristol	1882
Fincham, W.	Campbell Town	New South Wales		1873
Fletcher, W. R. MA (Lon)	Adelaide	South Australia	Lancashire	1856
Forsaith, T. S.*	Paramatta	New South Wales		1865
Foster, Arnold, BA*	Hankow	China	St. John's, Camb	1871
Foster, John	Oamaru	New Zealand	Nottingham	1875
Fraser, Alexander *	Melbourne	Victoria	Glasgow	1837
Fraser, J.G., * MA (Glas.)	Woollahra	New South Wales	Lancashire	1864
Fry, A. G.	Balmain	New South Wales	Victoria Coll.	1873
Fullagar, T.*	Little River	Victoria		1872
Fuller, Geo.	Brantford	Ontario	C. Coll., B.N.A.	1883
Gainford, Thos.*	Sydney	New South Wales		1860
Gannaway, J. F.	Geelong	Victoria	Bedford	1861
Glasgow, J. C.	Canal No. 1	Demerara		1861
Goezaar, N.	Port Elizabeth	South Africa		1861
Gosman, A.	Hawthorn	Victoria	Glasgow	1855
Grant, W. M.	Port Chalmers	New Zealand	Camden Coll.	1877

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Gray, W.*	Townsville	Queensland		1873
Green, S. I.*	Sandhurst	Victoria	Camden Coll.	1867
Greenwood, E.	Ipswich	Queensland	Victoria Coll.	1869
Grieve, H. D.*	Melbourne	Victoria	Nottingham	1880
Griffith, Edward	Brisbane	Queensland	Highbury	1842
Groube, H.*	Hawthorne	Victoria		1849
Gunner, F., MD	Listowel	Ontario		1883
Habens, W.J., *BA (Lon)	Wellington	New Zealand	Hackney	1863
Hall, C.*	Adelaide	South Australia		1842
Hall, T.*	Kingston	Ontario		1866
Halley, J. J.*	Williamstown	Victoria	Sydney Univ.	1861
Hamer, D. Jones	Melbourne	Victoria	Lancashire	1867
Harris, S. L.*	Adelaide	South Australia	Newport Pag.	1846
Hart, T. Baron	Paris	France	Western	1842
Harty, W. C.	Dry Harbour	Jamaica		
Hay, R.	Watford	Ontario	C. Coll., B.N.A.	1859
Hay, William	Scotland	Ontario	C. Coll., B.N.A.	1847
Heighway, G.	Maitland	New South Wales	Camden	1881
Helm, S. J.	Grahamstown	Cape Colony	New College	1875
Hervey, G.	Brisbane	Queensland		1882
Hill, J., MA	Sydney	New South Wales	Glasgow	1873
Hill, Edw. M.	Montreal	Quebec	Yale & Andover	1883
Hills, Richd. Thos.*	Maitland	New South Wales		1859
Hindley, J. I., MA (McGill Univ.)	Barrie	Ontario	C. Coll., B.N.A.	1869
Hoatson, J.	Christchurch	New Zealand	New College	1881
Hodge, Charles	Port Victor	South Australia		1865
Hope, Thomas	Kensington	South Australia	Lancashire	1872
Hopkins, W.*	Glenelg	South Australia	Victoria Coll.	1864
Hotham, J.	Port Elliot	South Australia	Airedale	1844
Howden, G. G.	Burwood	New South Wales	Cotton End	1859
Howie, J.	Maclaren Vale	South Australia	Glasgow	1846
Hughes, H.	Paris	Ontario		1876
Hunter, H. D., MA	London	Ontario		1878
Hutchinson, J.*	Kyneton	Victoria		1877
Isaacs, W.	Hope Town	Berbice		
Jackson, S. N., MD	Kingston	Ontario	C. Coll., B.N.A.	1866
James, Francis	Eaton	Quebec		1866
James, T.	Melbourne	Victoria		1855
Jamieson, L. C.	Gympie	Queensland		1870
Jarvis, R. W.	Claremont	Cape Colony	New College	1882
Jefferis, J., LLB (Lond.)	Sydney	New South Wales	New College	1858
Jeffreys, G. Y.	Uitenhage	South Africa	Highbury	1846
Jenkins, T.*	Davyton	Jamaica		
Jenner, W.	Lawrence	New Zealand		1880
Johnson, G.	Milton	Nova Scotia	Bangor, U.S.A.	1883
Johnson, Thomas*	Surrey Hills	New South Wales	Cotton End	1845
Johnston, J.	Fremantle	Western Australia		1854
Jones, A.	Angaston	South Australia	Bristol	1879
Jones, G.		New Zealand	Brecon	1882
Jones, D. W.	Eagleshawk (W.).	Victoria		
Jones, T. G.	Hackney	South Africa		1881
Jones, Walter	Gawler	South Australia	Western	1875
Joshua, J.	Nagercoil	India		
Kayser, H.	Hankey	South Africa		1855
Kennedy, H.	Green Ponds	Tasmania	Victoria Coll.	1866
Ketley, Joseph F.	George Town	Demerara	Airedale	1856
Key, James	Alexandroffsky	Russia	Cheshunt	1856
Kilburn, J. D.	St. Petersburg	Russia	Western	1875

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Kimberley, J.*	Waterloo	Sydney	Camden	1879
King, J.	Melbourne	Victoria	Bedford	1863
Kirby, J. C.	Port Adelaide	South Australia...		1864
Kyte, Thomas	Kadina	South Australia...	Cotton End	1873
Lamb, F.	Oberon	Manitoba	Nottingham	1873
Laishley, R.*		New Zealand		1852
Laver, J.*	Sydney	New South Wales		
Law, Palmer*	Sydney	New South Wales	Western	1856
Law, W.	Launceston	Tasmania	Bedford	1851
Lawrence, W. H.	Castlemaine	Victoria		1877
Lenton, S.	Medindie	South Australia...		1883
Leonard, J.,* BA (Lon.)	Gawler	South Australia...	New College	1851
Lewis, E.	Glebe, Sydney	New South Wales		1877
Lewis, H. J.		New Zealand	Lancashire	1871
Lloyd, J.	Wallaroo	South Australia...		1871
London, T. E.	Brunswick	Berbice		
Macallum, D.	Athol	Ontario	C. Coll., B.N.A.	1852
Macdonald, A.*	Auckland	New Zealand	Newport Pag.	1835
Macintosh, J. C.	Port Elizabeth	South Africa	Glasgow	1854
Mackay, C.	Twillingate	Newfoundland		1882
Mackay, R.* (Evan.)	Kingston	Ontario		1876
Main, Arthur	Economy	Nova Scotia	Bangor	1882
Mandeno, J. F.*	Waikato	New Zealand	Wymondley	1827
Mann, J.	East Bank River	Demerara		1883
Mann, W. H.	D'Urban	Port Natal	Lancashire	1854
Manthorpe, Charles	Glenelg	South Australia...		1854
Masters, J., MA (Mel.)	Albury	New South Wales	Victoria Coll.	1871
Mathison, W.	Windsor	New South Wales		1846
Mathison, W., jun.	Croydon, Sydney	New South Wales	Camden Coll.	1872
M'Kay, R. K.	Warrnambool	Victoria		
McAdie, Jas.	Fortunebay	Newfoundland		1882
McEwin, J.	Hindmarsh	South Australia...	Presbyt. Inst.	1873
McAll, R. W., FLS	Paris	France	Lancashire	1848
McColl, E. C. W.,* MA.	Middleville	Ontario	C. Coll., B.N.A.	1868
McFadyen, A. L.,* BA.	Kingston	Ontario	C. Coll., B.N.A.	1879
McFarlane, J.*		British Guiana		
McGill, A.,* MA	Ryckman's Corner	Ontario	Glasgow	1842
McGregor, Dugald, MA.	Guelph	Ontario	C. Coll., B.N.A.	1872
McGregor, A. F., BA.	Toronto	Ontario	C. Coll., B.N.A.	1878
McIntosh, W.	Durham	Quebec	C. Coll., B.N.A.	1874
McKillican, J.*	Danville	Quebec	C. Coll., B.N.A.	1851
McKinnon, D.*		Ontario	Highland Coll.	1878
McLean, P.	Belivah	Queensland		1876
McMichael, J. C.	Crafers	South Australia...	Rotherham	1847
Meadowcroft, D.	Melbourne	Victoria	Cheshunt	1864
Mell, T. E. O.	Waverley	New South Wales		1875
Merrington, T. S.	Bethelsdorp (N.)	South Africa		1881
Miles, E. T.	Melbourne	Victoria	Victoria Coll.	1868
Miller, H. W. J.	Onehunga	New Zealand	Nottingham	1881
Milne, D.	Border Town	South Australia...		1868
Mirams, James*	Melbourne	Victoria	Highbury	1832
Mitchell, J. H. S.*	Sydney	New S. Wales	Edin. Theo. Hall	1878
Moffat, Jno. S.*	Grahamstown	South Africa	New College	
Moody, J. W.*	Sydney	New South Wales	Richmond	1883
Moon, C. W.	Malvern	Victoria	Victoria Coll.	1882
Moore, E.	Brighton Road, South Brisbane	Queensland		1864
Morison, A.*	Melbourne	Victoria	Dublin	1838
Morris, D.	Echunga	Victoria		1870

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Morton, John	Hamilton	Ontario	Glasgow	1869
Moss, W.*	Melbourne	Victoria		1853
Moses, Philip	Lambtn.&Wllsnd.	New South Wales	Camden	1883
Mossop, D.	Rockampton	Queensland		1857
Munns, A. A.	Milang	South Australia...		1883
Murray, A. W.*	Sydney	New South Wales	Turvey&H'mrtn	1835
Nelson, J.	North Rhine	South Australia...		1883
Newbould, W. H.	Truro	South Australia...		1877
Nicolson, W.,* MA (Ed)	St. Petersburg	Russia	Edin. Theo. Hall	1859
Nisbet, J.	New Town	Tasmania	Barnet	1836
Oates, W.	Somerset (E.)	C. of Good Hope		1874
Olley, J.	Manly Beach	New South Wales	Camden Coll.	1876
Oldham, W.*	Adelaide	South Australia...		1853
Organe, S.*	Madras	India	Western	1866
Orr, J.	Brighton	Victoria		
Palmer, G. A.	Fremantle	Western Australia	Union Coll.	1882
Paterson, T. J.	Uitenhage	South Africa		1845
Peacock, W.	Ohio	Nova Scotia	Bangor, U.S.	1875
Pearse, A.	Roma	Queensland		1883
Peckover, H.	Kingston	Jamaica		1876
Pedley, C. S., BA	Kelvin	Ontario	C. Coll., B.N.A.	1881
Pedley, Hugh	Cobourg	Ontario	C. Coll., B.N.A.	1877
Pepper, T. J.	South Brisbane	Queensland	Camden Coll.	1868
Perrin, J. G.*	Ballarat	Victoria		1861
Philip, W. B., BA (Lond)	Cape Town	South Africa	Cheshunt	1856
Philip, T. D., BA (Lond)	Graaf Reinet	South Africa	Coward	1844
Philip, J. F., BA	Kimberley	South Africa	Cheshunt	1877
Pitman, J. F.	Yarrawonga	Victoria		1858
Pitman, Charles*	Sydney	New South Wales	Gosport	1824
Pool, J. J.	Calcutta	India	Rotherham	1882
Poote, J.	Kimberley	Cape		
Powis, H. D.	Toronto	Ontario		1853
Pratt, G.*	Sydney	New South Wales	Turvey	1838
Preston, W.	Sydney	New South Wales		
Price, Charles	Launceston	Tasmania	Highbury	1832
Price, J. H.*	Bathurst	New South Wales	Camden Coll.	1878
Price, C. S. Y.	Newcastle	New South Wales		1858
Price, W. F.	Stanstead South	Quebec	Andover	1883
Pritchard, J.	Port Elizabeth	Cape Colony	Bristol	1882
Purkis, G.	Waterville	Quebec		1867
Read, James	Philipton	South Africa		1873
Read, J. P. F. V.	Alexandria	South Africa		1874
Reikie, T. M.*	Wiarton	Ontario	Glasgow	1845
Rees, W.*	Wallsend (Welsh)	New South Wales		
Richard, D. H.	Kimberley	Cape Colony	Carmarthen	1875
Richmond, J. G.*	Kyneton	Victoria	Victoria Coll.	1865
Rickard, James	Sydney	New South Wales	Wes. Coll., Mel.	1873
Riding, W.	Gerringong	New South Wales		1881
Ridings, W.	Kapaira	New Zealand	Camden Coll.	1879
Riley, Harper	Humansdorp	South Africa		1877
Rivett, T.	Huon (South)	Tasmania		1881
Robertson, G., BA	Caledon, South	Ontario	C. Coll., B.N.A.	1882
Robertson, J., MA (Syd)	Auckland	New Zealand	Camden Coll.	1874
Robins, S.	Le Bons Bay	New Zealand	Nottingham	1868
Robinson, E.*	Sydney	New South Wales		1860
Robinson, R.*	Wiarton	Ontario	C. Coll., B.N.A.	1845
Robinson, W. C.	Sydney	New South Wales	Hackney	1845
Roger, G.	Bonne Esperance	Labrador	Harley House	1882
Robjohns, H. T.,* BA	Melbourne	Australia	Western	1857

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Roseby, T. MA, LLD (Syd)	Dunedin	New Zealand	Camden Coll.	1867
Ross, C. L.*		Nova Scotia		1882
Saer, J. B., BD	Wingham	Canada	Yale	1881
Salmon, Jno., BA	Yorkville	Ontario	Victoria Coll.	1882
Sanderson, J. G., BA	Danville	Quebec	C. Coll., B.N.A.	1862
Savage, Samuel	Petersham	New South Wales	New College	1860
Sayer, J.*	Dunolly	Victoria		1863
Scales, A.*	Melbourne	Victoria	Airedale	1841
Shannon, W. H. N.	Forest	Ontario		1883
Sharp, G. W.	Timaru	New Zealand	Lancashire	1876
Shoeman, L. J. H.	Tarkastad	South Africa		1881
Sherman, B. B.*	Sherbrooke	Quebec		
Shipperley, James	Margaree	Nova Scotia		1872
Shipphird, J. W.	Pontville	Tasmania		1855
Silcox, E. D.	Embro	Ontario	C. Coll., B.N.A.	1873
Silcox, J. B.	Winnipeg	Manitoba	C. Coll., B.N.A.	1876
Simmonds, J. W.	Hobart Town	Tasmania	Bedford	1856
Simon, J. S.	Buxton	Demerara		1854
Skinner, Geo.	Kincardine	Ontario	C. Coll. B.N.A.	1882
Slatyer, William*	Redfern	New South Wales	Turvey	1834
Smith, W. W.	Newmarket	Ontario		1865
Solandt, A.*	Inverness	Quebec		
Solomon, E.	Bedford	South Africa		1854
Spence, R. W.*	Sydney	New South Wales	Camden Coll	1875
Squires, John	Random	Newfoundland		1878
Steggall, J.	Rutherglen	Victoria		
Stacey, Wm.	Belleville	Ontario		1883
Stevenson, J. F., LLB (Lond.), DD	Montreal	Quebec	Regent's Park	1852
Strongman, J. M.*	Melbourne	Victoria	Highbury	1844
Sunderland, J. P.*	Sydney	New South Wales	Airedale	1844
Sykes, S.	Brooklyn and Beachmeadow	Nova Scotia		1864
Thomas, E. F.*	Sydney	New South Wales	Lanc Coll.	1883
Thomas, W.	Sebastopol	Victoria		1882
Thompson, Wm.*	Cape Town	South Africa	Homerton	1836
Thwaites, Robert*	Warrnambool	Victoria	Victoria College	1877
Tinning, D. B.	Richmond	Tasmania		1868
Toddings, J.	Lonsdale	Berbice		1883
Tonkinson, J.	South Dunedin	New Zealand		1867
Trenton, W.	Ithaca	Berbice		1874
Trevor, J.	Gulgong	New South Wales	Camden Coll.	1871
Tyamzashe, G.	Diamond Fields	Cape of Good Hope	Lovedale	1878
Tyler, T. W.	Fourpaths	Jamaica	Harley House	1882
Unsworth, J.	Stouffville	Ontario		1848
Van Rooyen, J.*	Tidmonton	Cape	Lovedale	
Van Rooyen, T. S.	Bedford	Cape Colony	Lovedale	1882
Walker, Ed.*	Queenstown	New Zealand	New College	1871
Walker, J.	Ballarat	Victoria		1873
Walker, W.	Saugeen	Canada (Indian)		1871
Waraker, J. T.	Toowomba	Queensland	Cheshunt	1842
Warriner, W. H., BA	Bowmanville	Ontario	C. Coll., B.N.A.	1878
Watt, Joseph	Howick	Ontario	Nottingham	1883
Webster, W. J.	Houghton	South Australia	Brecon	1874
West, W. H.,* LLB (Mlbrn.)	Wellington	New Zealand	Victoria College	1871
West, Wm.*	Parramatta	New South Wales	Spring Hill	1879
Westley, Jos. C.	Corentyne, Fyrish	Berbice		1856
Wetherald, W.	St. Catherine's	Ontario		

* Without pastoral charge.

Name.	Place.	Country.	College.	Ministry begun.
Whitman, J.	Manchester	Nova Scotia	Gorham Coll.	1870
Whiting, J.	Maryboro'	Queensland		
Whitehead, S. F.	Gatton	Queensland		1883
Wild, J., DD	Toronto	Ontario		
Wilkes, H.,* DD, LLD (Glas.)	Montreal	Quebec	Glasgow	1832
Willett, G.	Brigham	Quebec	C. Coll., B.N.A.	1878
Williams, G.*	Victoria	Victoria	New	1866
Williams, M., BA	Parramatta	New South Wales	Homerton	1850
Williams, H.*	Christchurch	New Zealand	Bristol	1866
Wilson, Robert	Milton	New South Wales		1863
Wilson, Wm.	Port Pirie	South Australia	Glasgow	1857
Wood, John	Ottawa	Ontario	C. Coll., B.N.A.	1851
Wookey, C. A.	Mandeville	Jamaica	Lancashire	1875
Wright, J. C.	Edgar	Ontario	C. Coll., B.N.A.	1878
Wrigley, Francis*	Alton & Nth. Erin	Ontario		
Young, H.	Ravensbourne	New Zealand	Nottingham	1865
Zechariah, S.	Neyoor	India		1866

* Without pastoral charge.

EUROPEAN MISSIONARIES IN HEATHEN LANDS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

Name.	Station.	Country.	College.	Date.
Allan, Alex. L.	Travancore	South India	E. U. Glasgow	1883
Ashton, William	Barkly	Africa	Airedale	1843
Ashton, J.P., MA(Lond.)	Calcutta	India	Cotn.End&Edn.	1859
Bacon, J. R.	Cuddapah	South India	New College	1875
Baron, R.	Antananarivo	Madagascar	Lancashire	1872
Bennett, J. R.	Sihanaka	Madagascar	Cheshunt	1882
Birt, Richard	Peelton	Africa		1838
Bondfield, G. H.	Amoy	China	Spring Hill	1883
Bonsey, A.	Hankow	China	Cheshunt	1882
Briggs, B.	Antananarivo	Madagascar	Airedale	1863
Brockway, Thomas	Ambositra	Madagascar		1859
Brown, John	Kuruman	Africa	Lancashire	1865
Bryson, T.	Wuchang	China	Bedford	1866
Budd, Chas.	Amoy	China	Hackney	1881
Budden, J. H.	Almora	India	Western	1841
Bulloch, G. M'C.	Benares	India	Western	1874
Capsey, T., BA	Antananarivo	Madagascar	Lancashire	1881
Carnegie, D.	Hope Fountain	Africa	Rotherham	1882
Chalmers, John, MA, LLD	Hong Kong	China	Cheshunt	1852
Chalmers, James		New Guinea	Cheshunt	1866
Clark, T. H.	Whitefield	Jamaica	Newport Pagnel	1840
Clarke, W. E.	Upolu, Samoa	South Seas	Western	1882
Coles, J. B.	Bellary	India	Spring Hill	1843
Coley, H.	Almora	India	Spring Hill	1877
Collins, Charles	Antananarivo	Madagascar	Rotherham	1881
Cooper, Eben. V.	Huahine	South Seas	Lancashire	1880
Cousins, W. E.	Antananarivo	Madagascar	Bedford	1862
Cousins, George	Antananarivo	Madagascar	Spring Hill	1864
Creagh, S. M.	Lifu, Loyalty Islands	South Seas	Western	1853
Dalgliesh, John	New Amsterdam	Berbice	Glasgow	1842
Davies, Samuel H.	Savaii, Samoa	South Seas	Bedford	1866
Dignum, A. A.	Gooty	India	Lancashire	1882
Dudgeon, J., MD (Med. Miss.	Peking	China	Edinburgh	1863
Duthie, James	Nagercoil	India	Bedford	1856
Edge, J. C.	Hong Kong	China	New College	1873
Ebbler, E. E.	Canton	China	Barmen	1881
Elliott, Wm. A.	Inyati	Africa	New College	1876
Emlyn, J.	Pareychaley	India	Western	1867
Fairbairn, J.	Bellary	E. Canada		1846
Gates, A. E.	Cuddapah	India	Cheshunt	1881
Gill, W. W., BA (Lond.)	Rarotonga	South Seas	New College	1851
Gillison, Thomas, MB, CM (Med. Miss.)	Sz Chuen	China	Edinburgh	1882
Gilmour, J., MA (Glas.)	Peking	China	Cheshunt	1870
Goffin, Herbert J.	Vizianagram	South India	New College	1876
Good, Jas.	Kanye	South Africa	Bedford	1864
Grainge, H. W.	Antananarivo	Madagascar	Hackney	1872
Greaves, Edwin	Mirzapore	India	Western	1881
Green, J. L.	Tahiti	South Seas	Western	1860

Name.	Station.	Country.	College.	Date.
Griffith, W.	Uguha	Central Africa	Bala & Western	1879
Hacker, I. H.	Neyoor	India	Western	1877
Hadfield, J.	Uvea, Loyalty Islnds.	South Seas	Western	1878
Haines, T.	Bellary	India	Western	1870
Harper, John	King William's Twn.	Africa	Western	1867
Harris, G. A.	Mangaia	South Seas	Airedale	1870
Hawker, John Giles	Belgaum	India	Bedford	1865
Helm, Charles D.	Hope Fountain	Africa	New College	1873
Hepburn, J. D.	Shoshong	Africa	Rotherham	1870
Hewlett, J., MA (Lond.)	Benares	India	Poole	1861
Hill, Samuel J.	Berhampore	India		1852
Hore, E. C.	Ujiji	Central Africa		1877
Houlder, J. A.	Tsiafahy	Madagascar	Airedale	1871
Huckett, A. S.	Fianarantsoa	Madagascar	New College	1880
Hutchin, J. J. K.	Rarotonga	South Seas	Rotherham	1882
Hutchison, H. A., BSC (Glas.)	Coimbatoor	India	Glasgow	1874
Hutton, David	Mirzapore	India	Bedford	1865
Insell, Thomas	Benares	India	New College	1873
John, Griffith	Hankow	China	Brecon	1855
Johnson, W., BA (Lond.)	Calcutta	India	Airedale	1858
Johnson, Henry T.	Fianarantsoa	Madagascar	Cheshunt	1881
Jones, D. P.	Uguha	Central Africa	Carmarthen	1882
Jones, John	Maré, Loyalty Islnds	South Seas	Bedford	1853
Jones, W. Monk	Coimbatoor	India	Cheshunt	1882
Joss, Walter	Madras	India	Hackney	1869
Jukes, C.	Antananarivo	Madagascar	Hackney	1866
Kayser, F. G. G.	Knapp's Hope	Africa		1849
King, Alexander	Tientsin	China	Spring Hill	1879
Knowles, Joshua	Quilon	India	Lancashire	1880
Lambert, Jos. Arthur	Mirzapore	India	Hackney	1865
Lawes, W. G.	Port Moresby	New Guinea	Bedford	1860
Lawes, Francis E.	Niue	South Seas	Bedford	1867
Lawrence, W. N.	Mangaia	South Seas	Airedale	1883
Le Mare, Ebenezer		India	Lancashire	1873
Lee, Wm.	Nagercoil	India	Bedford	1864
Lees, J.	Tientsin	China	Lancashire	1861
Lewis, Edwin	Bellary	India	Hackney	1865
Lord, Thomas (Supt. of Schools)	Imerina	Madagascar		1873
Macfarlane, G. H.	Vizagapatam	India	Rotherham	1881
Macfarlane, Samuel		New Guinea	Bedford	1859
Macgowan, John	Amoy	China	E. Presbyterian	1859
Mackenzie, John	Kuruman	Africa	Bedford	1858
Mackenzie, J. K., MRCS (Med. Miss.)	Tientsin	China	Edinburgh	1875
Marriott, John	Upolu, Samoa	South Seas	Lancashire	1878
Mateer, Sam., FLS	Trevandrum	India	Bedford	1858
Matthews, T. T.	Antananarivo	Madagascar	Lancashire	1870
Mawbey, W. G., LRCP, LRCS (Med. Miss.)	Hankow	China	Hackney	1864
Meech, S. E.	Peking	China	Cheshunt	1871
Montgomery, W.	Antananarivo	Madagascar	Private	1870
Moss, C. F.	Antananarivo	Madagascar	New College	1870
Muirhead, William	Shanghai	China	Cheshunt	1847
Newell, J. E.	Savaii, Samoa	South Seas	Lancashire	1880
Newport, George O.	Madras	India	Cheshunt	1862
Owen, George	Peking	China	Bdfd. & Highgte	1865
Owen, Wm.	Sz Chuen	China	Bala	1878
Palmer, Walter S., LRCSI (Med. Miss.)	Amoy	China	Dublin	1880

Name.	Station.	Country.	College.	Date.
Pa rett, J. (Missionary Printer)	Antananarivo	Madagascar		1862
P ayne, J. E.	Calcutta	India	Bedford	1860
Peake, P. G.	Isoavina	Madagascar	Rotherham	1870
Pearce, T. W.	Canton	China	New College	1879
Pearse, Joseph	Fianarantsoa	Madagascar	New College	1863
Pearse, A.	Raiatea	South Seas	Western	1869
Peill, Jeremiah	Antananarivo	Madagascar	Lancashire	1873
Phillips, Charles	Samoa	South Seas	Lancashire	1877
Phillips, E. A., BA	Ranee Khet	India	Cambridge	1878
Phillips, Maurice	Salem	India	Bedford	1861
Phillips, W. B.	Berhampore	India	Western	1875
Powell, Thomas, FLS	Upolu, Samoa	South Seas	Hackney	1844
Price, Roger	Molepolole	Africa	Western	1858
Rees, W. Hopkyn	Peking	China	Bala	1883
Rice, Benjamin	Bangalore	India	Homerton	1836
Rice, E. P., BA (Lond.)	Bangalore	India	Cheshunt	1873
Richards, W. E.	Madras	India	Rotherham	1882
Richardson, James	Antananarivo	Madagascar	Cheshunt	1869
Robinson, Wm.	Tripatoor	India	Rotherham	1877
Rowlands, Thomas	Ambohimandroso	Madagascar	Bala	1879
Russell, F. A.	Belgaum	India	Airedale	1883
Sadler, J.	Amoy	China	Bedford	1866
Scott, Harry		New Guinea	Cheshunt	1883
Shaw, G. A.	Tamatave	Madagascar		1868
Shaw, T. F.	Urambo	Central Africa	Spring Hill	1882
Sibree, Jas.		Madagascar	Spring Hill	1863
Slater, T. E.	Bangalore	India	Spring Hill	1866
Sleigh, James	Lifu, Loyalty Group	South Seas		1862
Smith, J.	Belgaum	India	Bedford	1866
Stephenson, W. Wilton	Gooty	South India	Lancashire	1876
Stonehouse, J.	Shanghai	China	Rotherham	1882
Stribling, E. H.	Vonizongo	Madagascar	Spring Hill	1871
Sykes, W.	Inyati	Africa	Lancashire	1858
Taylor, E.	Ambohimandroso	Madagascar	Cheshunt	1882
Taylor, J. F., BA	Calcutta	North India	Queen's Belf., & Univ. Edin.	1879
Taylor, Jas.	Tsiafahy	Madagascar	Lancashire	1880
Thomas, Morris	Vizagapatam	India	Brecon	1878
Thomson, T. S., LRCP, LRCS(Ed.)(Med. Miss.)	Neyoor	India	Edinburgh	1872
Thorne, J. C. (Supt. of Schools)	Antananarivo	Madagascar		1872
Walton, J. H.	Bangalore	India	Western	1866
Wilkins, W. J.	Calcutta	India	Hackney	1866
Wilkinson, F.	Madras	India	Bedford	1859
Willoughby, W. C.	Urambo	Central Africa	Spring Hill	1882
Wills, James	Antananarivo	Madagascar	Cheshunt	1870
Wilson, W. H.	Tutuila, Samoa	South Seas	Cheshunt	1883
Wookey, A. J.	Kuruman	Africa	Lancashire	1870

Total number of English Missionaries, 150. Total number of Native Ordained Missionaries, 383.

REMOVALS IN COLONIES.

Name.	Place Left.	Settled.
Allworth, W. H.	Paris, Ontario	Frome, Ontario
Atkinson, E. G.	Hamley Bridge	Sydney
Collier, J. T.	Victoria, Avoca	Tasmania, West Coast
Hughes, Henry	Stratford, Ontario	Paris, Ontario
Kaye, A. C.	Turnberry	Michigan, U.S.A.
Kayser, H.	Port Elizabeth, S. Africa	Hankey, South Africa
Macfadyen, A. L., BA	Montreal	Kingston
McGregor, A.	Yarmouth, N.S.	Pawtucket, R.I.
Malcolm, J. F.	Whitby, Ontario	Michigan, U.S.A.
Palmer, G. A.	Milang	Fremantle, W.A.
Philip, J. F., BA.	Kimberley, S. Africa	Port Elizabeth
Pool, J. J.	Todmorden, England	Calcutta, India
Robinson, W. C.	Hobart Town	Sydney, N.S.W.
Shipperley, J.	Chebogue, N.S.	Margaree, N.S.
Vivian, Rich.	Frome, Ontario	Michigan, U.S.A.
Webster, W. J.	Pyrmont, N.S.W.	Houghton, S.A.
Williams, M., BA	Bathurst, N.S.W.	Parramatta, N.S.W.

RESIGNATIONS IN COLONIES.

Name.	Place Left.
Atkinson, T.	Pacaltsdorp, South Africa
Bolton, C. E.	Inverness, Canada
Burchett, James	Windsor, Victoria
Cullen, J. F.	Sydney, Mossman's Bay
Duff, A., DD	Sherbrooke, Quebec
Duff, Chas., MA.	Speedside, Ontario
Gray, W.	Townsville, Queensland
Halley, J. J.	Williamstown, Victoria
Hallowes, B. T., BA.	Timaru, New Zealand
Hamer, T.	Onehunga, New Zealand
Johnson, T.	Sydney, Bourke-street
Laishley, R.	Thames, New Zealand
Law, Palmer	Woollahra
Reikie, T. M.	Wiarton, Ontario
Riley, H.	Hankey, South Africa
Richard, D. H.	Port Elizabeth, South Africa
Roy, Jas., MA	Montreal, Canada
Sherman, B. B., BA.	Sherbrooke, Quebec
Solomon, E.	Bedford, South Africa
Smith, H.	Dunolly, Victoria
Scott, E. H.	North Rhine, South Australia
Van Rooyen, I.	Tidmarston, South Africa
West, William	Parramatta, New South Wales

NEW SETTLEMENTS IN COLONIES.

Name.	Place.	College.
Adams, T.	Thames, New Zealand	Nottingham
Anderson, G. B.	Pacaltsdorp, S. Africa	Harley House
Clay, Charles, BA	Sydney, N.S.W.	Lancashire
Ferreira, H. R. M.	Kruisfontein, S. Africa	Bristol
Fuller, George	Brantford, Ont.	C.C.B.N.A.
Gumier, F., MD	Listowel	
Hill, Edwd. M.	Montreal	Yale and Andover
Hoatson, John	Christchurch, N.Z.	New

Name.	Place.	College.
Johnson, G.	Milton, N.S.	Bangor, U.S.A.
Lenton, S.	Medindie, S.A.	
Miller, H. W. J.	Onehunga, New Zealand	Nottingham
Moon, C. W. J.	Malvern, Victoria	Victoria
Munns, A. A.	Milang, S.A.	
Orr, J.	Brighton, Victoria	Ireland
Pearse, A.	Roma, Queensland	
Philip, Moses	Wallsend, N.S.W.	
Price, W. F.	Stanstead, S. Quebec	Andover, U.S.A.
Pritchard, James	Port Elizabeth	Bristol
Shannon, W. H. N.	Forest, Ont.	
Stacey, William	Belleville	
Thomas, Egbert F.	Sydney, N.S.W.	Lancashire
Watt, Jos.	Howick	Nottingham, Eng.

ORDINATIONS IN COLONIES.

Name.	Place.	Ministers Ordaining.
Fuller, George	Bantford, Ont.	W. Hay, C. S. Pedley, T. S. Morton, H. Hughes.
Hervey, G.	Brisbane, Queensland	T. J. Pepper, W. Brown, E. Moore, E. Griffith.
Hill, Edw. M., MA	Montreal	Drs. Wilkes and Stevenson, Prof. Fenwick, J. Wood, J. McKillican, J. Fraser.
Johnson, G.	Milton, N.S.	S. Sykes, J. W. Cox, BA, W. Peacock.
Moon, C. W. J.	Malvern, Victoria	A. Gosman, D. J. Hamer, E. Day.
Moses, Philip.	Wallsend	J. Jefferies, LLB, G. Campbell, G. Heighway, C. S. Y. Price.
Roger, Geo.	Bonne Esperance, Labrador	D. Beaton.
Whitehead, S. F.	Gatton, Queensland	E. Griffith, T. J. Pepper, E. Greenwood, J. T. Waraker.

NEW CHURCHES FORMED IN COLONIES.

Brockville, Canada. | Malvern, Victoria. | Mount Lofty (Crafers), S.A.

FOUNDATION-STONES—CHAPELS.

Medindie (S.A.) | Henley Bridge (S.A.), School-Chapel.
Adelaide, Rose Park (S.A.), School-Chapel.

FOUNDATION-STONES—SCHOOLS.

Prahran.....Victoria.

NEW CHAPELS, AND CHAPELS REBUILT.

Hindmarsh, S.A.	Barrie, Ontario	Cohuna, Victoria
Wingham, Ontario	New Durham, Ontario	Echunga, Victoria
Toronto, Zion	Paluebla, Victoria	Malvern, Victoria
Winnipeg	Box Creek, Victoria	Kensington (Clayton), S.A.

NEW SCHOOLS BUILT.

Twellingate, Newfoundland | Williamstown, Victoria | Emerald Hill, Victoria

THE CONTINENT OF EUROPE.

FRANCE.

PARIS CONGREGATIONAL CHURCH,

404, Rue St. Honoré, late 23, Rue Royale (near the Madeleine, at the corner of the Rue Richepause, next street to Rue Royale).

Rev. T. Baron Hart, 21, Avenue de la Grande Armée.

In April, 1881, after an occupation of eighteen years, the Rue Royale Chapel was closed. At this crisis a new hall was secured by the Rev. R. W. McAll for his Mission in the immediate vicinity, in which the congregation has since met. During the past year this hall has been much enlarged, and is now comfortable and commodious. But it is still to be desired that a more permanent home should be provided for this *one* Congregational Church on the great beat of Continental travel.

Services—Sunday, 11 a.m. and 7.30 p.m. Social service at the minister's house, on Tuesday evenings at 8 p.m.

EVANGELISTIC MISSION IN FRANCE, KNOWN AS THE McALL MISSION.

Honorary Director, Rev. R. W. McAll, FLS, 32, Rue Pierre-Guérin, Auteuil Paris; aided by Messrs. Rouilly and Ruben Saillens, Rev. C. E. Greig, MA, Rev. W. W. Newell, Jun., Mr. S. R. Brown, Pastors Théodore Monod, De Pressensé, &c., &c.

Directors of Branch Missions—Mr. F. Dundas Chauntrell, Rev. D. Robert, Rev. H. Gayat, Dr. Hastings Burroughs, Pastors Duchemin, Richard, Dubus &c., &c.

MISSION STATIONS IN PARIS AND ITS SUBURBS.

Central Station	Rue de Rivoli, 37
Second Central Station	Rue St. Honoré, 404.
Passy	Rue Gavarni, 4
Belleville	Rue Julien Lacroix, 64
Montmartre	Boulevard Barbès, 56
Faubourg St. Antoine	Rue de Faubourg St. Antoine, 142
Batignolles	Rue des Dames, 3
Les Ternes	Avenue des Ternes, 11
La Chapelle	Rue de La Chapelle, 95
Ménilmontant	Boulevard de Ménilmontant, 90
Quartier Latin	Rue Monge, 86
La Villette, No. 1	Rue d'Allemagne, 90
Montparnasse	Rue Vandamme, 36
Gros-Caillou	Rue de la Comète, 17
Vaugirard	Rue de Vaugirard, 330
Grenelle	Rue Letellier, 59
Gare d'Ivry	Rue Nationale, 12
Bercy	Boulevard de Bercy, 74
Popincourt, No. 1	Boulevard Voltaire, 123
Popincourt, No. 2	Avenue Ledru-Rollin, 153
Quartier du Temple	Rue Charlot, 77
Petit-Montrouge	Avenue d'Orléans, 11
La Villette, No. 2	Rue de Meaux, 121
Puteaux	Rue Saulnier, 5
Boulogne-sur-Seine	Rue d'Aguesseau, 70
Arc de Triomphe	Rue Lauriston, 65
Pantin	Route de Flandre, 32
Montreuil-sous-Bois	Rue de Paris, 218
Versailles	Rue de la Paroisse, 104
Alfortville	Rue Véron, 95
Nanterre	Rue du Chemin-de-fer, 12

Additional stations at Crespières and other villages.

Two or more French services are held weekly at each station ; at the Rue de Rivoli and Rue St. Honoré stations every evening of the week. There are nineteen French Sunday-schools, besides children's meetings, adult Bible-classes, prayer-meetings, classes for teaching English, &c. Each station has a small free lending library. Occasional meetings are also held in large ball-rooms, &c.

Evangelistic services in German are held at La Villette.

Mission Stations in the Provinces.

Lyons.—Les Brotteaux, La Guillotière, La Croix Rousse, and Vaise.

Marseilles.—Rue de la République, 38; Rue de la Darse, 71; Boulevard National, 59; Boulevard Baille, 43; Rue des Trois-Mages, 50; Grand Chemin d'Aix, 34; Chemin d'Endoume, 69; Quai du Port, 64; Place Romieu, and Boulevard National, 274.

Bordeaux.—Cours St. Louis, Rue Beaufleury, Rue de Belfort, La Bastide, and Boulevard de la Plage, Arcachon.

La Rochelle.—Rue du Temple, 6.

Rochefort.—Rue du Champ de Foire, 30.

Boulogne-sur-Mer.—Rue Faidherbe, 101, and Rue du Parc, 12.

Lille.—Fives, Rue du Faubourg de Tournai.

Roubaix.—Rue des Fondeurs.

Croix.—Salle de Musique.

St. Etienne.—Place Villebœuf, Rue de la Banque, and Rue des Capucins.

Nice.—Rue Lamartine, 5, and Rue de France, 160.

Saintes.—Avenue Gambetta, 4.

Cognac.—Rue du Jardin Public.

Dunkirk.—Sailors' Institute.

Montauban.—Place de la Grande Horloge.

Toulouse.—Grande Rue du Faubourg St. Michel, 105, and Rue des Trois-Piliers, 18.

Clermont-Ferrand.—Rue Tour la Monnaie.

Cannes.—Rue des Marchés, 8.

Bastia.—Place St. Nicolas.

Villefranche-sur-Mer.—Salle du Théâtre.

Additional stations have been opened at Brest, Lorient, Auxerre, Alençon, Clameçy, Tulle, and Algiers.

Total number of Mission Stations, 81. Sittings, over 13,000.

The Marseilles Mission, embracing 15 stations at Marseilles, Nice, Cannes, Villefranche-sur-Mer, and in Corsica, is united with the general work.

RUSSIA.

St. Petersburg.—Rev. W. Nicolson, ma (Edin.), Agent of the British and Foreign Bible Society. Office: 1, Blagoveshtchenskaia, at the foot of Nicolai Bridge.

Rev. J. D. Kilburn, Pastor of the British and American Congregational Church, 16, New Isaac-street.

Alexandroffsky.—Rev. James Key, Pastor of the British and American Congregational Church, Schlusselburg-road, 9th Verst, St. Petersburg.

GERMANY.

Hamburg.—English Reformed Church (Congregational) (Johannesbollwerk). Service on Sundays at 11 a.m. and 6 p.m. ; on Wednesdays at 7 p.m.

British Sailors' Institute, Sandthor-quay. Free Reading Room open daily. Bethel meetings, Sundays, 7.30 p.m., and Thursdays, 7.30 p.m.

Berlin.—James Watt, Esq., Agent of the British and Foreign Bible Society, 33, Wilhelmstrasse, S.W.

PART V.

BIOGRAPHICAL INFORMATION.

MINISTERS DECEASED

SINCE LAST ISSUE.

Name.	Place.	Date of Death.	Age.	Length of Ministry.
Adin, T. B.	Sutton-in-Ashfield	Oct. 5, 1883	74	46
Barker, J. T.	Leeds	Sept. 23, 1883	70	48
Benn, Julius	London	March 4, 1883	..	13
Beswick, Thos.	Adelaide	August, 1883		
Bourck, W. H. Heu de.	Cape Rouge (Que.)	Aug. 27, 1883	78	60
Bruce, James	Nottingham	Aug. 5, 1883	49	14
Connebee, R.	Kew, Victoria	October, 1883	..	47
Cooper, E. E.	Gomshall	Jan. 10, 1883	..	29
Duff, Archd., DD.	Sherbrooke, Canada	Nov. 19, 1883	73	42
Goshawk, Robt.	Norwich	Sept. 11, 1883	73	46
Harris, Lloyd	New Kent-road	Sept. 17, 1883	44	17
Harsant, John	New Brompton	May 8, 1883	66	39
Hawke, T.	Sudbury	Nov. 12, 1883	34	2
Haynes, Thomas	Cheltenham	Feb. 27, 1883	89	64
Henry, T. M.	Carnarvon		..	8
Hickson, G. W.	Fordham, Cambs	Aug. 27, 1883	42	15
Hine, T. C.	Ilminster		..	61
Hopwood, Jesse	Farnham	Dec. 17, 1882	79	58
Hoyle, James	Cape Town	Oct. 11, 1883	48	25
Jeffreys, T.	Stowmarket	May 20, 1883	38	13
Jenkins, T.	Pembridge			15
Johnstone, J. B.	Garlieston	Aug. 16, 1883	56	24
Jones, Eliezer	Acton	July 25, 1883	73	55
Jones, G.	Bridgend	July 25, 1883	79	42
Jones, Isaac	Newton Nottage	Aug. 25, 1883	75	38
Jones, S.	Finchingfield	April 23, 1883	46	22
Jones, T. Slade	Turnham Green	March 20, 1883	54	23
Kelly, S. G., BA	Dundee	August, 1883	..	6
Kelsey, W.	Nuneaton	Aug. 29, 1883	76	39
Kempster, J. J. J.	Norwich	Nov. 15, 1883	79	58
Knox, William	Salford	Nov. 19, 1883	..	31

Name.	Place.	Date of Death.	Age.	Length of Ministry.
Lloyd, A.	Rookwood, N.S.W.	Nov. 22, 1883	38	12
Marfell, T.	Mitcheldean	Feb. 11, 1883	..	23
McKiddie, J.	Shrewsbury	February, 1883	67	31
Moffat, Robert, DD.	Leigh, Kent	Aug. 9, 1883	87	67
Moffett, Ritchie	Sowerby Bridge	Jan. 9, 1883	68	34
Morant, J. Sydney, BA	London	Aug. 2, 1883	30	4
Morgan, J. H.	Leeds	May 30, 1883	63	39
Morgan, W.	Maesteg	Jan. 5, 1883	87	55
Morris, John	Chester	Jan. 15, 1883	95	64
Neller, Fred.	Eastbourne	Dec. 27, 1882	77	46
Noyes, T. E., BA.	Creaton	March 27, 1883	52	25
Nugent, James	Leicester	Dec. 25, 1882	70	35
Peacock, W. M	Maxville, Ont.	June 3, 1883	42	14
Pillgrem, G. J.	Seaford	Dec. 10, 1882	71	47
Powell, J. H.	Leamington			
Pritchard, George	Brighton	May 6, 1883	86	59
Rees, W., DD	Chester	Nov. 8, 1883	81	51
Richards, J. E.	Llanwrthwl	May 16, 1883	26	4
Richardson, J. W.	Forest Hill	March 27, 1883	74	49
Roberts, R.	Graig	March 25, 1883	77	39
Searle, Fred.	Adelaide	July 24, 1883	39	4
Stallybrass, T. E., BA.	West Ham	March 6, 1883	65	37
Steer, Samuel	Castle Hedingham	March 14, 1883	85	61
Stott, J. McEwan	Blackburn	April 10, 1883	42	20
Swann, George	Stafford	Aug. 25, 1883	84	59
Thomas, E. E.	Siloam	May 29, 1883	32	1
Thomas, P. G.	Pennorth	January, 1883	70	32
Tuffield, Thos.	Woolwich			
Waite, Joseph, BA	Cardiff	Dec. 17, 1883	58	22
White, H.	Elstead	May 9, 1883	78	50
Willan, R.	Birstall	June 14, 1883	65	36
Williams, W.	Abercarne, Mon.	Nov. 20, 1883	68	38
Williams, W. G.	Dolgelly	Feb. 25, 1883	25	
Williams, W. R.	Llanelltyd	July 24, 1883	32	5
Wilson, J.	Charlesworth	May 31, 1883	62	28

ADIN, Thomas Burgess, was born and brought up at Sutton-in-Ashfield, Notts, his father and grandfather having been deacons of a Congregational Church there, which was founded in the days of the Commonwealth. After spending some time in business he became a student at Rotherham College, where he was much esteemed by his fellow students for his diligence in study and general excellence of Christian character. In the year 1837 he became pastor of the church at Stokesley, in the North Riding of Yorkshire. His work there was very labourious, and his health completely gave way. Several medical men gave it as their opinion that he would probably live but a short time, and he retired from his pastorate in 1842. He returned to his native place, became a deacon of the church with which his family had been so long connected, and retained his office for upwards of forty years. His health, contrary to all anticipations, was largely restored, and he was enabled to live a useful Christian life, though never equal to the demands of the regular ministry. At the time of his decease he was President of the local Sunday School Union, and was a member of the Sutton-in-Ashfield Local Board, and of the Board of Guardians for the Mansfield Union. Temperance work had his earnest sympathy, and the principles of Evangelical Nonconformity and religious equity always found in him a faithful friend.

He died, after a few hours' illness, on October 5th, 1883, aged seventy-four. A funeral sermon was preached on October 14th to a large and attentive congregation by his pastor, the Rev. Edwin Baker, from the words which aptly described his life and character, "And Enoch walked with God: and he was not: for God took him."

BARKER, John Theodore, was born at Deptford, April 26th, 1813, and was the eldest son in a large family. His father kept a school at Deptford, and being a man of scientific tastes, contributed papers to the current magazines on astronomy and other sciences. His grandfather—the Rev. John Theodore Barker—was for nearly fifty years minister at the Old Meeting House, High-street, Deptford, of which Church also his father was a deacon. From the latter he inherited a delicate and highly nervous bodily frame, and also from him inherited the scientific tastes which were his delight during after-years at times of relaxation.

It would seem to have been at about the age of sixteen years that he first had serious thoughts about personal religion. After a prolonged season of mental depression, evidently arising from long strain and physical exhaustion, he seems to have found relief of mind and heart through faith in Christ, and the mental solace assisted physical recovery, so that he was soon found actively engaged in Christian work.

Having expressed a desire to enter the ministry, Mr. Barker was placed, in the first instance, under the care of the Rev. W. Scott, of Rothwell, Northamptonshire. He afterwards entered Highbury College, September, 1831, which was then presided over by Dr. Henderson and the Rev. Robert Halley. Introduced to the Church at Wells, in Norfolk, Mr. Barker settled there in his first charge in 1834. This charge he had, however, to relinquish, to his own great regret and to the regret also of the Church to which he was attached, owing to the death of his father in November, 1835, and the necessity for a time to continue his school, and care for the younger members of the family.

This filial duty occupied until 1839, when Mr. Barker accepted the pastorate of the church of Leatherhead, in Surrey. He found this a season of great refreshment to both mind and body; the church was a small one, and did not overtax his energies, and in the beautiful country around Mr.

Barker was able to pursue his favourite study of botany, to the great benefit of his health.

Leaving Leatherhead, he settled at Louth, in Lincolnshire, in 1842, where he remained in active service until 1860.

He married in 1847; his wife, who through thirty years was indeed a help-meet for him, died in 1877. During his stay at Louth, in addition to his ministerial duties at various periods, Mr. Barker held the post of Secretary to the British Schools, Secretary to the Evangelical Alliance of the District, Secretary to the Lincolnshire Association of Congregational Churches, and President of the Louth Mechanics' Institution. During this period he also published a Hand-book of Congregationalism in Lincolnshire, and also some works on Botany.

In 1860 he removed to Harwich, in Essex, residing in the suburb of Dovercourt, and he was shortly afterwards selected by the London Missionary Society to receive and give preparatory training to their students before going to college. This was most congenial work to Mr. Barker, and many times during the years of enforced retirement did he find comfort in the thought that, if he were not able himself to proclaim the good news, the young men whom he had received and loved were in all parts of the world spreading the light of the Gospel. Eighteen students passed under his tuition during these years, some of whom have already entered into their rest. The strain, however, of pastoral and tutorial work was telling upon the highly nervous physical frame of the earnest worker, and necessity was laid upon him to withdraw.

In 1873 he resigned the charge at Harwich, after a pastorate in all of forty years, and came to live in Leeds, with his eldest son. He removed again to Louth in 1876, owing to the failing health of his dear wife, who died in the following year. In October of that year, a terrible domestic trial befell the aged servant of the Lord; his youngest son, with whom he was living, an active Christian man in the full flow of his career, lost his life by a painful accident, and Mr. Barker returned again to Leeds, only, however, to survive his son a few months.

These last months were times of greatest privilege to those who had the opportunity of converse with Mr. Barker, the quiet submission, and the peaceful resignation under trial and infirmity were very marked, but still more marked were the joyful anticipations of the happy re-union and the blessed fellowship of spirit which he enjoyed.

His favourite phrase was "Rejoicing in hope," and in this blessed hope he fell asleep on the Sabbath-day, September 23, 1883, in the seventy-first year of his age.

BOURCK, W. H. Heu de, born 18th April, 1805, was of Huguenot descent, his ancestors having been originally driven out of Hungary into France, and later, at the Revocation of the Edict of Nantes, from France to England, where they found rest and freedom. During four generations his ancestors in a direct line were ministers of the Gospel, and they all lived to an advanced age, except his own father, who died, during the early boyhood of his son, of a fever caught from one of his people while visiting as pastor. This event threw the youth into the hands of an excellent and godly grandfather, who trained him up in the fear of the Lord. At a suitable age he was placed under the care for a year of an old friend of his grandfather, Rev. Daniel Gunn, of Christ Church, Hampshire, a minister possessed of many remarkable gifts, especially of evangelisation and organisation, who was wont to send such young men out to preach in neighbouring hamlets and villages. The young man was popular, which is not surprising when his fine presence, speaking power, and decided piety

are considered. Some of them would have had him settle among them without more ado; but wisely, this was declined, and he proceeded to Homerton Theological College, London, then and for years before and after presided over by Rev. J. Pye Smith, D.D. The Rev. Timothy Atkinson, afterwards of Quebec, was one of his fellow-students. During his college course he opened a station in or near Epping Forest, where he very frequently spent the Lord's-day in preaching, returning to college on Monday morning in time for lectures. This involved a walk of some eight or ten miles. On the completion of his college curriculum he was called to Tiverton, Devon, ordained there 2nd September, 1830. Sixteen years of hard work there resulted by God's blessing in the conversion of many and in the edification of the church, also in the erection of a substantial and elegant pile of buildings, consisting of church, schools, &c.

In 1847 he emigrated to Canada. In the year 1849 the present writer found him in Halifax, N.S., in connection with the Colonial Missionary Society, endeavouring to establish a Congregational Church in that city. He succeeded in doing so. A partially constructed building was purchased, and our friend rested not until it was finished. When at New Haven seeking assistance, he received as a gift a ponderous mahogany pulpit, which had long stood in the Central Church in that city, occupied by the late Rev. Dr. Leonard Bacon, which he brought over and placed in the new church at Halifax.

After a time he proceeded to Yarmouth, N.S., where he was instrumental in the erection of by far the finest church building of that town. It stands on a suitable site, and its spire is seen out at sea as the harbour is approached. This could not be all done by local effort; hence the plucky pastor went forth into New England, asking and obtaining the help of the churches there. For the most part he preached wherever he went, making always a favourable impression, and leading to a generous consideration of his appeal for help. It may be doubted if he was ever equalled as a gentlemanly and successful applicant for help in the erection of church buildings; and it must be remembered that he did not withhold his own purse, but himself contributed liberally, according to his means. The Yarmouth church has been and is a great power for good.

Quebec was the next sphere of Mr. Heu de Bourck's labours. Here he did good, as in other places, spiritually; and after great labour, and perhaps too prolonged absence from the church which needed his pastoral work and oversight on the spot, he paid for the improvements he inaugurated, and raised about half the amount of the church debt. (The remainder was paid during the ministry of Mr. Powis.) The churches in England and in the United States were visited by Mr. Heu de Bourck, and from them he obtained nearly all the money.

Concerning his work in Iowa, where he spent several years, the present writer has no adequate knowledge. His next work in the Dominion was at Stratford, and afterwards at Bowmanville, in each of which places he has left monuments of his taste and indomitable energy in church building. He had a cultivated mind, greatly loved the work of preaching sought earnestly the salvation of men, delighted to bring in any measure honour to his divine Master, and cherished bright hopes of the ultimate triumph of the Lord's kingdom. He was a warm friend and a most genial companion. He was thoroughly in sympathy with the old school of theological thinking, and, as a consequence, out of sympathy with not a little which at present obtains. He had his distinctive line of work, in which he has done much good and faithful service.

BRUCE, James.—This devoted minister of Christ, after a painful illness of eight months' duration, entered into the presence of his Lord on Sunday evening, August 5th, 1883. The funeral service in the cemetery at Nottingham was conducted by the Rev. Dr. Paton in the presence of a large assembly, consisting of the members of the church and other sympathising friends, and a memorial sermon was preached by the Rev. R. Dawson on Sunday evening, August 19th. Mr. Bruce's pastorate of the church in St. Ann's Well-road extended but little over two years; yet he left his mark in that part of Nottingham, and had his life been prolonged, great results, as in other places, would surely have followed his earnest efforts to evangelize the district.

The text of the memorial sermon, "For me to live is Christ," well and truly expressed the character of his ministry, as the following words of testimony show:—"In no small measure was Christ the inspiration of his life. When about twenty years of age he helped in that great revival which like a tidal wave swept over the North of Scotland, and sometimes whole nights were spent in the open air trying to point awakened souls to the Lamb of God. He had intended to adopt the medical profession, but his love of Christ so constrained him that he felt compelled to sacrifice every worldly prospect for the sake of winning souls. For carrying out this purpose he joined the Aberdeen City Mission, and for upwards of two years he sought to rescue the fallen and degraded, and many of the outcasts of that city have cause to rejoice that, through him, their feet were turned into the paths of virtue. He then came to England, and entered the Bristol Institute as a theological student. On leaving he had the offer of two churches, but chose rather to raise a church in some destitute locality than to work on another man's lines. He settled at Saul, in Gloucestershire, amidst a seafaring population, to whom, in the British schools, he preached the Gospel, with the result that in a short time *two hundred* professed to have found Christ. A chapel was built, nor did Mr. Bruce retire from that field of labour till it seemed as if his work was done because the whole population was Christianized. Thence he went to London, where he became the pastor of the church in Albany-road, Camberwell; and thence to Bradford, in Yorkshire, where much blessing followed his labours. The chapel was rebuilt, and hundreds bless God for leading His servant to that town. After six years' ministry he removed to Jarrow-on-Tyne, where he found a mining population dwelling in spiritual darkness as dense as that of their daily toil. For their salvation his soul travailed, and though he was only there a year many were born again.

"Such was the man whom the Hand of the Lord, without his seeking or expecting the change, led to Nottingham in the spring of 1881. A fellow student writes:—'You have been deprived of one of the most godly men and most zealous pastors it has been my privilege to know. Our friendship extended over a period of nearly twenty years. I have seen him under all circumstances, and have found in him a uniform Christian consistency and love, which it is a pleasure to think of now that he is gone to his rest and reward. He began his student life with a lofty ideal. He was set from the beginning on saving souls. He never came down from the high position he had taken, and in humble trustfulness pursued his way, preaching the Gospel of the Grace of God. He was a true, loving, self-forgetful friend, sparing no time or thought to serve his companions, and to make all around him happy. I shall henceforth find a great blank.'

"Another, who knew him intimately, writes:—'Without the least hesitation I can say that I never knew a man more truly consecrated to God's service, caring more for the "well-done" of his Lord than for aught else. Wife, children, home, friends were all precious, but infinitely above

all was the desire to serve his Divine Master. The words of the Psalmist exactly indicate the spirit of his life, "The zeal of Thine House hath eaten me up." He seemed indeed to be "married" to the Lord. The interests of Jesus Christ were with him supreme.'

"Nottingham little knew the kind of man who had come to dwell within her borders; but—*Vivit post funera virtus*, and the influence of James Bruce's character and work will abide and bear fruit in days to come."

BUSHELL, William, although not permitted to enter upon the regular work of the ministry, was well known and highly esteemed as a student, and many who heard him preach will gladly learn a few particulars of his brief but promising career.

He was born November 19th, 1856, at Banbury, Oxfordshire. In his fifteenth year, while yet a scholar in the Sunday-school, he was brought under powerful religious impressions by the early, much lamented death of the pastor of the church, the Rev. J. W. Parker, who died on his marriage tour. Soon after, a sermon by the Rev. J. Woodhouse deepened these impressions. He went into the fields to pray, and returned trusting in Christ. In 1873 he joined the Independent Church in his native town, under the pastorate of the Rev. T. Bagley, and became an active worker in a small band of young men, two or three of whom have since entered the ministry. The "Young Men's Society" gave him an opportunity to exercise his gifts in speaking, and soon, under the direction of his pastor, he began to preach at the village mission stations. His thorough earnestness and force of expression gave him much acceptance with the people, and engagements grew upon him in spite of his own reluctance.

In 1876 he entered the Theological Institute, Nottingham, where he won the warm admiration of his tutors and much popularity in preaching. In 1878 he was passed on to Hackney College, where the same diligence in study, and acceptance in occasional pulpit and platform labours followed him. Professor Cave writes:—"He was one of our most promising preachers, and has left behind him in College a very fragrant memory." The high hopes which his friends cherished concerning his future were, however, not to be realised. In the spring of 1881 he went home with a severe cold and cough, which developed into lung disease. His life, henceforth was a constant, patient struggle, under which his Christian character beautifully ripened, and on March 29th, 1883, he entered the higher service in heaven for which God had trained him on earth. Loving hands bore him to his resting-place in the Banbury Cemetery, where he lies near two honoured members of the church he first joined. "He being dead, yet speaketh."

DUFF, Archibald, D.D., late of Sherbrooke, province of Quebec, born in the Gallowgate, Aberdeen, 1810, died whilst on a visit to England, at the residence of his friend, A. S. Michie, Esq., Putney, Nov. 19th, aged seventy-three years, and was interred Nov. 22nd at the Undercliffe Cemetery, Bradford, in the tomb of a grandchild, son of the Rev. Prof. Duff, M.A., LL.D., of Airedale College.

Another link between the Old and New Worlds has been dissolved, to give place to the more enduring ties of purified affection and chastened memory. In the most peaceful manner, in the full enjoyment of ripened faculties, and the midst of joyous social intercourse, this beloved and venerable gentleman has entered into his rest. Dr. Duff was the delegate from the Congregational Union of British North America to that of England and Wales; in which capacity he was present, and spoke at the

Sheffield Assembly this autumn. Many are the friends in England and Scotland who will cherish the memory of this exceedingly genial and young-old man; and not a few will lovingly recall his generous hospitality at Teviot Cottage in Sherbrooke. Few of the many English ministers who in recent years have visited the Dominion of Canada passed Sherbrooke without seizing the opportunity of conversing with this Missionary Bishop of Quebec.

But the springs of this noble life were on this side the Atlantic. Dr. Duff was educated at the Aberdeen Grammar School, and at the age of fourteen, he matriculated at the Marischal College—then one of the two Universities of Aberdeen. At an early age he was destined to the service of the Church, but the pressure of circumstances determined his apprenticeship to business, at the end of which time his skill as an accountant procured for him an appointment in the offices of the London Steamship Company, which he held for two years. In the pursuit of business, his Scotch enterprise took him, in 1832, to Canada, where for four years he was attached to the ministry of the Rev. R. Miles, then laying the foundations of the first Congregational church in Montreal. In Scotland he had zealously wrought in the Sunday Mission Schools of the Established Church, and was soon as heartily at work in Montreal as the superintendent of a Sunday-school, and as a mission preacher. Being urged to prepare for the ministry, Mr. Duff returned to Scotland in 1836, and entered the Glasgow Theological Academy, now known as the Congregational Theological Hall, then under the presidency of the distinguished Dr. Wardlaw. In the four years' course, this somewhat elderly student made up for lost time by combining with his Theological studies a course in Arts at the University, and, during the summer months, by missionary work that ranged from Wigtown to the Shetlands. Mr. Duff had intended returning to Canada, but, being bound by the college terms to spend at least one year in Scotland, he acceded to the desire of the Congregational Church in Fraserburgh to become successor to the Rev. Mr. Begg. Here, in 1841, he was ordained, the charge to the pastor being delivered by the Rev. John—now Dr.—Kennedy, then of Blackfriars-street, Aberdeen. Here also he married Miss Hamilton, of Montreal—the venerable lady, who now, so far from home, mourns his loss. Some years later, the Scottish world was disturbed by doctrinal controversies which now, happily, are dead and buried. Mr. Duff accepted what then were known as the "New Views;" a course that, in 1845, led to a secession and the formation of a new church at Ebenezer Chapel, of which he became the pastor. Here he laboured till 1847, and those still live, who by their present letters of sympathy, tell how the hardy fishermen hung upon his words, and how the villagers flocked to hear his earnest and loving message. Mr. Duff, however, would not promote the formation of a new denomination, for he regarded such a step as the crystallisation, rather than the outflow of living religious energy. After a short interval, spent, at the instance of the late Sir Wilfrid Lawson, in advocating the "New Views" in Liverpool, Mr. Duff was, in 1848, called to the pastorate of the new church at Hawick, where, for eight years, he faithfully laboured amongst the weavers of the town and the shepherds of the scattered hamlets of the Cheviots.

In the year 1856, he determined to fulfil his long-cherished desire of entering the service of the Colonial Missionary Society; and with his brave wife and family of six small children—leaving one wee bairn sleeping beneath the turf in Hawick God's-acre—he returned to Canada, where for twenty-seven years, first at Cowansville till 1862, and then at Sherbrooke, he endured the hard life of one living on the outskirts of

civilization, helping to shape the destiny of a nascent people, and living to see the lumber hamlets of the forest grow into prosperous towns. Here he endured the loss of his son Charles, so named after his brother, the late Rev. Charles Duff, of Stebbing. During this period also he discharged the honorary duties of secretary to the Congregational Home Missions of Quebec, was a member of one of the three chief Boards of Examiners for the diplomas granted to public teachers, and was honoured with the chairmanship of the Congregational Union of British North America.

At the age of seventy years, in 1880, Mr. Duff surrendered his charge to younger hands, retaining his position as honorary pastor. He was honoured with a divinity diploma from the University of the neighbouring State of Vermont, and spend the last three years of his life in the voluntary and cheerful discharge of a portion of his old duties. He returned to England as an honoured guest, and in the old home, near the graves of Professor Scott and Pastor Kingsland, his remains have been buried, so completing the circuit of old and late-formed friendships, and binding the hearts of many on both sides of the sea in sympathetic and loving union.

Before the removal of his remains to Bradford, a service was held at Putney, in which the Rev. R. A. Redford and Rev. W. Wooding took part; and at which Dr. Duff's old friend, Dr. Kennedy, bore testimony to his noble qualities, characterising him as "one of the most honest, straightforward, and high-minded Christians he had known." Dr. Wilson and the Revs. Messrs. Timson and Forster were also present at the services.

At Bradford a procession was formed of many friends to the "Old College Chapel," where were gathered many ministers and the students of Airedale College. Here another service was held, at which the Rev. A. Holborn, the pastor, and Dr. Campbell, of Bradford, assisted. An affecting and beautiful address was delivered on the occasion by Professor Fairbairn.

FRANCIS, Aaron, was born in 1812, at Llanrhaidr-yn-Mochnant, Montgomeryshire. He was the son of Christian parents and staunch Nonconformists, who exhibited that firm adherence to their principles which was so characteristic of their son. To their kindly instruction, as well as to the influence of the Sabbath-school, must be traced, under God, Mr. Francis's early consecration to Christ. He was admitted a member of the Congregational Church at Penybont, of which the Rev. David Price, who subsequently removed to Utica, United States, was pastor.

At Mr. Price's suggestion Mr. Francis began to preach, and so acceptable were his services that, after spending a short time of preparatory study at Ellesmere, he sought and obtained admission to Hackney College, London. In 1840 he entered upon his first pastorate at Newtown, where he was ordained. Mr. John Phillips, one of the deacons of that church, referring to his ministry at Newtown, says: "His preaching was very acceptable, and he was very much beloved. Had he remained and laboured among us no doubt he would have been the means of good. We found him a most kind-hearted, generous Christian minister, with great power as a preacher, and a great sympathy for a weak church. Finding that with great difficulty the church was able to make up his salary, he frankly told them he would take what they could give him." In 1844 he removed to Ruthin, where he was the successful pastor of the Welsh Church. Four years later he accepted a call to the pastorate of the church at Penybryn, Wrexham, where he did a useful

work. But the state of his health was such that he was compelled to remove. In 1853 he entered upon his work at Rhyl, where he laboured until the sun of life set. It is with Rhyl that his name will be most associated, for there he did his life work.

At first Mr. Francis ministered both to the Welsh and English congregations at Rhyl, but the plan did not work well. In a little while a separate English Church was formed. In 1858 a commodious chapel was opened in Water-street.

Of Mr. Francis's thirty years' labour at Rhyl little need be said. He patiently and earnestly did his work. The principles of Evangelical Nonconformity found in him a faithful supporter and a warm advocate. With pen and voice, in pulpit and on platform, he fearlessly contended for the right, none daring to make him afraid. At his funeral remarkable evidence was shown of the respect in which he was held. Conformist and Nonconformist alike forgot their diffrences as they stood beside his grave, and joined in a loving tribute to his memory.

Mr. Francis gloried in his calling as a minister of Jesus Christ, believing that to be a faithful ambassador of the Cross was to occupy the highest position possible among men. He preached for the last time in October at Rhyl. Most suggestive were his texts. In the morning he spoke from the words of Christ, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards" (John xiii. 36); while in the evening he found his last text in words no less striking—"Peace be unto you." Shortly after he fell ill, and on December 8th, 1882, at the age of seventy, he passed away to his rest and reward.

Mr. Francis took very deep interest in the North Wales English Congregational Union. He strongly advocated its establishment at the preliminary meeting held in Holywell on August 3rd, 1875, and took part in its formation in Chester in the following year. He was a member of its committee, and attended its meetings with the utmost regularity. He was trustee of nearly all the chapels erected through its instrumentality. Just before he was taken ill he was one of a deputation which visited Connah's Quay relative to the starting of English services. Those who were present will not easily forget the solemn earnestness with which he advocated the laying hold of the opportunity presented for Christian usefulness, wishing he were younger and could render more efficient help. The services were commenced on the following Sunday by the Rev. H. Elvet Lewis, a deputation from the church at Buckley attending. On the succeeding Sunday, Mr. Francis preached there at his cost, paying even his railway fare. This was the last service he rendered the Union, to which he was so greatly attached.

GOSHAWK, Robert, was born at Bury St. Edmunds, and was brought up to attend worship in one of the Episcopal Churches in the town. He was led to know and love the Lord by the suasive personal instruction of a godly woman, the mother of a schoolfellow. Early in life he joined the Church under the pastoral care of the Rev. C. Dewhurst. As a Sunday School teacher and a lay preacher young Goshawk soon distinguished himself by personal piety and purity of Christian character. The hopes of Church and pastor were thus kindled, and though the step was a sad disappointment to his father, he was led to give himself to the ministry. Highbury College received him, and there the promise of his early piety further unfolded itself, and he was respected among the students for his excellence of character.

His public ministry commenced in 1837. At Leek he laboured for seventeen or eighteen years. Afterward at Burley, in Yorkshire, at Isleworth,

and at Fakenham, in Norfolk. Spending altogether thirty-seven of the best years of his life in what was to him the most delightful occupation, preaching Christ and Him crucified, enforced and illustrated by a truly evangelical life.

In 1874, Mr. Goshawk retired from the ministry and lived at Norwich. To the close of his blameless life he preserved, almost unimpaired a remarkable power in prayer. In the church where his last days were spent under the pastorate of the Rev. Philip Colborne, his prayers were felt through their devout fervour to avail much. His life was lived mostly in quiet places, but it was one of those for which our deepest gratitude is due, for it was lived in close communion with God, and such lives adorn our Congregational Churches and commend them to the best regards of thoughtful men.

HARSANT, John, was born at Beaconsfield, Berkshire, March 29th, 1817. His father, the Rev. John Harsant, was the pastor of Beaconsfield Congregational Church for forty-six years. He was placed in business at Uxbridge, and there he was very successful and prosperous, but after a few years he felt called to give himself wholly to the work of the Christian ministry. He therefore entered Homerton College, and was trained for service under Dr. Pye Smith. His first pastoral settlement was at Bassingbourne, where he laboured very successfully for nine years, and was greatly beloved by his people. Thence, at the solicitation of the Rev. T. Binney and others, he proceeded to the Cape, and took charge in Port Elizabeth, of a mixed congregation of Presbyterians and Congregationalists. Mr. Harsant was set apart for this work by a service held in the Weigh House Chapel. His people at Port Elizabeth, were both intelligent and influential, and besides preaching to them for thirteen years, he was called to take public part in all the chief social and philanthropic movements of the time. Eventually he returned to England, and undertook the arduous task of forming a new cause at New Brompton, a suburb of Chatham. Under his ministry a church was formed; first a schoolroom and then a handsome church were built, and the schoolroom has since been considerably enlarged. In consequence of impaired health he resigned his pastorate in the autumn of 1882, leaving a flourishing Christian community, and the chapel and schoolroom first erected, free of debt, and receiving abundant expressions of the affectionate esteem of his people, and of the high regard in which he was held by his brother ministers throughout the country.

Mr. Harsant journeyed from Rochester to London on Monday, May 7th, 1883, to attend the meetings of the Congregational Union. He was present at the preliminary meeting and took part in the election of the chairman. After the meeting he returned to his hotel in York-road, Lambeth. On the Tuesday morning he was found by the landlord in an insensible condition, and though medical aid was immediately summoned, he died before the arrival of the surgeon. It was known that he had been suffering from functional derangement of the heart.

His remains were taken to his home at Rochester, and subsequently interred in St. Margaret's Cemetery, in the presence of many sympathising friends. He was an acceptable and useful preacher and a genial and companionable man; but with all his playfulness of manner there was a deep substratum of piety, and the rootground of that piety was, as he himself expressed it on a late solemn occasion, that "he trusted in God through the redeeming Christ." Mr. Harsant has left a widow and numerous family to the sympathy of those who loved him, both for himself and for his work's sake.

HAYNES, Thomas, was born at Oundle, Northamptonshire, in January, 1794, and died at Cheltenham on the 27th February, 1883, his life thus extending over more than eighty-nine years. He was descended from a long line of Nonconformist ancestors, one of whom, the Rev. Thomas Cartwright, was pastor of the Independent Church at Long Buckby, Northamptonshire, from 1719 to 1743, and others served the churches of the county as deacons and lay helpers. He was carefully educated in the boarding and grammar schools of the time. The ministry of the Rev. T. N. Toller, of Kettering, was the means of his conversion in his eighteenth year. In 1814 he removed to London, and became a member of the Independent Church in Fetter Lane, then under the pastorate of the Rev. George Burder. Here he was engaged in the sabbath-school, in the visitation of the sick, and in expositions at social gatherings for prayer, &c. His attention was soon drawn to the ministry of the Gospel by his pastor and other friends; and, after preparatory studies, he entered Hoxton College in January, 1816. During his college course he received invitations to settle over churches in Manchester and in Norwood, but declined them. At the close of his college life he accepted an invitation to Boston, Lincolnshire, where a large and inviting field of labour presented itself, both in the town, where amongst a population of 15,000 persons no Congregational Church existed, and in the county. The attention of that illustrious founder of churches, Thomas Wilson, Esq., the treasurer of Hoxton College, had been called to the district, and under his auspices Mr. Haynes commenced his ministry in a large room. Within the first year a commodious chapel was erected, which was opened in October, 1819, and was soon so thronged as to necessitate the erection of galleries, affording, with the area, accommodation for a large congregation. Influential persons in the town and neighbourhood united with the infant church and gave it generous support, and a noble influence was exerted, extending widely in the county. For Mr. Haynes, encouraged by the help and counsels of Mr. Wilson, soon turned his attention to the condition of the county, preached in the large towns, formed new congregations, and promoted the erection of new chapels, to six of which Mr. Wilson contributed £100 each.

After nearly seventeen years' labour in Boston, and whilst the congregation was united and prosperous, Mr. Haynes accepted a unanimous call to the pastorate of the newly-formed church at Brunswick Chapel, Bristol, then recently erected. His recognition service took place on the 23rd February, 1836, two days before the ordination of the late Rev. David Thomas as pastor of Zion Chapel, in the same city, when Mr. Haynes took part in the service, together with the Rev. John Burder and Drs. Redford, Fletcher and Halley, several of whom had officiated at his own recognition.

At Bristol Mr. Haynes found an arduous sphere of labour, to the demands of which, however, he proved equal. The church and congregation were small, but both soon increased, and, becoming numerous, became also distinguished for zeal and good works, and for liberality especially, like all the Bristol Churches, in proportion to their means, towards the London Missionary Society. Mr. Haynes had not been long in Bristol before he was elected one of the secretaries of the Bristol Auxiliary Bible Society, which he served faithfully and efficiently for thirteen years. He was also a zealous promoter of the Evangelical Alliance from its commencement. But in his fourteenth year of labour in Bristol symptoms of declining health appeared. Softening of the heart, accompanied with loss of voice, necessitated rest, which soon issued, by imperative medical command, in entire cessation from work; and in March, 1850, he resigned his charge and removed to Cheltenham, where he enjoyed the ministry and friendship of Dr. Brown, which he very highly valued. His health having improved in some measure, he could not remain idle, but rendered good service as secretary of

the County Union for seven years, and by preaching frequently for ministers of various denominations in Cheltenham, Bristol, Worcester, and Gloucester. As age increased, such services had to be diminished, and at length discontinued; but he ceased not to feel a lively interest in the affairs of the kingdom of Christ, especially as represented in our own churches. A sound divine of the old school, he could yet look out kindly from his quiet resting place on the changes taking place which resulted in other modes of thought and expression than those to which he had been accustomed. Advancing years found him still cheerful, tranquil, and resigned, "looking" (as he wrote in his eighty-sixth year, in the sketch of his life, from which this account is chiefly taken) "for the blessed hope of eternal life in Christ Jesus our Lord." At length a stroke of paralysis, in the morning of the day of his death, bore him away at night, without any suffering whatever, into the presence of the Lord he had so long loved and so faithfully served.

Mr. Haynes married, in the year 1825, Sarah, daughter of James Burder, Esq., by whom he had three children, one of whom, a boy, died in infancy. She was taken from him, after forty-two years of happy union, in 1867. His two daughters survive him, one of them having been, since her mother's death, his constant companion and solace.

One of Mr. Haynes's habits may be mentioned as very worthy of imitation by ministers, and likely greatly to increase their comfort and prolong their lives: his sermons were always completed by Friday evening, and on Saturday he might be seen walking about the city or visiting his friends, easy in mind and recruiting his strength for the labours of the following day. His personal appearance was commanding, his dress and bearing those of a polished gentleman; and though his manner seemed to some tinged with *hauteur*, he was known to his friends as thoroughly cordial, kind and faithful, ever ready to do good as he had opportunity.

HICKSON, W. G., was born at Blisworth, Northampton, in 1841. He had the inestimable advantage of pious parentage; and the influence and teaching of his godly mother, were followed by the instruction of the Sunday-school and of the Church; and they bore their appropriate fruit in steady advancement and early consecration. The actual decision for Christ appears to have taken place as the result of the serious personal appeals of Rev. C. Chapman, then pastor of Queen-street Congregational Church, Chester, who writes with very warm appreciation of the attractive character of the young man. In common with several others he was induced, by Mr. Chapman's care and kindness, to commit himself altogether to the ministry, and he entered Western College in 1863. Here his amiability and general excellence won the affection of tutors and students, and he passed his course with much credit to himself, and was hoping for great success, when in September, 1867, he was seized with serious illness, the result of severe cold incurred in a journey to preach in North Devon, and from the effects of this he never wholly recovered. He was, however, so far restored that, in February 1868, he, with the cordial approval of his tutors, accepted an invitation to become pastor of the church at Olney, Bucks, hoping that the change of climate and of work might prove beneficial to his health. He retained this charge for twelve months, and then was compelled by illness to withdraw for a time from all public service, with very little hope for lengthened life. The more genial climate of Devonshire, however, revived him for a while, and in 1870, being on a visit at Brixham, he was induced to become pastor of the church there, and continued in that position for nearly six years. His work was arduous, and his health very uncertain; but he won very warm attach-

ment on all hands. The deacons of the church speak in high commendation and tender remembrance of his zeal and earnestness, especially in village and home missionary work. To his other labours here he added the charge of a large school, and took private pupils in preparation for college and university. In 1876, his strength again failing, he was compelled, to the great grief of the people, to resign his work at Brixham, and for four years he ceased altogether from pastoral service. At the end of that time, acting on the advice of ministerial friends, he entered on the charge of the church at Fordham, Cambridgeshire, and there he continued from 1879 till his death. For several months previously his health had been visibly failing, and it was frequently with great difficulty he was able to get through his Sunday services. The last Sunday he preached will long be remembered by those who heard him; he seemed already full of heaven. On the Thursday following he left home, thinking he might be benefited by a visit to his native place and dear friends there; but on the next day he seemed weaker, and on the Saturday it was apparent to all that the end was not far off. On Sunday he somewhat rallied, and was able to converse with much energy and deep interest. The last thing before retiring to rest he sang, with the family, the favourite old hymn, "Glory to Thee, my God, this night." During the night he became delirious. On Monday morning his wife was sent for; and in intervals of consciousness he showed his still vivid interest in all his church and congregation, his friends and relatives, asking after them and praying for them by name. So, "knowing that his Redeemer liveth," and committing himself into His hands, he fell asleep in Jesus, August 28th, 1883. He was buried on the 31st, the funeral service being conducted by his brother-in-law, Rev. J. Dickerson Davies, M.A., and Rev. H. Trotman, pastor of the Baptist Church at Blisworth. To his own people at Fordham the loss was found to be very great. He endeared himself to them by his loving, gentle ministrations, and by the tender excellence of his Christian character.

HOPWOOD, Jesse, was the fourth son of William Hopwood. His parents were truly Christian people whose lives were living epistles of their faith in Christ. Jesse was born in London on March 2nd, 1804, and died on December 17th, 1882. As a lad he had considerable intellectual power and facility of speech. But it was not until he was about sixteen years of age, when he attended the ministry of the late Rev. James Stratten, of Paddington, that his mind opened to the truth, his conversion to God soon followed, and he became an active and useful member of the Church. On making known to his pastor his desire to enter the ministry, Mr. Stratten introduced him to Mr. Wilson, the President of the Academy at Hoxton, as a suitable candidate for admission; being accepted, he commenced his academical studies at the age of nineteen. His first pastorate was at Union Chapel, Chelsea, where he continued for about ten years. In 1838 he went to Brentford, and in 1840 to Lutterworth. In 1849 he accepted the pastorate of the church assembling at Trinity Chapel, Sudbury, and in 1854 he went to Okehampton, in Devon. After having been in Okehampton about four years, he received a pressing invitation from the church and congregation to return to his old home in Lutterworth. This unexpected call, after having sought divine guidance, and much consideration, he accepted, and in this his last pastorate, he continued from 1858 to 1873, when failing health rendered him incapacitated for the full discharge of pastoral duties. His pulpit ministrations were much appreciated by many of his hearers. His sermons were carefully studied and very instructive to those who valued

the truth ; at times he would throw light upon a passage of scripture which he would work out greatly to the edification and comfort of his hearers. It was not his custom to read his sermons or to use notes. They were carefully written out in his study, and when he preached left at home in his desk. He was a firm Congregationalist and a member of the Liberation Society, from its commencement to the close of his life.

On his retiring from the pastorate, he left Lutterworth and resided for two years at Bedford. During that period he interested himself in the good work of assisting his brethren, both by occasionally occupying their pulpits, and more especially by village work, of which he was very fond, and in which he was particularly happy. In 1875 he took up his residence amongst the Surrey hills, not far from Farnham, and here he passed his remaining years in happiness and thankfulness to God for all his mercies vouchsafed to himself and to his family. To those who were privileged to know him in his declining years, and they were many, he presented the type of a true Christian. Strong in faith and sure of his ground, and yet quite able and willing to sympathise with the difficulties which beset other seekers after truth. He possessed the rare power of giving sound advice, encouragement, and gentle reproof that no one could possibly feel aggrieved. His favourite topic was his perfect trust in the providence of God and that all things were ordered by him for the best.

In him the poor had a faithful friend and helper in time of need, he truly considered and remembered the words of Christ, "The poor ye have always with you," and his memory will long remain green amongst his poorer neighbours.

His last sermon on some special occasion was preached to his old congregation in Lutterworth in 1880. On his return home he was very unwell, and had a severe attack, and was laid aside for some time, but ultimately recovered. Again, in 1881, he was prostrated by a similar attack, and from this also he partially recovered ; it was noticeable that much of his natural vigour had abated, and that he no longer had the spring and vivacity so characteristic of him.

Late in the Autumn of 1882 he had a third and last attack, and after nearly a month of suffering it was evident that his end was near. Calling his wife and daughter to him and embracing them, his last words were, "It is bitter parting, but to me a deep joy."

His remains were interred in the churchyard of the village, on December 23rd, 1882, amidst the greatest tokens of respect and followed by many of all stations who had known him in life, and deemed it a privilege to show their love for him. Amongst the floral emblems deposited on the coffin was a handsome wreath sent by his old friends in Lutterworth.

HOYLE, James, was born near Rochdale, Lancashire, on November 4, 1835. His parents were connected with the Wesleyan Methodists, but at an early age he joined a Congregational Church in Rochdale, at that time under the care of the Rev. Wm. Spencer. In early manhood he was induced to turn from business pursuits, in which he had engaged, to devote himself to the Christian ministry. In order to prepare himself for this, he entered Rotherham College; and, after completing the full course there, under Dr. Falding, he accepted a call to Barton-on-Humber, near Hull, one of two calls which came to him ere leaving college. It was in the spring of 1859 that he entered upon the duties of this charge, and he laboured therein, with great success, for between five and six years. During his pastorate the congregation was largely increased; and when, in the autumn of 1864, Mr. Hoyle resigned the oversight of

this church, he left with many tokens of regard and affection. It was at Barton-on-Humber that he married, and there his two eldest children were born. His next charge was at Rothwell, in Northamptonshire, where he spent the next five years of his life. At the expiration of that time he accepted a unanimous call, which came to him from Yeovil, Somersetshire. In this new sphere Mr. Hoyle before long secured the undivided attachment of his people; and, by diligent and faithful work amongst them, did much to promote the prosperity and increase of the church. As at his first charge he had stirred up his flock to the alteration and improvement of their house of prayer, so the congregation at Yeovil were led by him to embark on what for them was the serious undertaking of the erection of a new church on the site of that in which they had previously worshipped. Before long pastor and people had the common joy of seeing the completion of that new "home for prayer and love and full harmonious praise." Mr. Hoyle had the further satisfaction of knowing before he left Yeovil that nearly the whole of the £5,000, which the building cost, had been raised, a result which was largely attributable to his indefatigable efforts to that end, both in Yeovil and elsewhere. In this old west-country town, beloved by his flock, and respected by his fellow-townsmen, Mr. Hoyle spent twelve years that, though doubtless checkered with the "chances and changes of this mortal life," would seem to have been happy years of family and church life. In all the work of the denomination in the county he took a keen interest and an active part. Nor did he fail to bear his share in the public life of the town.

But the time came when, in 1881, he was called to a sphere far removed, and with many points of difference from those which he had previously occupied. In the minister's peaceful home in the quiet country town another daughter had been born several years before. The only son was already winning distinction in a student's life, and the eldest daughter was passing into womanhood, when a dark shadow began to gather over that home in her failing health. In the autumn of 1881 it became only too evident that removal to a milder climate was necessary for her. And when, in October, 1881, an invitation came to Mr. Hoyle to accept the pastorate of a congregational church in Cape Town, it was made clear to his mind, by all the circumstances, that he was following the guidance of Providence in determining to go to the Cape of Good Hope. It was not without a struggle that he came to this decision. He was a man of strong affections, and, for the sake of his family, he hailed this opening with gratitude, but all the associations of his previous life, his natural inclinations, and, above all, the relations between him and the church over which he was then presiding, would have prevented his ever entertaining the idea of leaving England, had it not been for the sake of saving a life so precious to him and his. It was with keen regret and great reluctance that his people at Yeovil bade him farewell; but they recognised the wisdom of his decision, and could but acquiesce in its necessity.

On the 23rd of December, 1881, Mr. Hoyle, with his wife and two daughters, left the mother country, which he was destined never to see again, and arrived at Cape Town in January, 1882. Here he was most cordially welcomed by the church and congregation to which he had been called. His sermons made an impression upon the attendants on his ministry from the first, and increasing congregations showed how fully they were appreciated. It was not long, too, before his diligent and earnest labours among the people of his new charge had the effect of binding them to him. He quickly took his place amongst the evangelical ministers of the neighbourhood, and when, in June, 1883, the annual

meeting of the Congregational Union of South Africa gathered most of its small band of ministers from distant parts of the colony in Cape Town, Mr. Hoyle was warmly welcomed by them as a fellow-labourer, to whom it was hoped a large sphere of abundant usefulness for many years had been opened. He was elected Chairman of the Union for the year, and was, as such, to deliver the usual annual address at Port Elizabeth in the following year. With increasing numbers, a revived interest in the enterprises and services of the church in Cape Town was being manifested. An organ was procured from England, and the cost (about £600) collected before its erection in the church. And pastor and people were alike rejoicing in these signs of prosperity when, in a moment, a blow lighted upon the family and church, which took the husband, father, and pastor from their head. On the afternoon of Tuesday, the 9th of October, Mr. Hoyle was being driven in a pony chaise, when a slight accident to the shaft caused the horse to take fright. Mr. Hoyle jumped out, and fell, striking his head against an iron tram-rail. He was taken up unconscious, and borne to the home which, but an hour or two before, he had left in his usual health and strength. A murmured word or two seemed to refer to his children and to a sensation of pain; but, with this exception, he gave no sign of consciousness until, on the second day, Thursday, the 11th of October, he passed away from the earthly scene. The estimation in which he was held was shown by the expressions of widespread regret and sympathy which reached his widow and the church from many sections of the Christian Church in the colony, and from other quarters. His last public act had been to join with the representatives of various denominations, in testifying to the true unity of the Church of Christ, by attendance at the opening of the Synod of the Dutch Reformed Church, the largest religious body in the colony. This was on the morning of the day on which he met the fatal accident.

Thus early, as it seems to us—at the close of his forty-eighth year—was this devoted minister taken from the service of the church on earth. Mr. Hoyle was one of those men whose disposition leads them to fix their attention on the practical side of everyday life—a man of quick action, of energy, and constant diligence. With him, if a thing had to be done, "'twere well done quickly." He was one who lived in and for the ministry he had undertaken. The church over which he presided was the centre of his interest. With constant watchfulness he sought out those who attended its services, and strove to make himself the friend of each. Especially was he solicitous to win the interest and regard of the young, and while desirous of being well known in the homes of all his flock, he was more diligent in visiting those who belonged to the working class, or who were in humble circumstances. In the cultivation from house to house of such influence, he was assiduous and unremitting. To him the church was a home—its services the gatherings of the family, and no words were more often on his lips when receiving new members into its communion than those which referred to it as a spiritual home. He was keenly sensitive to the emotional atmosphere around him, largely dependent on sympathy, and the reciprocation of his feelings by those with whom he had intimately to do. Hence, he was always anxious to avoid anything which seemed likely to lead to any friction, and any strong expression of difference of opinion on the part of those with whom he had to deal he always seemed to deprecate. It was doubtless the emotional side of his nature that gave the charm which his sermons had for most of his hearers. The earnest appeal to feelings and experience common to both preacher and listeners, coupled with the frequent illustrations with which his sermons were interspersed, fixed the interest and

touched the hearts of men and women who widely differed in intellectual power and training; and, as that devotion to his life-work to which we have referred, and his sense of its importance led him to lay himself out for the care of all committed to his charge by personal intercourse, so did the same feeling keep him ever on the watch for aught that could be helpful to him in the pulpit. While, however, the centre of life-work and thought for him was the special "congregation of faithful men," to which, for the time, he was called to minister, he took a keen interest in all the work of the denomination to which he belonged, and cultivated brotherly relations with Christians of other churches in the Cape Colony as he had done in England.

The removal of such a pastor of the church, in what seemed the maturity of his powers, just at the time when, in a new country, he was assuming a position, for which he appeared well suited, and which had every promise of being one of great usefulness for many years, is one of those mysteries of the Divine working before which there is for us but silence and the unspoken prayer—

"Speak, THOU availing Christ! and fill this pause."

With awed and mourning hearts, the people of Mr. Hoyle's latest charge gathered on the Sabbath following his death in their accustomed place of worship. The funeral sermon was preached by Mr. Hoyle's predecessor in the pastorate, Rev. William Thompson, from the text, "And there shall be no night there"—Rev. xxii. 5. The hymns that were sung that day were those which had been selected for it, early in the previous week, by the late pastor.

Those who had heard his sermon of the previous Sunday could not but recall how the subject of that had been the casting of the crown before the throne.* In that sermon he had taught them that "In the providence of life they learnt what God meant to teach them, how to serve Him, how to turn everything to His glory." He had dwelt on how the crowns in heaven were cast before the throne, under the influence of solemn reverence and intense affection, and on the heightened powers and possibilities of "those sacred heights." In a wide survey of the "glimpses of the morning glory," he had sought to set forth how the Lord Jesus is coming in His kingdom. With earnest appeal to others, he had said: "We must be scholars in Christ's school here, or else we cannot be taken into His college above." Friends told one another how, at the close of his last Sabbath on earth, he had complained to his wife of great weariness, and said: "I feel as if it will be a long time before I shall preach again." Perhaps all this, that seemed so like premonition, was because even then the command had gone forth that he should lay down the cross and take the crown of life, which he would cast before the throne. Perhaps all unconsciously to him as to his people then, it was the eager straining forward of the spirit to catch a glimpse of the celestial city, so near the gates of which, though all unwittingly, he was then standing.

JEFFREYS, Thomas, of Stowmarket, was the only son of the late Rev. Thomas Jeffreys, whose obituary appears in the Year Book as recently as 1879.

He was born at Ebbw Vale, Monmouthshire, on the 25th March, 1844, where his father spent the whole of his ministerial life.

After a year or two at the Bangor College for Schoolmasters, he was led

* *Vide* Rev. iv. 10.

to change the purpose of his life, and seeking admission, was received into New College, London, in the session of 1865. During his college course he honourably acquitted himself as a student, while in the opportunities afforded for preaching during these five years he gained the attention and sympathy of his hearers by the tenderness and pathos of his preaching.

In his Welsh home during the college holidays he preached both in Welsh and English, though the former was not acquired by him till in the 15th year of his age. Warm-hearted and of nervous temperament he was perhaps too impatient of the needful restraints of study to do justice to his powers as a student, and hence though he matriculated in the London University, he never went so far as to secure his degree. Manifesting a restlessness which was no doubt an early symptom of the terrible malady which all too soon deprived the churches of one of their most acceptable preachers.

Immediately on leaving college he accepted the pastorate of the church at Sutherland Chapel, Walworth-road, London, and there, in 1870, was ordained.

A large chapel with a small congregation in what is no longer a London suburb, is no easy work for a young and warm-hearted man fresh from college, nevertheless in spite of much discouragement in the nature of his surroundings, he patiently laboured there for several years, gaining for himself the affection and esteem of all who knew him. But a more congenial sphere opened for him in Watling-street Chapel, Canterbury, and there he soon became one of the most beloved and respected of pastors, the memory of whose genial presence and successful work the people there will not easily lose. But here he had to go through the bitterest bereavement in his domestic life. Those only who knew him can understand what it would be to him. About a year after the loss of his wife he removed to Stowmarket, in Suffolk, finding there a work admirably suited to his abilities.

The church being a centre of several smaller churches and preaching stations where on most of the days of the week he conducted services and preached—a work always easy and delightful to him and equally delightful to his hearers.

But an unseen enemy was gradually "creeping higher." His restlessness and nervousness increased so much as to alarm his friends. They advised rest and change. He sought it in the place of his former ministry, and in the home in Canterbury where he had found a second mother to his children.

While there, on the occasion of the Sunday School Anniversary, he preached in his old pulpit in Watling-street. On April 20th, 1883, at the close of the day, he was very much exhausted and excited. It was the last time.

The dreadful malady increased, and notwithstanding every care and help, the end came at last suddenly, and on May 20th, 1883, in his thirty-ninth year and after a ministry of only thirteen years he passed away. He leaves a widow and five little children.

JENKINS, Thomas, was born February 9th, 1840, was educated for the ministry at Brecon College, and commenced his ministry in 1868 at Sarney, in Montgomeryshire, where he laboured for twelve years. During his time the chapel was renovated at the cost of £200. The centenary of the chapel was celebrated, and the debt extinguished.

Mr. Jenkins received a cordial invitation from Pembridge, which he accepted. On his leaving Sarney, the church and congregation presented

him with an address, together with a purse of gold as a token of their appreciation of his services.

At Pembridge he laboured with success, and was much beloved; he died suddenly on Sunday night, February 11, 1883. He preached as usual on the Sunday, and before midnight he was called to his happy rest.

Mr. Jenkins was a conscientious man, a diligent student; his sermons were well prepared, and much beloved as a pastor and friend.

JONES, Eliezer, the well-known minister of Tackett-street, Ipswich, was a Welshman, born at Denbigh, on September 29th, 1809. He was a son of Dr. Arthur Jones, for many years Congregational Minister at Bangor, a preacher of great power, whose fame was high among the Churches of the Principality. His father, having undertaken the oversight of the Welsh Chapel at Deptford, he was able to attend the Lewisham school, and he was always one of the most faithful friends of that institution, cherishing pleasant memories of his connection with it, and taking great interest in its changing fortunes. Having decided to enter the Ministry—and so affording another instance of that voluntary succession in the pastoral vocation which is becoming almost as common with us as the compulsory succession is in the Russian Church—he became a student at Carmarthen College. His first church was at Castle-street, Swansea, where he was ordained in the year 1828. From thence he removed to Rodborough Tabernacle, Gloucestershire (1832). A strong proof of the mutual attachment which existed between the people of this place and Mr. Jones, may be seen in the fact that he was in the habit of preaching their anniversary sermon every year, even till after the infirmities of age compelled him to withdraw from other ministrations. Once when suffering severely in his eyes, after undergoing a painful operation upon them, and while they were so bandaged up that he could not see at all, he insisted on being conducted to his old church at the usual time of the anniversary, that he might fulfil his engagement. His third pastorate was at Oxford, where he settled in the year 1840. His preaching soon attracted considerable attention. It was the time of the great revival in the Church of England. Newman, and Pusey, and Keble were commencing their great revolution. The eyes of all England were turned to the venerable University city. At this very centre and focus of fierce tractarian controversy, Mr. Jones threw himself zealously into the contest. He was a staunch Protestant, scornful of all dalliance with meretricious Romanism; and he made his voice heard in the storm with force and point. All through his life he maintained a vigorous opposition to priestly assumptions and sacramen, tarian superstitions. Among his most eloquent utterances are the uncompromising declamations with which he denounced these detested innovations in a church which was formerly regarded as the bulwark of Protestantism. If it may have seemed to some that while preaching to his own quiet congregation in an eastern county town, many years later he carried his indignation too far in fighting again absent, if not imaginary, antagonists; it should be remembered that his soul had been so stirred within him by what he saw at Oxford during the heat of the Puseyite contest, that no time could allay his wrath against what he regarded as a most dangerous movement. He removed from Oxford to Norley Chapel, Plymouth, in the year 1844. After remaining in that influential sphere for twelve years, he accepted the pastorate of Tacket-street Chapel, Ipswich (1856), and remained there till he retired from the Ministry (1873). Old Tacket-street Chapel was hidden away behind some houses, and only approached by means of a narrow court. Mr. Jones was too bold a man to

endure any of the signs of a shame-faced and cowering religion. He insisted as a condition of his undertaking the pastorate, that a new building should be erected. Accordingly, soon after he came to Ipswich, the old building and the houses in front of it were pulled down, and the present handsome structure erected on the site of them, with a good frontage to the street. Mr. Jones took the greatest interest in the progress of the work, constantly assisting the architect with practical hints, and spending much time in seeing for himself that all was rightly done. It might almost be said that his own heart was built into the chapel. None who heard his last sermon can forget the touching words with which he bade farewell to his "beautiful sanctuary." Another visible memorial of his work at Ipswich may be seen in the commodious school-rooms which were built under his supervision. For years he gathered about him a large and influential congregation. He was felt to be a tower of strength in the busy populous town. Throughout the county he took almost an episcopal position, and his preaching fame was known in a wider field. During his latter years he suffered much from his eyes. At length growing weakness compelled him to retire from the ministry. He resided for a time at Stoke Newington, whence he removed to Acton. In his latter days he showed great interest in the work of the Churches, and though scarcely able to walk, he would persevere in taking a small cottage service when physical weakness incapacitated him for ministering to a large congregation. A slow paralysis gradually wore away his strength, and after much weary waiting and anxious watching for the coming of the Lord, he fell asleep on July 25th, 1883, at the age of seventy-two.

There have been ministers, who though not favoured by any great pulpit gifts, have been able to exert useful influence solely by means of their pastoral work in visitation, or in the organization of Church institutions. Mr. Jones was not of that order. He regarded aimless gossiping visitation with some contempt. When any of his people were desiring to see him, he besought them to send for him. To persons in trouble, to the sick, the bereaved, he would be most assidious in his attention, most tender in his sympathy. But his home was the pulpit. He was pre-eminently a preacher. An imposing presence, a dignified bearing, a rich full voice of remarkable force and music, together with a vocabulary of vivid language fused and fired at times by some of the passion of the orator, made his preaching attractive and impressive. His eloquence was most effective in two very different directions—in denunciation and in persuasion. If suddenly called up in some political meeting, or elsewhere in a scene of controversy, he could pour out a volley of scathing retorts. His scorn was reserved for evil principles, not for persons, and it was a weapon which he used only on the side of the liberty of the wronged, or the oppressed, and against injustice and tyranny. But his greatest pleasure was in preaching the Gospel to his own people. Then that voice which could thunder over a political assembly with terrific force, would be hushed and softened into tones of melting tenderness as he pleaded and persuaded and warned his hearers.

In politics Mr. Jones was an advanced Liberal. He took an active part in movements of philanthropy. He was particularly zealous in advocating the abolitionist cause in the case of the West India slaves.

In Ecclesiastical matters he was a decided Nonconformist, as well as a firm protestant. His utterances at the time of the Bi-centenary movement created considerable excitement in Ipswich. Though his pronounced antagonism to the establishment caused some estrangement between Mr Jones and the clergy of his neighbourhood, his Christian honour and gentlemanly bearing in controversy won from them marked respect.

In theology Mr. Jones was orthodox, in an Evangelical sense.

A certain reserve and dignity of bearing may have led some to accuse him of *hauteur*; but all who had the advantage of really knowing him, saw that he had not only a noble manly nature, incapable of any meanness, but also a kind heart, wherein were hidden deep wells of tenderness.

Mr. Jones was twice married. He leaves a widow and a numerous family, all grown up, and some of them scattered to distant parts of the world. One son, who is blind, is a minister at Plymouth, New England.

JONES, Griffith, of Cefncribwr, Glamorganshire, was born June 17th, 1804, at Ynysgan, Merthyr Tydfil. His parents were named Evan and Elizabeth Jones. He commenced attending the Sunday School at Zoar Independent Chapel at the age of ten, and two years after he was admitted to the full privileges of the church assembled at that place, by the Rev. Samuel Evans. In the year 1824 he was urged by the church to exercise his talents as preacher, with which he complied. His first pastorate was that of Victoria, Ebbw Vale, where he was ordained December 8th, 1841. In 1842, owing to the great depression of trade and other reasons the works of that place came to a stop, which resulted in compelling a great number of people to leave and seek for work in other localities, so that, in 1843, it was deemed prudent at the time to suspend the services, the chapel debt being then about £900. Mr. Jones felt this keenly, but in that year he received a call from Sardis, Pontypridd, where he laboured until 1850, when he directed his steps to Siloam, Cefncribwr, in obedience to a unanimous wish of that church. He was greatly respected there by all who knew him, and when he was compelled to give up his duties as pastor, in the year 1876, through failing strength, the grief of the church was not exceeded by his own. After having been twenty-six years pastor of Cefncribwr, thirty-five years in the ministry, and sixty-seven years a faithful member of the church of Christ, he departed this life, July 25th, 1883, in his eightieth year, and like a good and faithful servant, entered into the joy of his Lord. The morning of his departure he said that he had finished his work, and had nothing more to do here. "Blessed are the dead that die in the Lord." Rest in peace.

JONES, Isaac, was born at a farmhouse in the parish of Llanvihangel-geneu-i-glyn, in the county of Cardigan, about the year 1808. His mother was a most godly woman, and exercised very great influence on her children, and their good character and Christian devotedness was to be attributed in a great measure to her pious example. His father was not religiously disposed, and was inclined at times to treat all religious matters with some levity. However, the influence of the mother predominated, and all the children followed her example. Isaac was received a member of the church at Talyboret, Cardiganshire, when only twelve years of age, and immediately took his part in the conduct of cottage prayer meetings throughout the district and in the family worship at home, for his mother read and prayed with her children and the servants every morning. The young lad was richly gifted in prayer, and drew the attention of many. One rough, uncouth man, who probably envied the progress of the young man, made some unkind remarks to him respecting his prayers, which disheartened him very much. He refused afterwards to engage in any public duty until he was twenty-six years of age, and this accounts for the comparatively advanced period in life when he began to prepare for the ministry. After repeated pressing invitations by the minister and church to exercise his

powers to preach the Gospel, he at last consented, and after preaching for some time he went to Hanover, in Monmouthshire, where the Rev. Ll. Powell, minister of the place, prepared young men for the colleges; but Mr. Jones was too advanced in life to enter a college, and he made good use of his time to gather useful information with a view of enabling him to take charge of a church. He was physically a well-built young man—tall and stalwart, endowed with a strong voice and considerable imagination. He drew the attention of many vacant churches, and ultimately received a call from the church at Carmel Llansadwrn in Carmarthenshire. He was ordained there November 27th, 1845, and laboured faithfully in that mountainous district for some years. In the year 1854 he removed to Newton Nottage, in the county of Glamorgan, and laboured there until his death, which took place unexpectedly August 25th, 1883, at the advanced age of seventy-five. He was buried at Rhydybont, Cardiganshire, where his beloved wife had been interred some years before. The spheres to which Mr. Jones was called to labour in were small and somewhat obscure, but he served his Master most faithfully, and there were very few ministers more respected by those who knew him. He was enabled by the grace of God to sustain a most irreproachable character, and his peaceful end was in strict harmony with the points of his life. He was most conscientious in the discharge of all his duties, and won the esteem of all by the strict integrity of his principle. He took great interest in the formation of the English Congregational Church at Porthcawl, and made considerable pecuniary sacrifices in relation to the debt remaining on that place. His sermons were oftentimes interspersed with humorous remarks which made him a general favourite amongst the circle of his acquaintance. He "fought the good fight," and is now enjoying the reward of the faithful.

JONES, Samuel, Finchingfield, was born at Liverpool, January 12th, 1837. In his early childhood his parents, who were godly persons, removed with him to Bristol, where his father filled a responsible position in a large glass manufactory. Of the subject of this sketch his friends had hoped he would succeed to his father's place, but having become decided for Christ under the preaching of the late Rev. W. Rose, and feeling a strong call to the ministry of the Gospel, he relinquished his lucrative prospects and entered the Training Institute at Cotton End, under the tuition of the late Rev. John Frost. Here he greatly commended himself to his tutor by his diligence as a student, while he was much beloved by his fellow students for his frank, open, and warm-hearted disposition. Having completed his curriculum, he settled over his first charge at Market Weighton, Yorks, where he was ordained to the Congregational ministry on the 29th April, 1862. For five years Mr. Jones worked very happily at Market Weighton, rejoicing in the appreciation of the people, and beholding much fruit of his earnest ministry. At the end of this time receiving a unanimous invitation from the church meeting at the Lower Chapel, Gosport, he accepted it and transferred his ministry to that town. Here his old friend and fellow-student, the Rev. W. Tidd Matson, had for some years held the pastorate at the Upper Chapel. The friendship of former days was at once renewed, and greatly facilitated the adoption of a step which was felt desirable for the interests of Noncomformity in the town. For many years past it had been found that the existence of two churches of the same order almost within a stone's throw of each other was really detrimental to their mutual interests, and several attempts had been made to unite them, but without success. The cordial relations between the two ministers seemed to favour

a renewed endeavour; both threw themselves heartily into the movement, and, working together, succeeded in effecting the proposed object. Acting for a short time as co-pastors of the united church in order to consolidate the union, at the close of the year 1869 they tendered their resignations, when they received handsome testimonials from the church and a resolution of sympathy from the county union, in token of appreciation of the work that had been accomplished. The present highly influential position of Congregationalism in Gosport dates from this union.

In January, 1870, Mr. Jones removed to Slough, where he found the church both in financial and in other respects somewhat enfeebled. The effect of his settlement was soon apparent. A large congregation was drawn together, the finances were largely augmented, improvements were wrought in the material structure of the building, while the home missionary work of the church in the surrounding rural district received a fresh impetus and was considerably extended. For twelve years he laboured unremittingly at Slough, living in the affections of the people, and seeing the young, in whom he always took the deepest and warmest interest, growing up around him attached to his ministry and to Nonconformist principles, and when in 1881, having received a unanimous and pressing invitation to the pastorate at Finchingfield, after much hesitation and prayerful thought, he decided on accepting it, it was with one feeling of general sorrow that his people at Slough heard of his intended removal from their midst. The meeting assembled to bid him farewell was the largest ever gathered in the town.

In October, 1881, he began his work at Finchingfield with his wonted earnestness, and being in the full vigour of his manhood and maturity of his powers, ripe too in his experience of ministerial work, to all appearance he had still the prospect of long years of usefulness before him. The Great Master, however, had willed it otherwise. A sudden chill taken in September, 1882, brought on a severe attack of bronchitis, and the effect of this was that he was never after really well. His health, indeed, often seemed to rally, and he was able to fulfil his usual duties, so that he and his friends looked forward in hope to his recovery. Even when his condition had become so serious that, in addition to the advice of his usual medical attendant, it was deemed expedient to consult an eminent London physician, though his complaint was discovered to be congestion of the lungs and liver caused by malaria, it was yet thought that with change of air his health might be re-established. Accordingly he paid a brief visit to Slough, but the extreme severity of the weather frustrated any benefit he might otherwise have derived from the change. He returned home, and from this time, in spite of the most assiduous and loving care, he gradually declined. The terrible sorrow which those who loved him experienced in prospect of his speedy removal was nevertheless brightened by the evidence given of the clear, calm Christian faith and hope by which he was sustained. On one occasion, replying to the remark of a friend, he said: "I had hoped to work for God a little longer at Finchingfield, but no doubt He has work for me to do above. I have committed my wife and children to Him." He was most patient through all his illness, and prayed frequently to be kept from murmuring. He much enjoyed being read to, and until within a short period of his death family worship was conducted in his room, his children repeating their little verses as usual, and their father praying with them. During the last fortnight he was unable to speak, though he would often clasp his hands and his lips were seen moving in prayer. At length he gradually sank under exhaustion, his frame wasted to a shadow, and on April 23rd, 1883, without a struggle, he passed away to that Saviour whom here he had so devoutly loved and faithfully served.

Mr. Jones was a man of robust piety, a diligent worker, singularly free from all selfish personal ambition, devoted to the interests of religion, and whose character may be summed up as one of Christian manliness. As a preacher he was always forcible, and when warmed up by his subject would rise to occasional bursts of moving eloquence. Evangelical in his views of truth, he was at the same time a man of broad sympathies and catholic spirit, and understanding the nature and tendencies of the age. He was thoroughly liberal in his political opinions, and an ardent champion of Nonconformist principles, though he never allowed his opinions, of which he would have scorned the concealment, to interfere with his genial deportment and kindly charity towards opponents.

In the more intimate and sacred relations of domestic life and private friendship his bright, warm, genial, loving nature rendered him a man very tenderly beloved, and to his family and friends his loss thus occurring in the full meridian of his days has made one of those life-long wounds of which though time may heal the smart, it can never wholly efface the scar.

JONES, Thomas Slade, of Turnham Green, was born July 31st, 1829. He was a native of Chepstow, where his family have for many years been connected with the Congregational Church. His early years were spent in business pursuits, but with these he was not satisfied. He felt that no earthly work was to be compared with that of a life devoted to the service of the Kingdom of God. With a view to enter that service he went to the college at Rotherham; passing with credit through his preparatory course, he was in the year 1859 invited to undertake the pastorate of the church at Holly-walk, Leamington. It was here he was ordained to the work of the Ministry in the month of May, 1860. The sanguine expectations of the young minister did not, however, find scope for fulfilment in that church, and after a three years' ministry he removed to the rising manufacturing town of Heywood in Lancashire. He laboured there with no little success for four years. The Church was in its infancy, and required a large amount of personal care and oversight. It is now a prosperous and flourishing cause.

In the year 1867, Mr. Jones removed to Sunningdale in Berkshire; but the small church, the pastorate of which he undertook; being unable to give him more than a nominal stipend, he was obliged to combine with his ministerial work work the tutorship of a few pupils. This latter work so largely developed that he deemed it expedient to give up for a time his ministerial duties, and removing to Twickenham, he established there a large school, which is still in a prosperous condition. Feeling, however, that this was not the work of his life, and finding that there was an opening for a new church at Turnham Green, he in the year 1873, took a lecture hall, and with the aid of a few friends opened it for worship. Regular Sunday services were held until in 1875 the hall was burnt down. Erecting then an iron building, the congregation by degrees increased until it was found necessary to build the permanent church which now stands in the Chiswick high road, and which for architectural beauty, and for comfort and convenience will bear comparison with any church in the neighbourhood. It will remain as a monument of Mr. Slade Jones' business capacity and perseverance, as well as of his anxious concern for the spiritual wants of the people. It was no doubt in a great measure owing to the continual strain involved in the double work of church and school, that in 1882 his strength began to fail. Though not ill, he was often weary and overdone, until at the beginning of 1883 he was compelled to leave home for rest and change. Frequent sickness with loss of appetite

were symptoms too serious to be neglected, though he himself thought them indicative of nothing more than indigestion. But though he knew it not, his work was done. Returning home in the month of March, he took the morning service, and preached with some degree of vigour. He had scarcely closed his sermon, however, when vomiting of blood came on. The congregation dispersed in alarm, to learn in the evening that the doctor entertained the gravest fears that their pastor would never preach again. For a few days he rallied, though often in great pain. But with the return more than once of the hæmorrhage, his strength failed, an in about a fortnight he passed away from earthly service. His age was fifty-three. Funeral sermons were preached to his sorrowing people by the Revs. Andrew Mearns and Henry Simon.

KELLY, S. G., B.A., received his early education at the Wesleyan Day Schools, North-street, Bristol, and there became a pupil teacher. Being led to devote himself to the work of the ministry, he entered New College, and after a very successful College course, during which he took honours both in the first and second B.A. examinations, he became pastor of the Congregational Church at Erith, Kent, in the year 1877. After three years of service there, he removed to take the oversight of a church newly formed at Dulwich-grove, London. During his residence there he was troubled by intellectual difficulties of a theological and philosophical kind, which made him feel it his duty to resign his ministerial position after twelve months labour. During his retirement he was engaged in private tuition; and devoted his leisure to the further pursuit of particular studies in which he was interested. After a time he saw his way to accept the pastorate of the Lindsay Street Congregational Church, Dundee. His settlement there was regarded very hopefully, but, after only a few months of labour, he was suddenly taken away, by the effects of exposure and exhaustion when attempting to climb a difficult mountain in the Balmoral district, during his summer holiday. The precise circumstances of his death can never be known, as he had no travelling companion; but it is thought that, missing his way, he endeavoured to retrace his steps, and was overcome by cold and fatigue. His body was found by some shepherds, within sight of shelter that he might have reached. Mr. Kelly was a man of much intellectual power and promise, his preaching was marked by unusual excellence; his mind was vigorous and independent; and he was greatly esteemed for the simplicity, affectionateness, and sweetness of his disposition. His sudden death, at the age of twenty-nine, is greatly deplored by many friends who anticipated for him years of increasing usefulness.

KELSEY, William, was born at Bulkington, Warwickshire, September 9th, 1807. In the early years of his youth, it was his privilege to be favoured with the ministry and counsels of the Revs. Mr. Sheffield and Mr. Dagley. After realising the enjoyment of the saving grace of God, he became a very useful Sabbath-school teacher. He was induced by his pastor to enter upon evangelistic work in the villages surrounding his native home. This he did for several years, until he was invited to take the oversight of the church at Brinklow, near Rugby, where he was ordained to the Christian ministry.

After labouring there for thirteen years, he removed to Long Stratton, Norfolk, where he laboured five years. He then received a call to the church at Dent, Yorkshire, where he stayed thirteen years and three months, among a people who deeply regretted his departure from them.

He then removed to Nuneaton, supplying the vacant pulpit at Bond-street church for nearly two years, until a minister was chosen to the pastorate. He afterwards settled down at the Coton-road chapel as a member, and with great acceptance supplied the pulpits of the varied denominations of the neighbourhood. His ministry was characterised by great fervour of spirit and earnestness, and the clear presentation of evangelical truth. He also served the Church faithfully as a deacon in furthering the interests of Christ's kingdom.

At length symptoms of failing health appeared, so that he was unable to accept any preaching engagements, and it was evident that he would have to give up the work in which for many years he delighted in. Extreme feebleness set in with the affliction that terminated his earthly course. On the last day of his life only was he confined to his room, but at night his medical attendant declared his end was near. During that night he was visited by the Rev. S. T. Greathead and the Rev. D. Asquith, Baptist minister, who witnessed his peaceful departure early in the morning of August 29th.

Among his dying utterances were quotations from the hymns he remembered, especially "God is the refuge of His saints," &c., and "There we shall see His face, and never, never sin."

He was buried at Chilvers Coton Churchyard, September 2nd, 1883.

KEMPSTER, John Joseph James, was born in London, January 4th, 1804. As a youth, he joined the church of the Rev. Joseph Irons, of Camberwell-grove, where he instituted and conducted a Sunday-school. He entertained a great affection for Mr. Irons as his pastor, and imbibed his Calvinistic views. At Mr. Irons' instigation, he became a student at Cheshunt, and entered the Christian ministry in 1825. After brief stays at Ramsgate and Derby, he settled at Congleton as pastor of the Countess of Huntingdon's Chapel, where he remained for about eight years. He removed to the pastorate of the Countess's Tabernacle, Norwich, in 1841, which he held for nearly twenty years. On retiring from the Tabernacle he erected a meeting-room at his family residence on the outskirts of the city, and there continued his voluntary ministrations until the death of his wife in 1878. He married, in 1833, Elizabeth, daughter of Captain Westbeech, R.N., of Sandwich, Kent, and had six children, four of whom —two sons and two daughters—survive. After his wife's death he retired from the stated ministry, but continued to preach in vacant pulpits in mission-rooms, and for his ministerial brethren in the city and county, until, on the 31st of December, 1882, a first stroke of apoplexy gave indication of the coming change. For twenty-seven years before his death he officiated as the Nonconformist Chaplain at the Norwich Cemetery. He took an active and prominent interest in local and national politics, and was for some time a member of the Board of Guardians. Of late years he was an earnest teetotaller, and advocated advanced Temperance principles and the cause of the United Kingdom Alliance. He was rather a sympathetic pastor than a popular preacher; and, as long as strength lasted, he systematically visited the poor, the sick, and the aged. He had a busy and peaceful life, and looked forward to death with an unclouded assurance of entrance into the rest and reward of God's children through the merits of Jesus. He was buried in the cemetery where he had so long and acceptably officiated. Deputations from a number of public bodies and societies attended, and great public and private respect was shown to the memory of the deceased.

KNOX, William, by whom the home-call was suddenly heard on Monday morning, November 19th, was born at Canterbury, on December 8th,

1818. His parents were Wesleyans. His mother, who before her marriage was a Quakeress, appears to have been an eminently pious woman, and to have earnestly endeavoured by example and affectionate counsel to lead her children to think about Jesus Christ and love Him. In the case of William she was successful and was abundantly rewarded. He often said that he could not remember the time when, thanks to his mother's influence, he did not regard Christ as his loving Saviour and Master. After he left school he was taught land measuring with the idea of eventually becoming an architect and surveyor. Instead, however, of spending his life in that profession God had ordained that it should be spent in proclaiming the Gospel of His Son. For the first three or four years of his ministerial career he was indentified with the Methodist body. Then he joined the Congregationalists amongst whom he laboured upwards of thirty one years, with a devotion that to human sight appeared almost perfect.

After he had to some extent qualified himself for the work which awaited him, by two years earnest study in Edinburgh, he undertook the oversight of a small mission in the neighbourhood of that City. Thence he removed to Haydon Bridge, in Northumberland, and afterwards to Amble, in the same county. His next pastorate was at Berwick-on-Tweed, where he rendered good service in many directions and helped to considerably reduce a heavy debt which burdened the chapel. After leaving Berwick he settled at Farnworth, near Bolton, where he remained some years, and enjoyed many evidences that his work was approved by God. Kirkham was the next place in which he resided. Here he won the affections of a large number of people, and took an active part in a noted church rate contest, to the success of which he considerably contributed. Believing that his work at Kirkham was done he accepted an invitation to Kingsland Chapel, Bristol, where he gained the confidence of a number of young people and by the help of God induced several of them to decide for Christ. His next charge was at West Liverpool-street, Salford, where he remained about three years, and did much good work. After leaving Salford he was without a pastorate for a time, but he must direct sinners to the Saviour, and to this end he rented a room at Winton, near Manchester, where he regularly preached, and bore the greater part of the expenses of the mission himself. His last pastorate and one of his happiest and most successful was at Chapel-street Chapel, Salford. The evening before he died he preached a funeral sermon for an aged member of the church, and at its close, on giving out the hymn "Abide with me" called the attention of the congregation to the fact that the writer of that hymn penned it one Sunday evening after he had conducted evening service in his church, and within a few hours passed suddenly away to abide for ever with Christ. And William Knox also passed suddenly away within a few hours of making this interesting statement, and went from earth to be for ever with the Lord. Throughout his ministry a stern and unfaltering fidelity to evangelical doctrines distinguished him, which, together with his love of the young and his loyalty to Christ rose into a holy passion. He was one of the most unselfish of men. The supreme force in his soul seemed ever to be, an intense desire to do good and bring honour to his Lord.

He kept a small text book and opposite the passage of Scripture for the day invariably wrote a verse which he had composed himself. The last text was "He that taketh not his cross and followeth after Me is not worthy of Me."—Matt. x. 38. And against that he placed these lines:—

"Thou, Lord, didst take Thy cross,
Of sorrow here below;

And to redeem our loss,
Didst drink the cup of woe:
And shall we fear our cross to take,
To live and die for Jesu's sake?"

He was buried in Salford Cemetery, where he had for some years officiated as Nonconformist chaplain, and where he had often spoken words of sympathy to troubled hearts, and directed them to the mourner's Friend. The service was conducted by the Rev. E. Walker, Pendleton, who also preached his funeral sermon.

LLOYD, Alfred, was born in London, March 5th, 1845. A few years afterwards his parents sailed with their family for Australia; and when he was only nineteen years of age, through the death of both his parents, he had to undertake the guardianship of his sister and three younger brothers. Soon afterwards he went to reside at Redfern, and became connected with the Sunday-school under the pastoral charge of the Rev. J. Beasley. During the pastorate of the Rev. W. Slatyer he became a member of the Redfern Church, and in addition to his work in the school he joined with several young men in forming a mission for evangelistic work in Redfern and Waterloo.

After some years of this preparatory work he announced his conviction of a divine call to the ministry of the Gospel, and began to study under direction of the Revs. W. Slatyer and Dr. Quaife, for that higher work. In January 1869 he entered Camden College as a non-resident student. After about two years attendance on the college lectures, he entered fully into evangelistic work which he had some time previously commenced at the Glebe. In course of time a church site was secured in St. John's-road, and a school-church erected, in which he continued to minister till the beginning of 1875, when he accepted a call to the church at Manly. His ministry there was closed by his acceptance of a call to the Parramatta church in July 1877. There he devoted himself to the surrounding district as well as to the town, and in addition to supervising the work in the branch cause at Rookwood he opened services at Eastern Creek.

In May last he retired from the pastorate of the Parramatta church, retaining charge of the little church at Rookwood, and intending to support his family by working an orangery, at Toongabbie, near Parramatta, in partnership with two of his brothers. But he had only been a short time in the little cottage he had built at the orangery when through overheating himself in getting to a meeting at Eastern Creek, on Prince of Wales' birthday, he contracted a severe cold. On the following Sunday he conducted the services as usual, but in great weakness, and the next day serious symptoms appeared. The cold speedily developed into congestion of the lungs; and on Wednesday the 22nd November, he peacefully passed to his rest.

His funeral took place at Rookwood on the following Friday. On the way to the cemetery, a short service was held in the church, attended by a large and sympathetic congregation. The Revs. Warlow Davies, G. G. Howden, S. Savage, and W. West were present and took part in the service. On the following Sunday evening Mr. West preached a memorial sermon to a large congregation.

Mr. Lloyd's thorough devotion to what he believed to be a divine vocation, and his keen sense of manly Christian honour, kept him always ready for self-sacrifice. At college the united testimony of his eight fellow-students accorded him pre-eminence for earnestness and piety. He endured hardness for his Master's sake, and only a few week's before his last illness he said in conversation with a friend, "I have never felt myself at any time to be in such close personal communion with my

Saviour as I do now." Mr. Lloyd has left behind him a widow and six young children. In commending them to the care of the "Father of the fatherless and Judge of the widow," our churches will surely not forget their stewardship of things needful for the body as parts of the manifold gifts of God.

The sum of £380 has since been raised for Mrs. Lloyd, chiefly by sacramental collections.

MOFFAT, Robert, D.D., was born at Ormiston, East Lothian, Scotland, on December 21st, 1795—the year of the foundation of the London Missionary Society. Godly influences gathered around him from his infancy. During his school-days circumstances led him to try a seafaring life; but God, who had important work for him to do, led him in a different direction, and, after returning to school for a time, he was apprenticed to a gardener. Subsequently, he carried on the study and practice of horticulture in a situation in Cheshire. When leaving home to undertake this work, the earnest pleadings of a mother, to whom the Bible was precious, drew from him the promise that he would read the sacred volume, which, in later years, he sought by long and persevering effort to open, in the Sechwena language, to the reading of the people among whom he laboured for Christ. In Cheshire his mother's prayers followed him, and God spoke to him in two lines of a placard containing the words "London Missionary Society" and "Rev. William Roby, of Manchester." This, in Divine hands, was enough, and the current of his whole after-life was affected by these words. The meeting which the placard announced had been held, but the idea involved in the words "London Missionary Society" laid hold upon him and wrought "an entire revolution in his views and prospects;" while a direction to his inquiries was given in the name of Mr. Roby, in whom he found a friend, pastor, and tutor. Shortly after joining the church in Grosvenor-street, Manchester, over which Mr. Roby presided, he offered himself for missionary service. Having been accepted for this work by the directors of the London Missionary Society, he spent a short time in prepatory study under the efficient guidance of Mr. Roby.

On September 30th, 1816, before he had completed his twenty-first year, he, with eight other young missionaries, was ordained to this work in Surrey Chapel. Of this number four were designed for service in the South Seas, one of whom was John Williams. The other five, including Robert Moffat, were appointed to the South African Mission, and sailed for the Cape Colony on October 31st. Arriving at Cape Town, the subject of this sketch was detained there for eight months, because permission to carry the message of life to the heathen beyond the colony was for a time refused. He, however, turned this time of delay to good account by studying the Dutch language, which gave him access to settlers of Dutch descent, and to those of their native servants who had gained some knowledge of this language. While waiting for the opportunity of prosecuting his mission in the interior, the offer of a Government appointment as resident with a Kaffir chief was made to him; but this he declined on principle, considering that in holding such a position his action and influence as a Christian missionary would be restricted.

Meeting at Cape Town, in 1817, Mr. Ebner, one of the Society's missionaries, who was returning to his field of work among the Hottentots in Namaqualand, he was led to proceed thither, where he was brought into contact with the Chief Africaner, and resided at his kraal. Africaner, exasperated at the unjust treatment which he and his people had experienced at the hands of Dutch settlers, had been driven to acts of violence, which had led to his being outlawed. By God's blessing on the

life and teaching of the young missionary, Africaner was led to submit to the benign rule of Jesus Christ. After staying for several months at Africaner's kraal, he visited Griqua Town and thence proceeded to Lattakoo, where he first met, in their own country, the Bechwanas, among whom he afterwards worked so long and with such remarkable effect. Having returned to Africaner's kraal, he, in 1819, set out for Cape Town, taking with him Africaner, who, now the humble follower of Christ, was looked upon in the colony with great astonishment by those who knew his former history, and now saw in him the blessed fruit of the Gospel.

During this visit to Cape Town he married Miss Mary Smith, to whom he had been engaged in England, and who had recently arrived in the colony, and who for fifty years, by her firm faith, wise suggestions, and womanly tact, added much to his comfort, his influence, and his usefulness. On leaving Cape Town, instead of returning to Africaner's kraal, he accompanied the Rev. John Campbell on his second deputation visit to the stations in the interior.

Having been appointed to the mission among the Bechwanas, he, with Mr. Campbell returned to the colony, and settled for a time at Griqua Town, and vigorously laboured in the acquisition of the Sechwana language—no easy task. In 1821, at the invitation of the Chief Mothibi, he removed to New Lattakoo, afterwards called Kuruman, where for many years he was associated with Mr. Hamilton, whom he called the "father of the Bechwana Mission." In the midst of many alarms, difficulties, and privations, these earnest Christian pioneers pursued their various forms of work, preaching the Gospel, translating the Scriptures, preparing hymns and simple Christian books for the press, and exerting a general civilising influence. Some results of their hard and often disappointing work by slow degrees became visible, and this was more distinctly seen about 1828. In 1829 Mr. Moffat set out to visit Mosclekatse, the chief of the Matebele, which visit opened the way for important issues in later years. In 1830, as he had completed a version of the Gospel by Luke, and various elementary books, in the Sechwana language, he, with his family, visited Cape Town to carry this work through the press, which, after some difficulty and delay, was accomplished. Another visit to Matebele Land was paid in 1835, when the establishment of a mission in his country was proposed to Mosclekatse, and receive his cordial consent.

During this time, in the midst of many other duties, both secular and religious, he had been diligently carrying on translation work, and, having completed a Sechwana version of the New Testament, he set out with his family, at the close of 1838, to proceed to Cape Town to arrange for its being printed there; but, his efforts for this purpose failing, he decided to proceed to England, where he arrived in June, 1839, and carried this important work through the press during his stay. During that visit, by his public addresses, he produced a deep impression upon a wide circle. Respecting this effect, the late Dr. Mullens wrote: "Many yet living remember the fascination which his speeches and addresses exercised upon all who heard them. The thrilling narratives, the tender feeling, the poetic tone, and the pleasant voice always attracted and deeply impressed the lovers of missions."

Returning to Kuruman in December, 1843, he resumed his general duties and continued his work of translation, and, in 1857, had the high satisfaction of completing the Sechwana version of the Old Testament. The joy of his heart in having accomplished this long-desired object found expression in the following words:—"I could hardly believe that I was in the world, so difficult was it for me to realise the fact that my

work of so many years was completed. My feelings found vent on my knees in thanksgiving to God for His grace and goodness in giving me strength to accomplish my task." The version of the Old and New Testaments was carried through the press at Kuruman by the Rev. William Ashton, who had previously taken part in its preparation. While this work was going on at Kuruman, Mr. Moffat had an important duty to perform in visiting the Matebele to make arrangements for the establishment of a mission among that people. Returning to Kuruman in 1858, he soon after set out for Cape Town to meet the new missionaries appointed to carry on Christian work both among the Matebele and the Makololo. Leaving Cape Town with some of the party, he accompanied those who were proceeding to Mosclekatse's country. The disasters which befell the other party, who were designed to work among the Makololo, form a very sad page in the history of South African missions.

Mr. Moffat returned from Matebele Land in August, 1860, and in connection with other duties, devoted much labour to the revision of the Sechwana version of the Scriptures. In 1867 the Rev. J. S. Moffat, who had been associated in work with the brethren in Matebele Land, was appointed to join his father at Kuruman, and took part in the general work there and in the surrounding out-stations. At the same time educational work was very successfully carried on by Miss Moffat at Kuruman.

But the shadows of the earthly day of both Mr. and Mrs. Moffat were lengthening. Many indications showed that their ability to carry on active work in the field was fast diminishing. In 1870 both of them were in their seventy-fifth year, and, yielding to the pressure of failing health, they resigned the work to younger, but tried and able colleagues, and, with much regret, mingled with devout thankfulness and prayer, left the dear scenes of their long and faithful labour and returned to England, where they arrived in July. The end of Mrs. Moffat's earthly course was then near, and in January, 1871, she entered into eternal rest. Mr. Moffat, gradually improving in health, was able to render much service to the Society and to the Christian Church both in the pulpit and on the platform, where he gave full evidence that the old fire of missionary enthusiasm burned as brightly as ever.

During the last years of his useful life the high estimation in which his character and work were held was shown in various ways. In 1872 the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh; in 1873 a testimonial amounting to £5,800 was presented to him; in 1875 the late Dean Stanley showed his broad-heartedness by requesting him to deliver a lecture on African mission in the nave of Westminster Abbey; and, in 1881, especial honour was offered to him in a banquet at the Mansion House by Lord Mayor McArthur, which was attended by a large number of influential friends of Christian missions.

On Thursday, August 9th, at Leigh, near Tonbridge, he received the welcome summons to join the heavenly assembly of "just men made perfect." A large number of loving relatives and friends gathered around his grave in Norwood Cemetery on August 16th. His body rests there, but he still lives in the many results of his labours in South Africa. The "Moffat Institution" at Kuruman records his name, but a better record is found in the hearts and lives of many Bechwanas, some of whom are sharing with him and his devoted wife the joys of the redeemed in heaven, while others—his children in the Gospel—are illustrating its power on earth, while called in many cases to bear heavy burdens of care and loss, arising from the greed and injustice of Boer and other marauders, who have taken possession of their farms and

spoiled them of their cattle and other property, a state of things which deeply saddened the last months of the life of him who had been the father and friend of the natives in both secular and spiritual matters

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MOFFETT, Rev. Ritchie, was pastor of the Congregational Church, West End, Sowerby Bridge, for more than thirty years. That charge he resigned a few years ago on account of failing health, and on the 9th of January, 1883, peacefully fell asleep in Jesus. Mr. Moffett was born on November 6th, 1815, at Crievagh, in the county of Monaghan, Ireland. He received his early education from an old minister of the name of Ritchie, after whom he was named. His ancestors were farmers, and appear to have been in comfortable circumstances. As, however, the family increased, and the sons grew up to manhood, they considered that they were too thick on the ground, and, after due deliberation, it was decided that one of the family should embark for America. At first it was thought that Ritchie should go, but on further consideration it was deemed wiser for his elder brother Robert to cross the sea. The time arrived, and Robert started on the journey, accompanied by Ritchie, who was going to see him off. Robert was a truly pious man; Ritchie as yet had not begun to think about religion. As they were walking together in a quiet part of the country, Robert began to talk to his brother about religious matters, earnestly urging him to give his heart to God and himself to the work of the Sunday-school. The conversation being nearly ended, the two brothers knelt together by the wayside, and Robert prayed for the salvation of his younger brother. To that circumstance our departed friend attributed his first religious impressions, which afterwards ripened into a life of Christian usefulness.

He became connected with the Sunday-school of the Presbyterian order, and, in the capacity of teacher, laboured for some time with diligence and zeal. Afterwards, our brother entered the Manchester City Mission, and threw himself heartily into evangelistic work. Whilst thus engaged he strove to improve his mind by diligent reading and study, receiving much assistance from Mr. Gwyther, by whose instruction and care he was ultimately prepared to enter Rotherham College. At that time (1845) Dr. Stowell, grandfather of the Rev. A. K. Stowell, Mr. Moffett's successor, was Principal of the College. At Rotherham, our friend spent four years in preparation for the ministry. Towards the end of his college course, he accepted a very cordial and unanimous invitation to become the pastor of the Church at Sowerby Bridge. On Wednesday, October 31st, 1849, he was ordained. From this date our brother threw his heart into his work, and very soon signs of improvement were seen in the church and congregation. Many flocked to hear him, and received good from his ministry. He never attempted to produce great excitement, but he was noted for his steady and plodding work. During his pastorate the chapel was enlarged and a manse built, and the church brought out of a state of comparative death into life and prominence. Mr. Moffett continued in this, his first charge, until his health failed, and he was compelled to resign his charge in 1879—preaching his last sermon on the 21st of December. On the Christmas day, a tea and public meeting was held, when the members and congregation showed their high appreciation of the past services of Mr. Moffett by presenting him with a gift of £500, and an address signed by the deacons and members of the committee.

The death of Mr. Moffett was very sudden. He had been at the news-room (as his custom was) to see the morning papers, and was on his way to visit a friend. When he had passed his own house a little distance he

suddenly fell down in the road. Help was immediately sought and obtained, but all in vain. The funeral took place on Saturday morning, and notwithstanding a heavy downpour of rain, was very largely attended by friends of the church and school at West End, representatives of the School Board and other bodies in Sowerby Bridge, a large number of ministers of all denominations from Halifax and the district, the Vicar of Sowerby Bridge, and one or two other clergymen. Several of the shops in the route of the procession were either partially or wholly closed out of respect for the departed and as an expression of sympathy with the bereaved widow and family in their great sorrow. An appropriate service was conducted in West End Chapel by the Rev. A. K. Stowell, and the Rev. B. Dale, M.A., of Halifax, gave an address in a few well-chosen words, on the personal life and useful history of the deceased. The body was then conveyed to Sowerby Bridge Cemetery, and consigned to its resting-place to await the resurrection of the last day, when they that have done good shall come forth to the resurrection of life through Jesus Christ. On the following Sunday morning the Rev. M. Perry, of Sowerby, preached at West End Chapel, taking for his text Matt. xxv. 21 : "Well done, good and faithful servant."

MORANT, J. Sydney, was born in London on June 5, 1853. His education was received at the Philological School, where he passed a career creditable alike to himself and his teachers. From school he went, at the age of fifteen, into a mercantile office, where he remained five years, gaining an amount and kind of knowledge which proved very serviceable to him in after years, both as student and pastor. He very early gave signs of religious life, and before he had left school he was received into the fellowship of the church at Craven-hill, under the pastoral care of the Rev. A. D. McMillan. Here, in a little while, he became a Sunday-school teacher. The interest he took in his work, as also in other parts of church and school life and work, together with the growing manifestation of his intellectual and spiritual gifts, led his pastor to suggest to him the propriety of looking upon the Christian ministry as the future work of his life. This suggestion quite fell in with his own early and continued inclination for the ministry, and accordingly, in his twentieth year, he applied for admission to Lancashire College. There he was received at the same time as his school friend and fellow church-member, Mr. W. H. Bennett, M.A., now of Cambridge. His college course was one of very great credit to himself, and equally great satisfaction to his friends and the professors and committee of the college. Alike in the classes at Owens College and Lancashire College, as well as in the examinations of the University of London, he invariably distinguished himself. In 1876 he took the Lewis Scholarship at Lancashire College, and the following year the degree of B.A. in the London University. At Owens College, among other distinctions, he took the English Poem Prize. The subject of his poem was "Ludlow Castle." He never saw the place until he went to die under its shadow. In January, 1879, he accepted an invitation to become the pastor of the Congregational Church at Rotherham, though he did not fully enter upon his work there until Easter of that year, his ordination taking place in June. His ministry, though brief, was very successful. He proved himself an able and earnest preacher, a faithful and hard-working pastor. It may be that at the outset he laid out too much work for himself, and thus too severely taxed his physical powers before he had fairly got into harness ; or it may be that he wrought thus in obedience to a voice within which said : "Work while it is called to-day." His character

and abilities soon commended him to the esteem and confidence of an ever-widening circle of friends. He was placed on the Committee of Rotherham College, and acted as one of its examiners, and there is every reason to believe that had he lived he would have taken an important part in the social, religious, and political movements in the town. This was not to be. The seeds of hereditary disease were already at work undermining the apparently stalwart frame, and in the second year of his ministry a premonitory cough set in, which made it necessary for him to discontinue the large and important class for working men which he had successfully conducted on Sunday afternoons. In 1882 his people kindly gave him three months' holiday, supplying him with the means of travel. He returned to his work without any great signs of improvement, and complaining that the air was somewhat cold. The general course of his winter's work was resumed and carried on without interruption until spring, the exception to this being the cessation from pastoral visitation, save in special cases. Already, with other members of his family, consumption had shown its fatal power, but it is not known that he suspected what was the matter with him. On the contrary, buoyed up by the delusive hope common in similar cases, he always thought he would recover. As he evidently became weaker, he consulted a Manchester physician, who advised the immediate surrender of his charge, perfect rest, and, if possible, a milder climate. He preached his last sermon on June 10, from Acts ix. 11. After a week's sojourn in Lancashire with his family, he went to his father's home at Ludlow. Here the fatal disease rapidly overpowered him, and, on August 2, his work on earth had ended. Almost his last words were "it is all light." So ended a brief, but honourable and useful career, full of hope and promise, of which on earth there was hardly the beginning of a fulfilment.

MORGAN, James Hughes, was the son of the Rev. D. Morgan, Congregational Minister at Machynlleth, in the county of Montgomery, where he was born December 27th, 1819. At an early age he became a member of his father's church. In 1836 he removed with the family to Manchester, where his father had undertaken the pastorate of the Welsh Congregational Church, Gartside-street, Manchester. After studying for some time under the superintendence of the Rev. James Gwyther, he entered Airedale College as a student in 1839. Before leaving college in 1844, Mr. Morgan received a call to the pastorate in Manchester-street Chapel, Leeds. Here he began his ministry on the 4th of August, and was publicly ordained on the 12th of September. The young pastor and his wife had to struggle with difficulties for several years. There were only forty-four persons in church fellowship, and only one of them occupied a social position higher than that of an artisan. His first sermon was preached to fifty hearers, and the revenue of the place was proportionately small. Mr. Morgan never asked what salary he was to have, and he never saw cause to regret having left that to the honour and liberality of his people. With their growth in number and means, his own position improved from the beginning, and during his entire pastorate, oppositions and contentions were unknown. He never sought another place, and it was never heard that his people wished to be without him. When he had completed something over twenty-eight years of service, failing health made it necessary for him to retire, but he had still the esteem and love of the people whom he had served in the Gospel for so long a time. He was never able to fill the chapel with a congregation as he could have wished,

and he never supposed that his life and labours were perfect. While he could labour, and when he had to be still and suffer the will of God, his one confidence was "By grace are ye saved, through faith . . . not of ourselves, lest any man should boast." Whenever his words were of any use to anybody he was glad, and gave thanks to God. From the time of his accepting the invitation to the time of his retirement, he received into the church 412 members.

Mr. Morgan excelled as a secretary. The Churches of Leeds and indeed all the Congregational Churches in the West Riding of Yorkshire owe much to his long-continued labours as secretary both for Home and Foreign Missions. For many years his secretarial work added greatly to the strain of ministerial and pastoral work. Those who knew him best could see that this was one thing which made him prematurely old. If he had not sat at his desk till midnight so often, he might have been able to work on for a greater number of years. Of course, the work had to be done by some one, and he liked it, and only gave it up when he could do it no longer. After eleven years of weakness and patient endurance, he fell asleep in Jesus on the 30th May, 1883, aged sixty-four years. At his funeral many gathered round the grave. The service was conducted by the Revs. Dr. Conder and W. Thomas, the latter preaching a funeral sermon at Marshall-street on the following Lord's-day.

MORGAN, William, was born at a farmhouse called Tyllwyd, near Resolven, in the county of Glamorgan, in the year 1796. His parents were not only respectable people, but noted for their personal piety. There is no record where or by whom he was received a member of a Christian church, but it appears that for some time he preached with the Calvinistic Methodists, but for some reasons unknown at present he left that body and joined the Independents. After being received by the Independent church, then worshipping in the old chapel at Melincourt, he removed to Swansea and attended a private school in that town for some time. He very soon developed into a most popular preacher, and his services were in great demand by the churches. He received a hearty invitation to settle at Llanfynnyd, from the church of which parish the celebrated Samuel Jones (Brynllywaiel) was ejected in 1662, and having accepted the call he was ordained there March 29th, 1829. He also took charge of a small neighbouring church at Carmel Maesteg. To the end of his long career he continued to labour in this district. He did the work of an evangelist thoroughly. For many years he was in the habit of walking twenty miles on a Sunday, and preaching three, and very often four, times during the day. He gathered very large congregations, and his preaching power told with most favourable results on the people. He possessed a clear, ringing voice, and could address an open-air assembly with great advantage. He was a born preacher; his natural delivery was most captivating, and his knowledge of Scripture was almost unequalled. His sermons were not characterised by any profound thought and philosophical arrangement, but were full of Scriptural truth, and were delivered with dignity and grace. When the "unction" rested upon him his preaching was most powerful and impressive. He loved preaching, and no one can calculate the amount of good he did by preaching alone. He resigned his charge at Llanfynnyd some years ago, and confined his labours to Carmel, as the population in that neighbourhood had increased, and the large congregation which had gathered there demanded more of his attention. He died January 5th, 1883, at the advanced age of eighty-four, having served his Master faithfully to the end. He was interred at the graveyard of the parish church at Llanfynnyd, and the large number of ministers and others present

at the funeral testified very emphatically to the respect in which he was held. He buried his beloved wife some years ago, but left a son and four daughters to mourn after him. He was a typical man, belonged strictly to the race of old Welsh Evangelists, who did incalculable good during his long life.

NOYES, Thomas Edward, B.A., was born on the 25th of August, 1830, at Lussell Farm, Gloucestershire, and six years afterwards, on the removal of his parents to Fryars Farm, Berkshire, he was sent to school at Highworth, in the neighbouring county of Wiltshire. It was here, at the age of 14, that his religious susceptibilities were first awakened, apparently without any external exciting cause. He was seized with a fear of death, which, being a man of highly nervous and sensitive temperament, he never quite got over, but it led him to flee for refuge to the Gospel of hope and peace. Becoming dissatisfied with the services of the Established Church, he attended the ministry of the Rev. T. Gilbert, at Zion Chapel, Highworth, joined the church there in 1848, and did good service as a Sunday-school teacher and a member of the Mutual Improvement Society. In his nineteenth year he preached his first sermon from John iv. 35, in Zion Chapel, before the church, and was by them accredited and sent out as an Evangelist. His preaching at Highworth and other places was much appreciated, and it should be specially mentioned among his services at this time that he opened a Sunday-school at Watchfield in connection with the church at Highworth, and managed it for some time at his own expense. In 1850 he went, with the concurrence of his pastor, to study with a view to the ministry, under the superintendence of the Rev. Mr. Legge, of Fakenham, but he had only been there six months when he was recalled to Fryars Farm by the sickness and death of his father. Being an only child, the care of the farm naturally devolved upon him, and thus his course of study for the ministry was for the time interrupted, though he still continued to preach, and with such acceptance that opportunity was given to him to settle as the pastor over a church. Fortunately for himself and for the Church of Christ, however, he had become engaged to a Miss Jane Woodhams, who also was a member of the church at Zion Chapel. This lady soon after became his wife, and proved through all the years of his subsequent ministry a most prudent, earnest, and devoted helpmeet. Her strong feeling at the juncture above referred to was that, if Mr. Noyes decided on giving up the farm, which it would have been greatly to his advantage pecuniarily to keep, he should decline all invitations of this kind until he had gone through a regular course of training for the ministry. Accordingly, soon after their marriage, which took place May 12th, 1852, Mr. Noyes and his wife went to Edinburgh, in order that he might prosecute his studies in that city. But there were difficulties in the way, the small property bequeathed to Mr. Noyes by his father being found inadequate to meet the necessary outlay. Repairing to London, the attention of the would-be student was directed to New College, as a place where he could go through the college course without living in the house. He accordingly applied to New College for admission; was accepted, and went through a five years' curriculum, under the superintendence of Dr. Harris and his able coadjutors. As a student, Mr. Noyes worked very hard; he matriculated at the London University in 1853, and took his bachelor's degree in 1855, being placed in the first division in the examinations on both occasions. In 1857 he accepted a unanimous invitation to become pastor of the church at Creaton, Northamptonshire. His ordination took place on June 10th of the following year, the Revs. Dr. S. Newth,

A. J. Morris, Jas. Mursell, T. Toller, E. T. Prust, and G. Nicholson taking part in the service.

Of this church, Mr. Noyes, declining all overtures from other churches, remained the diligent, faithful, and devoted pastor till the time of his death. There had been much anxiety arising out of the break-down in the health of his eldest son; but this, alleviated as it was moreover by a spontaneous practical expression of sympathy from many friends in the county, was quite insufficient to account for the paralysis of the brain which came upon him suddenly during Divine service on Sunday morning, March 18th, 1883. During the following week all hopes of his recovery had to be given up, and on Tuesday, the 27th, he quietly and unconsciously breathed his last. He was thus mercifully spared the facing of the enemy he had always feared. The church at Creaton has suffered much of late years from the agricultural depression which has thinned and weakened so many of the village churches, and its present healthy condition, with its renovated chapel and schools, entirely free from debt, argues no little for the skill and patience and industry of the pastor, who was followed to his grave, on the 31st of March, by a large number of ministers and friends who came from various parts of the county to join with his own congregation in paying the last tribute of respect to one of the ministers of oldest standing in the county.

Mr. Noyes' personal character was one of extreme simplicity and transparency. No one could fail to see and appreciate his desire at all times to do the thing that was right, and to do it kindly. His placid, gentle disposition made him friends wherever he went. His quiet humour, without a trace of bitterness in it, had something irresistibly charming. His consideration of other people's feelings, especially if they were poor, endeared him to all with whom he had to do; and his signal devotedness to his work as a Christian pastor in all its departments in the long run worked more for the good of the church than more showy accomplishments without it could ever have effected. He was exceedingly conscientious, and, with all his gentleness of disposition and physical nervousness, he had plenty of moral courage when the occasion required it. By his people he was greatly beloved. His relations to the members of other denominations were always friendly, and his name in all the churches of the county will ever be mentioned with respect and affection.

NUGENT, James, who died at Leicester, December 25th, 1882, was born at Atherstone, Warwickshire, in 1812. As the child of Roman Catholic parents, he was brought up in the faith and discipline of the Church of Rome. While a youth, he first became anxious as to his spiritual state during an illness, contracted by his successful efforts to save the lives of two drowning companions. At this time the loan of Doddridge's "Rise and Progress," and Baxter's "Call to the Unconverted," dissatisfied him with the faith of Rome, and caused him to seek anxiously for a purer form of Christianity. Being led to seek advice of the Rev. R. W. Miller, at that time minister of the Independent Church at Atherstone, he gradually learnt to "know the Scriptures," and so to "become wise unto salvation." Removing to Ashby-de-la-Zouch, and attaching himself to the congregation under the ministry of Rev. W. Tait, he speedily was admitted to church membership, being at that time twenty years of age. His first services to Christ and his church were as a tract distributor and Sunday-school teacher. After a few months of this work, Mr. Nugent was requested to take village services, and after some three years of useful labour, felt it his duty, with the full concurrence of the church at Ashby, to devote

himself to the ministry. He first offered himself to the London Missionary Society, and was accepted, but, while preparing to go out, was smitten down by an illness which made foreign work out of the question. In 1838, being warmly recommended by the pastors and churches at Ashby and Atherstone, he was accepted by the Committee of Rotherham College as a student of that institute, and passed through the curriculum with credit and profit. Our deceased friend settled in 1843 at Bury, Lancashire; afterwards at Chesterfield; Wellington, Salop; and Nuneaton, which place he was obliged to leave on account of family trouble. After a life of much sorrow, trouble, perplexity and privation, for which he was in no sense responsible, he ended a heavily burdened, but divinely sustained life, and entered "into the joy of his Lord," at Leicester, in the seventy-first year of his age, on December 25th, 1882. Mr. Nugent was a thoughtful and earnest preacher, an acceptable and useful pastor, a pleasant companion, and a genial friend. Under happier circumstances, he would have eventually taken a high place in the church, but as it is, his friends can only rejoice that he has taken his place amongst those who, like their Lord, are "made perfect through suffering."

PEACOCK, W. M.—After a lingering and painful illness, Mr. Peacock fell asleep in Jesus on Sabbath afternoon, June 3rd, 1883. From "notes on his life," written by him, we learn that he was born in Lanark, Ont., on the 6th of July, 1841. When eleven months old his mother died—his twin brother having died eight months before. His father still survives him. He was highly favoured in a godly ancestry. He gratefully records the fact that on his father's side for four generations they were men of acknowledged piety and usefulness. His mother was a woman of superior character—"noted for her piety and usefulness as a leader of female prayer meetings, and a teacher of a young people's Bible class." While a babe in his mother's arms he was devoted to the ministry as he had been devoted to the Lord before his birth.

He friend was brought to the Saviour while engaged in mercantile pursuits in Métis, through the influence of his maternal uncle, Rev. W. McAllister, "a man of rare piety and excellency of character." After some months of deep anxiety and distress, he decided to serve the Lord. His peace of soul was gradual and increasing as he continued to trust, to live and to labour for Christ.

He was very earnest in doing good to others, as soon as he himself had learned the way, and could bear nothing secular or sinful, and read nothing but his Bible. This earnestness continued with him largely through life. No one was long in his company without hearing something about the Gospel. Religious conversation was always natural to him.

He entered the Congregational College in the fall of 1864, and studied for the ministry. During his vacations he supplied the churches of Indian Lands, Martintown, and Roxborough, and, after completing his course, he accepted the charge of the churches of Vankleek Hill and Indian Lands.

During his course of study, by undertaking more work than he should, he undermined his health, and the labours which he performed during vacations did not give him an opportunity of regaining his health. This, with medical treatment received, and his own ardent nature, made him an invalid during the whole of his ministry. After having laboured in his first charge with much acceptance and success, owing to the state of his health he presented his resignation to the church, which with deepest regret, was accepted, as there was no hope of his being able to continue in so

arduous a field, even should he be restored so as to be able to work at all. In the spring of 1874 he was invited to take the charge of a new cause in Kingston, which, after considering, he consented to do. Here his labours were much blessed, and he gained the good opinion of the ministry and Christian people generally. Owing to severe and continued illness he resigned his office in 1880, and since that time has lived among his former charge in what was called Indian Lands, now Maxville.

In regard to the character of Mr. Peacock, we must give him a high place as a man, a Christian and a minister, and many lessons of inspiration and counsel for his brethren might be drawn from his life. "He rests from his labours, and his works follow him."

PILLGREM, George James, was born in London in the year 1811. His father, who at that time was holding a good appointment in the West India Docks, died at an early age, leaving his widow with five young children, the subject of this notice being then only five years old. As a child he manifested a remarkable thoughtfulness and seriousness of character, and a singular firmness of purpose where he knew himself to be in the right. His parents were members of the Established Church, but he, when quite a youth, warmly embraced, from intelligent conviction, the principles of the Nonconformists; and throughout his life he was steadfast and unmoveable in the maintenance of those principles. While under the ministry of the Rev. John Reynolds, of Romsey, he was led to decide on devoting himself heart and soul to the work of the Christian ministry; and, placing himself under the instruction of the Rev. Walter Scott, of Rowell, he went through a course of study for two years in preparation for his entrance at Highbury College. Having completed his studies there, he commenced his ministry at Therfield, near Royston, in the year 1836. Four years after he received a call from the church at Swindon, which he accepted; and in that town he laboured for twenty-seven years, with much zeal and faithfulness, in the old chapel in Newport-street, since taken down on account of the erection of a larger and better place. During the time of his residence at Swindon, many great and important questions affecting the social and political life of the people were brought to the front for discussion, and in all of them he took a warm and active interest, invariably supporting the Liberal and progressive cause. Throughout this long pastorate, Mr. Pillgrem's health was remarkably good, and he was therefore able to do an amount of work from which many would have shrunk. To preach in the open air or in cottages in the neighbouring villages on week evenings was to him a great pleasure, and in this work he was greatly blessed. One who knew him long and well, testifies also that his friendship, and help, and conversation were very precious to those who were intimately acquainted with him. On leaving Swindon he removed to Lapford, in North Devon, where he and his wife worked with much happiness, amidst a loving and united people for four years; at the end of which time, through partial failure of voice, occasioned by a severe attack of diphtheria, he felt it necessary to retire from the regular ministry. Leaving Lapford he settled at Seaford, in Sussex, and there remained till his removal to a better world. While at Seaford he was able frequently to preach for his brethren, and always did so with the greatest readiness. He felt his compulsory retirement from the pastorate very much, though recognising the hand of God therein, and seeking submission to His will; and it was at the same time with real delight that he responded to calls for help from various parts of the country. He loved to preach Christ crucified as the one and sufficient Saviour, and his earnestness and zeal in

setting forth the great leading truths of the Gospel will be remembered by many. The Rev. E. Green, in preaching his funeral sermon, said he felt that in Mr. Pillgrem's death he had lost a valued friend, who had helped him in his work in many ways, and to whom he had never applied in vain. His last illness was long and painful, but borne with much Christian patience and resignation. To the great comfort of his friends, his mind was calm and peaceful, and the anticipation of the summons to the presence of the Saviour, whom he had loved and served from early boyhood, often filled him with joy. To him "to live was Christ." His death, which to him was "gain," took place on the 10th December, 1882, in the seventy-second year of his age and the forty-seventh of his ministry.

PRITCHARD, George, belonged to the past generation. He was one of the missionaries of the London Missionary Society, well known during the middle period of its history. He was born so far back as August 1st, 1796, the year after the London Missionary Society was formed, and only nine days after its first band of twenty-nine missionaries sailed for Tahiti in the *Duff*.

The missionary enthusiasm which shaped Mr. Pritchard's whole life was kindled under the pastorate of the Rev. J. A. James, of Birmingham, through whose influence he was placed, after a preparatory training, at Stafford, under the wise missionary training of Dr. Bogue, at Gosport. Here he remained till 1824, when he was ordained in Carr's-lane, Birmingham, as a missionary to Tahiti, where he landed in December of that year. After labouring there for some time, he attempted in 1829, along with one or two others, to commence a mission on the Marquesas, but this being impracticable, he returned to Tahiti, where in 1837, he became British Consul, still, however, continuing in sympathy with missionary agency and assisting it by personal effort. But in 1840, the French, under the thin guise of a protectorate, established themselves in the island. The English, Protestant, and missionary zeal of Mr. Pritchard against an act alike unrighteous and mean brought him into unhappy collision with the French admiral, and threatened even to sever the cordial relations existing between the country he represented and the one whose representative imprisoned him for some hours on board a French ship. This rendered it advisable that for a time at least he should leave Tahiti and return to England, but that he was free from blame in the transaction was proved by the apology tendered to him by the French Government and his reinstatement in his consular office, but with extended jurisdiction in 1843. In the following year he removed from Tahiti to Samoa. He finally left Polynesia, and became, in 1865, the agent of the London Missionary Society for Scotland and Ireland, until 1872, when he became travelling agent and secretary for the Blackheath School for the sons of Missionaries. Strong and active as he was, the infirmities of age forced him in 1877 to leave a post which involved a good deal of travelling and fatigue, and he retired to Brighton, still willing to preach and speak, especially in behalf of misions. His interest in them continued to the very end. To talk and read of them gave him his highest pleasure, and up to the last month of his life he continued to write and revise his autobiography. He died on the 6th of May, 1883.

REES, William, D.D, was born at a farm, called Churbren Isaf, in the parish of Llansanan, Denbighshire, at the foot of a mountain known as Hiraethog, from which he took his bardic name, "Gwylim Hiraethog." His

father, on his mother's side—Gwen Llwyd—was a descendant of Hedd Molwynog, the head of one of the fifteen tribes of Gwynedd. William was the third of four sons of his parents, David and Anne Rees, the late Rev. Henry Rees, of Liverpool, being the eldest, who was one of the ablest preachers that Wales ever produced, and who for fifty years laboured with great success and influence as a Welsh Calvinistic Methodist minister.

On the formation of the Welsh Independent Church at Llansanan, William Rees was one of the original members, and he was soon after prevailed upon by his friends to use his talents as a preacher. Having from his childhood known the Scriptures well, and being brought up in a truly religious family, he proved himself well qualified for the work, and his fame soon went through all the churches. He received a call from the small church in Mostyn, Flintshire, where he was ordained April 20th 1832. His brother, the Rev. Henry Rees, delivered the charge, and the Revs. W. Williams, of Wern, D. Roberts, of Denbigh, and others took part in the service. He remained there for more than five years, when he removed to Denbigh. He commenced his ministry there early in 1837. It was during his six years of labour there that his earnestness and eloquence as a preacher became universally known in Wales.

Early in 1843 he received a call from the church in the Tabernacle, Great Crosshall-street, Liverpool, now in Netherfield-road, to the ministry, and entered on his work there the first Sunday in May the same year. Here he laboured for ten years with great acceptance, and did much to serve his generation and his country in other ways besides the ministry. He enjoyed the distinction of being the editor of the first successful Welsh newspaper, called *Amserau* (*Times*), then published in Liverpool; and he commenced as a popular lecturer—the first in Wales—on "Williams Panhycelyn and his Times," and soon after on the "Revolutions of 1848;" and he took a prominent part, indeed a leading part, in all the educational and political movements that were agitating the country in those days. In 1853, after ministering in the Tabernacle for ten years, he accepted a call from the church then in Salem Chapel, Brownlow-hill, but now in Grove-street, and began his ministry there in May the same year, where he faithfully, and with great acceptance and respect, laboured until the end of 1874, for nearly twenty-two years, having altogether laboured among his countrymen in Liverpool for nearly thirty-two years. In 1866 he received the degree of D.D. from Marietta College, America, but he was very reluctant to accept the honour; but his friends insisted on his accepting it, and at last he grudgingly consented. Finding himself unable to continue his oversight of the church he resigned and retired, to live in Chester, and to rest for his remaining days; but there was no rest for him. He was active to the last, and preached, and that with great power, until within two Sundays of his end; and even for those Sundays he had engagements in London, which he was anxious to fulfil. The Cymrodorion Society intended to take advantage of his visit to present him with its first medal, in addition to the many tokens he had formerly received of the goodwill of his fellow-countrymen. He was attacked by congestion of the brain and lungs, following a severe cold, and he died on Thursday, November 8th, the eighty-second anniversary of his birth.

The following Tuesday, both at Chester and at Liverpool, a large number of people, amid every demonstration of sorrow and respect, came together to pay their homage to his memory. A short service, presided over by the Rev. D. Roberts, Wrexham, was held in Albion Park Chapel, Chester, of which church he was a member; and of which his son, the Rev. Henry Rees, is pastor. And in the cemetery in Smithdown-road, Liverpool, the service in the chapel and by the grave was conducted, in

Welsh and English, by the Rev. H. Stowell Brown, J. Thomas, D.D., J. Hughes, D.D., E. Hassan, O. Thomas, D.D., and Mr. Roberts, who had laboured for the longest period with him in Liverpool.

We cannot particularise in regard to his character as a poet, a lecturer, a preacher, a politician, and an author, in all of which capacities he excelled, so as to be one of the most unique and illustrious men that Wales ever produced. The resolution passed at a meeting of the Union of the Welsh Churches of Liverpool and Manchester, held on the evening of his funeral, expresses the universal feeling of his countrymen, and we append it here:—"That this meeting desires to express its sorrow at the loss sustained by the Welsh nation by the lamented death of the Rev. William Rees, D.D. (Gwylim Hiraethog), and to place on record its opinion of one who was by common consent regarded throughout Wales as the foremost Welshman of his day. His genius and versatility were incomparable, and the varied talents and sympathies he brought into action on behalf of his countrymen were unsurpassed. As a theologian and preacher of the Gospel of Jesus Christ he was profound, earnest, and eloquent. His pen was ever ready in the cause of civil and religious liberty, and all oppressed nationalities found in him an earnest advocate and thorough sympathiser. His long and active labours, his eloquent and earnest ministry, his literary and poetical talents, and especially his spotless character and unsullied reputation, endeared him to the hearts of his fellow-countrymen, and his memory will be cherished and influence felt wherever his native language is spoken or read. And it further desires to express its profoundest sympathy with his bereaved family, and desires that they may participate in the consolation of the blessed Gospel, which he for upwards of fifty years preached with such signal acceptance and success."

RICHARDS, J. E.—This devoted young minister was born at a place called Penybank, in the parish of Llanarthnay, Carmarthenshire. He was received into the Church at Philadelphia, near Carmarthen, by the late Rev. E. Evans. He began to preach at his native place in the year 1874, and was educated for the ministry at the Presbyterian College, Carmarthen. During his college course he won the confidence of his tutors and the love of his fellow-students. August 14th, 1879, he was set apart to the work of the Christian ministry at Llanwithal and Carmel, Radnorshire. These are two small churches six miles apart, amongst the romantic mountains of that county. The Christian cause in both places, owing to some unfortunate circumstances, was very weak. There were many things to discourage him, but he took up his work with great earnestness, and prosecuted it with great practical ability. His devotedness infused new life into the churches, and very soon the two chapels were full of ardent worshippers. After marrying a Christian young lady from Carmarthen, he lived at Rhaiadr, the only town in that district, and travelled to his chapels on a tricycle, which enabled him to save much time and labour. He threw his whole heart into the work, and he was eminently qualified for work in that county. He seemed to have been made for the sphere, and was doing a noble work for Christ. But unfortunately his life and work in this world came to an end suddenly. During sleep he swallowed one of his artificial teeth, which stuck in his throat. Medical skill was called at once, but to no purpose. Under advice he was hurriedly taken to St. Bartholomew's Hospital, London, and a successful operation was performed, but inflammation of a most virulent nature set in, and he died in the hospital, May 16th, 1883, in the twenty-sixth year of his age. His body was taken to Carmarthen and

buried in the cemetery. His beloved young wife stood by him in all his trials, and cheered him to the last. He died in the most perfect peace, and his loss was deeply mourned by the churches. He was full of zeal and earnestness, and doing solid work for his Master, but he was not permitted to labour longer in this world. He is now enjoying the reward of the faithful servant. May Wales be filled with young ministers of the same self-denying spirit.

RICHARDSON, J. W.—Although it is now more than twenty years since Mr. Richardson was connected with one of the metropolitan churches, many will have a distinct recollection of him as occupying for a considerable time a prominent position in one of the largest congregations, as co-pastor with Dr. Campbell, of Tottenham-court-road Chapel and the Moorfields Tabernacle, and afterwards as sole pastor of the former place. Mr. Richardson was for twenty years closely identified with London congregationalism, and took a lively interest in its religious activities. He was born in Hull in the year 1808, being connected on his mother's side with the family of William Wilberforce. Joining the church at Fish-street, in that town, he afterwards studied for the ministry at Rotherham College, and upon the completion of his course there became pastor of the church at Sunderland, where he spent eight very happy years. During this period he was invited to take the pastorate of the church at Glasgow, of which Mr. Ewing had been the minister, an invitation he was urged to accept by his friend Dr. Ralph Wardlaw, but saw well to decline. In the year 1842, after supplying with great acceptance in London, he received an invitation in which there was such remarkable and complete unanimity on the part, not merely of one, but of two large churches and congregations, that all doubt as to the path of duty was removed.

In London, accordingly, Mr. Richardson laboured with much energy and success for nearly twenty-years, and took his full share in all the religious and philanthropic work of the Congregational body.

His preaching was faithful and earnest, and thoroughly evangelical in sentiment. The Cross was the grand theme of his ministry, and it was his great delight to direct sinners to the Lamb of God who taketh away the sin of the world. Many of his former flock will still recall the tenderness and the pathos of his addresses at Communion seasons. For several years he was a director of the London Missionary Society and a member of the Congregational Board, acting at one time as its chairman. During Mr. Richardson's pastorate at Tottenham-court-road Chapel he had to contend with many difficulties arising from the debt on the building and the heavy mortgages with which it was burdened. After doing much by his own exertions to reduce the former, the foreclosing of the mortgages rendered it necessary for the chapel to be sold, and it was bought by the London Congregational Chapel-Building Society, and Mr. Richardson resigned the pastorate in 1862.

For four years subsequently to this he took charge of the church at West Dulwich, and in 1867 accepted the pastorate of a new congregation which had been formed at Rotherham. This latter he relinquished in 1869. Returning to London to reside, Mr. Richardson did not afterwards engage in any regular pastoral work, although he preached occasionally, and two or three times made an evangelistic tour in the county of Devon. Increasing weakness had for some time past prevented him from taking part in any public work. On Easter Monday morning he had a severe attack of paralysis, and after lingering for about thirty-six hours in partial unconsciousness, he passed away calmly and peacefully on Tuesday evening, March 27th, in his seventy-fifth year!

In connection with Dr. Campbell, he published a series of "Sermons on Self," also "The Tenderness of Jesus," which obtained a wide circulation, and "The Works and the Word of God," illustrations of the 19th Psalm.

The remains of Mr. Richardson were interred in Abney Park Cemetery, amongst many with whom he was formerly associated in common Christian work.

The funeral service was performed by his old friend and fellow-student, Rev. Dr. Davies, of Stanstead.

ROBERTS, R., was born at Llanerchymedd, Anglesea, in the month of March, 1805. He descended from the family of Goronuy Owen, a celebrated poet, and his wife, who died a few months before him, was related to Rev. R. Parry, Llandudno. He was blessed with religious parents, and was brought up with the Calvinistic Methodists, but for some reasons unknown to us now he joined the Independents, and was received into church fellowship by the late Rev. E. Davies (Eta Delta). He was invited to exercise his talents as a preacher, and he very soon gave promise of considerable preaching power, and this was amply verified by the eminence he attained. He was ordained at Ceidid, Carmarthenshire, August 1st, 1844. Two other churches in the immediate neighbourhood were united as one pastorate, and Mr. Roberts laboured assiduously to build up the churches. After labouring here for some years, he removed to Nantglyn, Rhiw, and Llansanan, in the county of Denbigh, and spent six years in preaching the Gospel in that mountainous district. In April, 1859, he removed to Graig Chapel, Rhymney, Monmouthshire, and spent the remainder of his years in this populous district. He died on Easter Sunday, March 25th, 1883, in the seventy-eighth year of his age, and his loss was mourned by an attached church and a large number of friends. During his lifetime he published several sermons on "The Law" and the "Atonement," which were characterised by great clearness of perfection and considerable thought. He was endowed with good mental power, and if his early training had been adequate, he would have made a superior preacher. He sometimes preached with great power of thought, and produced deep and lasting impressions. He was naturally very reserved, and this prevented his being so well known as many of his brethren. He sustained a consistent Christian conduct, and died rejoicing in the grace of God.

SEARLE, Frederick, was born in Devonshire, in the year 1844. From his very infancy he learnt to love the name of Jesus, having, like many other of God's servants, the privilege of an earnest, godly mother, whose delight it was to train her sons in the fear of the Lord. At the early age of twelve he consecrated himself to the Saviour, and from that hour lived a gentle Christian life. When fourteen years of age he went to London. In 1864 he removed to Adelaide, and entered the service of Messrs. G. & R. Wills & Co., of Rundle-street, where he gradually pushed his way up until he became one of the managers. At the end of twelve years, when he left them to go to College, he had secured the esteem not only of the firm, but of his fellow *employés*, and all with whom he came in contact. He was early attracted by the ministry of the Rev. James Jefferis, whose power of winning young and ardent souls to noble living is well known. His membership with the North Adelaide Congregational Church was very fruitful and happy.

Though engaged in lay preaching on Sundays, and studying hard

night, he never neglected his daily business or the claims which his employers had upon his services. Almost immediately after the opening of Union College, Adelaide, he became a regular attendant at the classes, and continued an earnest worker there during four sessions; receiving the highest encomiums from the tutors of that excellent institution, and having the honour of being the first minister who went forth from its student ranks.

In the year 1873 he was married to a true-hearted woman and a willing helper in all good work. She encouraged him in his studies, and when the call to enter the ministry came upon him she placed no obstacle in the way, but rather gave her utmost help and sympathy.

When, however, he fully recognised God's call to the ministry, he determined, under the advice of his tutors, to take a three years' course at an English college. Before his departure he was presented with a purse of 130 sovereigns, which his friends subscribed as a token of their esteem, and of their sense of the sacrifice he was making in quitting the world of commerce for the less rewarded arena of the Christian ministry. Accordingly in 1876, he, with his devoted wife and two children, proceeded to England, and entered on a theological course at New College, London. Here he worked very hard, and demonstrated the same by the remarkably successful examinations, which in his third and final year culminated in his being equal with another student in first position.

On his return to Adelaide he received a very hearty welcome from the Congregational Union of South Australia, and by them was asked to undertake the working up of a new cause at College Park. Although the salary was less than half of what he had received in business he at once accepted the difficult post, and threw himself into the work with his characteristic enthusiasm. In June, 1880, the church was opened, and shortly afterwards Mr. Searle was solemnly ordained as a minister of the Lord Jesus Christ. All his work seems to have been done with a single eye to the glory of God, and every power of mind and body was evidently laid on the altar of sacrifice; in fact, it may be truly said, that in his devotion to his work he laid himself upon the altar, and hence the apparent untimely ending of so promising a career. During the three years of his ministry he devoted himself with untiring energy to starting and developing the various organizations of church life. A Young Men's Society, a large Sunday-school, a Young Christians' Union, the Church Psalmody—all received his loving and continuous care. He also endeavoured by open-air services and cottage meetings to carry the Gospel into the neglected district of Hackney, and was gladdened by some instances of direct and lasting success.

In addition to all this, he undertook, at the request of the Congregational Council, to become its corresponding secretary, an office both onerous and difficult, and which he felt obliged to give up at the end of the year. The strain, however, proved too great for his health, although as a young man he had an excellent constitution, developed by the help of the gymnasium and the cricket field. About eighteen months since, disease began to manifest itself in his system. He was urged again and again to rest, but his intense love of his work impelled him on, until at last several painful attacks, which very much weakened him, induced him to consent to visit Sydney, and supply the Waverley pulpit for four weeks. This benefited him for a time, and he returned to his work with renewed energy; but again the malady seized him, when he consented to take partial rest by going to Crafers for a few weeks. Even then, however, he could not be persuaded to give up his work at College Park, but kept toiling on, apparently determined to

preach Christ as long as his strength would allow. Early in April it became evident that, for a time at least, he must resign his work.

Towards the end of May he returned to his home at College Park, and as events proved, he returned home to die. Everything was done that loving friends could suggest. Vehicles were daily placed at his disposal, so that he might enjoy the fresh air without undue fatigue; the most skilful medical aid was called in consultation, but all was in vain; his strength became less day by day, and the loving eyes that watched him beheld with dismay that life was slowly ebbing out. It was not until about three weeks before his death that he himself began to recognise that recovery was hopeless, and from that moment he said, "My Father knows best; His will be done."

Those who were privileged to enter the death chamber will not easily forget the touching scene; his face was radiant at times with a kind of unearthly glory; his sweet smile, and his words of strong and triumphant faith, touched the heart with most solemn pathos, and made strong men weep for joy—few indeed left that room with other than moist eyes. Says an eye-witness, "I shall never forget the scene between the dying father and his two dear boys; it is too tender, too holy to describe; but none who saw it will ever forget it, or the seeing him write with his dying hand his last wishes in their little Bibles." He continually asked that his favourite hymns might be sung—"Rock of ages, cleft for me," "To die is gain," "Thy will be done," "Abide with me," "Rest of the weary," &c., &c. He made arrangements about his coffin, grave and the funeral service, as if he was arranging for a wedding, saying, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" He was particularly anxious there should be no sadness or dreariness about the funeral arrangements, and that his friends should wear no mourning. Death is always solemn, but it is seldom such strong faith, such joy and trumph, are given even to the faithful worker in the hour of dissolution.

The character of our deceased friend was gentle, amiable, loveable. He was a constant friend, a devoted husband, a loving father, and a faithful minister. His ruling passion was love for souls—for this he lived; for this he has cheerfully laid down his life. He has fought the good fight and finished his course, and now we doubt not, God will give him some higher work to do. He breathed his last at the early age of thirty-nine, on Tuesday morning, July 24th, just after midnight; and his body was interred in the Walkerville Cemetery, in the presence of a large number of ministers and friends.

STALLYBRASS, Thomas Edward, B.A., the eldest son of the Rev. Edward Stallybrass, the founder of the Mongolian Mission, was born at Irkutsk, Siberia, August 6th, 1818. He was educated at Silcoates School, Wakefield; afterwards he studied at Glasgow University, where he graduated, and at Highbury College—when at the University, he gave special attention to the study of medicine, hoping to devote his life to mission work in Siberia, but this hope was crushed by the closing of the Siberian Mission by the Emperor Nicholas I., in 1841. His first pastorate was at Chatteris, Cambridgeshire, and after sustaining a pastorate at Chesham and at Market Drayton for short periods, in 1850 he settled at Brickfields Chapel, West Ham. Here, for thirty-two years, he laboured perseveringly and earnestly, and by his constant efforts for the social and religious welfare of the neighbourhood, gained the love and esteem of the community. In August, 1882, failing health compelled him to resign his charge. He underwent a

painful operation ; still he looked forward to some years of usefulness in his retirement from the ministry, but it was otherwise ordained. After some months of pain, borne with quiet resignation, he quietly breathed out his last on the 6th of March, 1883.

STEER, Samuel, was born in Plymouth, Oct. 29th, 1797. His parents were members of the Church at Batter-street in that town. For many years his father was an active deacon of the church. Converted in early life, Mr. Steer, desired to devote himself to the Christian ministry. Encouraged in this purpose by his pastor, the Rev. Herbert Mends, he entered Homerton College.

Having completed the usual course of study, he accepted a unanimous invitation from the Congregational church in Castle Hedingham, Essex, in which sphere his ministry extended to fifty years. His jubilee was celebrated on the anniversary of his birthday at the age of seventy-five years. The services were exceedingly interesting and largely attended. On that occasion Mr. Steer observed, "He thought it was saying something for the congregation that they had had but three pastors in 140 years—Mr. Ford for forty-five years, Mr. Stevenson for forty-seven years, and himself for fifty years."

Memorials exist of Mr. Steer's activity in the temporal work of the church. During his pastorate the present manse was purchased. The property being copyhold, he enfranchised it a few years since, for the benefit of his successors, the process costing him about £140.

A new chapel was erected in 1842 ; subsequently a large school-room and class-rooms were added at a cost of several hundred pounds. These are now used both for Sunday and day-schools. The pastorate of the deceased was a very prosperous one in a higher sense. Much spiritual success attended his ministry, which was characterised by fidelity to his Master, and acceptance by the people. It is a fair testimony to his prudence and sound judgment that during his long career not a note of discord or unlovely faction disturbed the peace of the church or congregation, while his kindly disposition, his gentlemanly demeanour, and above all, the unblemished consistency of his character as a Christian, secured a large share of affection and respect. In public and private life it may be truly said of him that he was "a good minister of Jesus Christ," and "an ensample to the flock."

In March, 1869, in consequence of his declining strength, the Rev. Mr. Mills, a student of Hackney, was appointed co-pastor. Within two years, however, Mr. Mills was removed by death, after a brief illness. The Rev. W. H. Cole succeeded him, and afterwards became sole pastor. On his removal to Bury St. Edmunds in 1879, the present pastor, the Rev. James Burgess, was invited to fill the vacant post. His venerable predecessor and Mrs. Steer were present at the opening service of Mr. Burgess's ministry. This was their last attendance at public worship. In the following week Mr. Steer was taken seriously ill, and although his life was prolonged nearly four years, he never recovered his health. Meanwhile he was always cheerful and happy, resting on the Divine promises, and richly experiencing their sustaining power.

His beloved wife died in 1880, and the event called forth expressions of thankfulness and joy that he should not leave her behind to suffer alone. Early in the present year increasing weakness indicated that the end was near. On the Sunday evening previous to his decease, as was his custom, he had one or two friends with him to spend a short time in singing and prayer. He joined as well as he could in singing his favourite hymn, "Give me the wings of faith to rise," &c. He then

said he was too tired to pray. Once ofter that he was noticed to be trying to sing, and on his nurse singing the hymn for him, he followed in his feeble way. Thus too tired to pray, he finished his course in praise. On the following Wednesday, March 14th, he gently passed away to the better land. At his funeral the Revs. James Burgess, Samuel Parkinson, J. C. Houchin, and W. B. Saunders took part in the service in the chapel. At the grave, his nephew, the Rev. Joseph Steer, of Tottenham, briefly addressed the mourning assembly, and the Rev. W. H. Cole concluded with prayer.

On the following Lord's Day, the Rev. George Wilkinson, of Chelmsford, preached a funeral sermon, founded on 2 Tim. iv. 7 and 8, "I have fought a good fight," &c.

SWANN, George, of Stafford, was born at Darton, near Barnsley, on the 23rd December, 1798, and died at Stafford on the 26th August, 1883, in the eighty-fifth year of his age.

In early life he gave evidence of superior mental power, and had his advantages of education and home life been more favourable, he would most likely have taken a high position.

While very young, his parents removed to Masbro', near Rotherham. At seventeen years of age he joined the Independent Church under the pastoral care of the late Rev. Dr. Bennett. By his pastor and the church he was soon noticed, and encouraged to devote himself in various ways to Christian work. By great effort and patience he was daily fitting himself for his long life's work in the ministry. In due time he was accepted as a student in Rotherham College. His course there was one of earnest diligence and success. On leaving college he was appointed by the Home Missionary Society to the station at Market Bosworth, in Leicestershire. His ordination took place in 1824, and for nearly eight years he faithfully laboured in the town and neighbourhood. He was then removed to Bishop Auckland, in the county of Durham, afterwards to Stokesley, in Yorkshire, where for six years he was very devoted and successful in his work. At this time he preached three times on the Sunday, and nearly every evening in the week, besides travelling considerable distances; one station was twelve miles from home. It was in leaving Stokesley that he ceased his connection with the Home Missionary Society, and entered upon the pastorate of the church at Attercliffe, near Sheffield. Even now his labours there are gratefully remembered. His next sphere of labour was Settle, in the West Riding of Yorkshire; thence he removed to Bramley-lane, Lightcliffe, near Halifax, where he succeeded in restoring a very feeble cause. The chapel was renovated, school and class-rooms erected, and a heavy debt cleared. It is right to say that his work here was much appreciated and sustained by the late Sir Titus Salt and other influential members of the congregation. From Lightcliffe he removed to Worksop, in Nottinghamshire. In this beautiful quiet sphere he laboured, realising the Master's blessing. His last removal was to Stafford, and for twelve years he held the pastorate in that town. Though by no means worn out, he felt it his duty to resign the ministry. For several years he was a welcome and acceptable supply to the churches in the neighbourhood, as well as to many at a distance. At length the time came when he could go no more out, and after two years of patient waiting, the aged servant heard the Master's call, and gladly responded, his last word being "Happy."

In the course of his ministry Mr. Swann was frequently engaged in preparing young men for college, several of whom entered the ministry both at home and abroad. In labours he was very abundant, and being blessed with remarkable health and strength, he accomplished much without

suffering fatigue. As a preacher he was clear and forcible; as a pastor tender and faithful. In all public questions he was ready and able to take a part. His long life was spent in doing good, and at its close public testimony was given to its value. His remains were laid in the same grave as his wife's, in Stafford Cemetery, nineteen years before. A large and deeply-impressed number of friends followed. The service was conducted by his attached and valued friend, the Rev. T. S. Chalmers, and his successor in the pastorate, the Rev. S. B. Handley, both of Stafford.

THOMAS, Evan Ehedy, was born at a farm called Nantsaer, in the parish of Llaneywad, in the county of Carmarthen. His father was a deacon of the Independent church at Siloam, Pontargothe. The family were all useful members at Siloam. The two brothers succeeded their father as deacons. The subject of our short memoir was admitted a full member of the church when very young. His talent was developed early. He was at the age of fifteen, and from then on, constantly contributing to our local periodicals. His literary attainments soon became famous. He was so successful in our "Eisteddfodau," both in verse and prose, and singing, that he was elected as an adjudicator in these famous national gatherings very often, and this at a very early age. His adjudications as a rule gave general satisfaction. When the Rev. Cadvan Jones thought of resigning the pastoral care of the church of which Mr. Thomas was so conspicuous a member, he encouraged him to exercise his talent in the pulpit, and become his successor as a minister to his mother church. After a long and matured consideration of this question, he at last acquiesced with the wishes of both the church and Mr. Jones, and was set apart to this most important office in June, 1882.

His fame was soon fanned wide and far through the Principality as a popular preacher. Invitations were numerously given him to supply vacant pulpits. In fulfilling an engagement he had in a highland district in February last, he contracted a very bad cold, which soon disabled him from following his duties, and on the 29th of May last he succumbed to his fate at the early age of thirty-two.

His amiable disposition, his exemplary character, and his popularity as a preacher, made him beloved of all, and his short but useful life made death a most unwelcome visitor to all the neighbourhood.

His funeral, on Friday the 1st of June, was numerously and respectably attended; and on Lord's Day, the 10th of June, funeral sermons were preached at Siloam to crowded and mournful congregations by the Rev. Cadvan Jones, when the chapel was all draped in black. The sudden removal of this young but popular pastor, blasted all the bright hopes of both church and congregations. May the Lord again "raise up for them a priest who will do according to that which is in his heart."

WILLAN, Robert, was born at Dent in the West Riding of Yorkshire, April 3rd, 1818. His parents were members of the Congregational Church, and their careful instruction and excellent example were used by God to guide their son to Himself, whilst still a youth. On joining the Church, Mr. Willan became an earnest worker in the Sunday-school, and a ready helper in evangelistic work. As his religious character developed, he was urged by his pastor and friends to devote himself to the ministry. To prepare himself for this work he spent most of his time in study, and afterwards attended classes in Edinburgh, where he derived much mental and spiritual benefit from the lectures of Dr. Chalmers.

In 1847, Mr. Willan visited Birstall, a mining and manufacturing

village near Leeds, and being greatly impressed by its spiritual destitution, he resolved to commence a mission there. Soon a goodly congregation gathered around him and a church was formed. For nine years Mr. Willan continued his self-denying labours, and was rewarded by hearing many confess Christ for the first time, and by seeing a substantial edifice erected in which the good work he had begun might be permanently continued. In 1856 he accepted a call to Holmfirth, a large and more important church in the same association. During his pastorate a series of revival services were held, during which a large number joined the Church, of whom not a few remain to this day as honoured and useful members. In the autumn of 1861, Mr. Willan removed to Egham Hill, in Surrey, to a chapel that had been erected by the late J. Remington Mills, Esq., who resided in the neighbourhood. That gentleman appreciated Mr. Willan's ministry very highly, and manifested at once his regard for the minister and his interest in the church, by erecting two comfortable villa residences, one to be used as a manse, the other to be let at a rental that might cover the incidental expenses of worship. There Mr. Willan laboured with much happiness till 1878, when he became the pastor of St. James' Chapel, Newport, Isle of Wight. After two pleasant and profitable years of service in this new sphere, he found it necessary, for his wife's health, to remove to Yorkshire. The pulpit at Birstall being vacant, he accepted a cordial invitation to return to his first charge; and he continued with his friends there until his death. That event occurred suddenly at Dent on June 14, 1883. He had been absent from his congregation for a time, and was looking forward with joy to preaching at home on the Sunday, when a stroke of paralysis removed him—unexpectedly but well prepared—to the higher service of Heaven. His remains were interred in his native village, and on the Sunday following, a suitable sermon was preached to his sorrowing people by his attached friend, the Rev. John Pate, F.R.G.S., of Belgrave Chapel, Leeds. Mr. Willan was twice married, and has left a widow and little daughter to mourn his loss.

Though but little known beyond the circle in which he moved, Mr. Willan was a good and faithful minister of Jesus Christ. He was the embodiment of cheerfulness and charity. He took the deepest interest in the welfare of his flock, giving liberally to those that had need, and even risking considerable sums of money in assisting those who had been unfortunate in business to retrieve their position. His exemplary life, his constant visitation, and careful pulpit preparation, won the respect and affection of his congregation; and, as regards the highest of all results, he had the happiness of knowing that his labour was not in vain in the Lord.

WILLIAMS, William, Abercarne, Monmouthshire, died November 20th, aged sixty-eight. He had been a great sufferer for years from asthma and general debility, but he discharged his ministerial duties with considerable efficiency till within a few weeks of his death. Mr. Williams was a native of the Rhondda Valley, Glamorganshire. He was educated at Brecon College, ordained at Tredegar in October, 1845, and removed to Abercarne in 1861, where he finished his useful and honourable career. His remains were interred in the burying-ground of Bethel Chapel, Mynyddislwyn.

WILLIAMS, W. R., was born at Bala, in 1851. While he was still young his parents removed to the neighbourhood of Aberdaron, in Carnarvonshire. He joined the Congregational Church at Hebron, and when

about twenty years of age he was requested by that church to exercise his gifts as a preacher. Shortly afterwards he went to Cardiff, to an academy kept by the Rev. Professor Lewis, now of Bala, and thence to Carmarthen College. At the close of his college course he accepted an invitation to the pastorate of the churches at Llanelltyd, Llanfachraeth, Ganllwyd, and Borth, in Merionethshire, and was ordained August 23rd, 1878. In these churches he laboured successfully until his health failed in 1882, when he went home for a few months' rest, hoping to the last that he would be able to return to the work and the people that he loved, but he peacefully passed away at Sarn, near Pwllheli, July 24th, 1883, aged thirty-two, and was buried on the following Tuesday at Bryncross.

His devotedness to and perseverance in his work were admirable. Though he had received but a scanty education in his childhood, yet he was a very successful student. His success as a student and minister showed what steady perseverance and persistent effort can do. He was an acceptable preacher; his sermons were characterized by manliness and common sense. He had four churches under his charge, in three of which he preached every Sunday. To the week night services he was always attentive. His faithfulness to these meetings in the winter months, when his health was delicate, it is feared hastened his death.

His churches were situated amidst the most enchanting scenery. In going from one to the other he passed under the famed "Precipice Walk." Visitors to this delightful spot in the summer months can scarcely believe what faithfulness it requires on the part of a minister to travel to and fro in the winter, but our friend shrank not from the toil. Of him we may very properly say, "Well done, thou good and faithful servant."

WILLIAMS, William Glyn, was born at Ganllwyd, Merionethshire (in sight of the birthplace of the late eminent "Williams of Wern"), November 6th, 1857. He was blessed with pious parents, well versed in the Scriptures, who directed his steps in the way of life.

At a very early age he showed a remarkable aptitude to learn, and a great taste for poetry. He could read English and Welsh when only four years old. When about six years of age, he would read aloud to his neighbours long pieces of English or Welsh poetry, with a correctness of pronunciation and emphasis that surprised his hearers. In his tenth year he was admitted to the fellowship of the Independent Church at Ganllwyd by the late Rev. R. Ellis. Soon after this he took the first prize for a poem at a local Eisteddfod. From time to time he was a successful competitor at many eisteddfodau, the last prize he took being for an "Essay on the Science of the Bible."

He found a good friend and patron in C. R. Williams, Esq., Dolmelynllyn, Merioneth, who had noticed his desire for knowledge, and who helped him liberally in the prosecution of his studies. This kind gentleman appointed him master of a school in the neighbourhood, which post he held for about four years. When about nineteen years of age he commenced to exercise his gifts as a preacher; and two years later he went to the Grammar School at Menai Bridge for a term, removing thence to Penmaenmawr, to receive lessons from the Rev. D. P. Davies, and also to supply the pulpit of the English church two Sundays in every month. He was admitted in 1880 to Lancashire College, but his studies there were frequently interrupted by illness, and before the close of his third year he accepted an invitation to the pastorate of the church at Colwyn Bay, intending to enter upon its duties in May last. But "the grass withereth and the flower fadeth." He died at Mount Pleasant, Dolgelly, February 25th,

in the twenty-sixth year of his age, and was buried at Ganllwyd February 28th.

He died before entering on the work of the ministry. Yet who will say that the preparation for it was in vain? His life was short, but it was intense. He did not live long, but he lived much—he lived to a purpose. All who knew him admired him for his brilliant gifts, and loved him for his Christ-likeness.

WILSON, James, was born in Birmingham, June 21st, 1820. From an early age he had a desire for the Christian ministry, and soon evinced for it considerable aptitude. His ministerial life was wholly spent in Derbyshire, his first settlement being at Repton and Barrow, in the south of the county, whence he removed to Charlesworth, in the district of the Peak. In his first sphere he endeared himself to the people, who to this day revere his memory. The attraction to his second and final pastorate was the larger circle of young people, in whom his interest was unceasingly manifested, and to whom his ministrations were chiefly directed and eminently suited. To all classes in his congregation he was an acceptable preacher, and welcomed always to the neighbouring pulpits both of his own and other denominations. On a slender stipend, he accomplished an arduous ministry, preaching twice, and frequently thrice every Sunday, besides often teaching and superintending in the Sunday-school. His ear was ever open to the tale of sorrow; his help never withheld from offices of kindness and benevolence. The houses of the people were always open to him in whatever capacity he visited them. Adults enjoyed his genial society; little children never ran away from him. Amongst various improvements effected by him may be mentioned the erection of a new organ, and the conversion of the enlarged burial ground into freehold; but his name will be chiefly associated with the re-pewing and beautifying of the chapel, rendering it now one of the most attractive Nonconformist places of worship in the vicinity. Whilst the material building has thus become within an ornament and a pride, the spiritual temple has attained strength and beauty; for he was the spiritual father of many, and ever sought the edification of his charge. In the zenith of usefulness his health gave way. His robust constitution led him sometimes to be almost reckless of himself. His was not so much a painful illness as the painless decay of the vital system. Both friends and himself thought recovery well nigh certain, but these expectations were not to be realized. When sensible of this he said to his good and faithful wife, "I should have liked to stay a little longer with you, but His will, not mine, be done." Soon after he fell asleep, and awaking much weaker, looked up and gently said, "Come, Lord Jesus! thy servant waiteth for Thee." Glancing round upon the sorrowing members of his family, he added, "I shall not know Death when he comes, for he comes, not as an enemy, but as a friend, for Jesus comes with him. I shall soon be lifted higher." His wife said, "Then there is light in the valley?" "Light in the valley?" he rejoined, "Oh! yes! and glory beyond." He then peacefully passed from earth May 31st, in the sixty-third year of his age. The nature of the disease demanded speedy burial; two days after his death the remains, followed by the neighbouring ministers and a large number of mourners,—the Rev. Joseph Oddy, of Tintwistle, officiating—were placed in the tomb, the sun shining, and the birds singing, symbolic of the light and gladness enjoyed by the emancipated spirit. The funeral sermon was preached, in accordance with his own request, by the Rev. A. Stroyan, of New Mills. The weather was fine and warm; and, as a mark of

esteem and affection, people came from all the country round, filling the chapel from ceiling to floor, occupying aisles and every available space, worshipping and listening with reverence and emotion. In the good effected by him, he has a monument better than that which will point out amongst the tombs the place where his body is laid.

Though never receiving aid from its funds, he was during the whole of his ministry a warm supporter of the Derbyshire Congregational Union, an active and efficient member of its committees, once only absent from its annual meeting, and two years before his death, in attestation of general esteem and long service to the county, unanimously elected to the honourable position of Chairman of the Union.

PART VI.

CONGREGATIONAL COLLEGES AND PROFESSORS.

CONGREGATIONAL COLLEGES AND PROFESSORS.

The dates given below to the several Colleges refer to the earliest forms of the Institutions to which they are affixed, and not to the time when they assumed their present form.

NAME.	DATE.	STUDENTS	PROFESSORS, TUTORS, ETC.	SUBJECTS.
1 New College, London, combining—Homerton College, 1696 and 1730; Coward College, 1738; and Highbury College, 1778...	1696	45	Rev. S. Newth, MA, DD.....	New Testament Exegesis and Ecclesiastical Hist.
			Rev. J. Stoughton, DD.....	Biblical and Historical Theology & Homiletics.
			Rev. R. A. Redford, MA, LLB...	Systematic Theology and Apologetics.
			Rev. J. R. Thomson, MA.....	Logic, Mental and Moral Philosophy.
			E. J. Evans, Esq., BA, PHD.....	Old Testament Exegesis and German.
			Rev. Edwin Johnson, MA	Classics.
			Rev. Dr. Angus.....	Lecturer on English Language and Literature.
			George S. Newth, Esq.	Lecturer on Chemistry.
2 Western College, Plymouth	1752	19	Rev. C. Chapman, MA	Theology, Hebrew, and Mental Philosophy.
			Rev. F. E. Anthony, MA.....	Classics, Mathematics, and Greek Exegesis.
3 Rotherham College	1756	25	Rev. F. J. Falding, MA, DD.....	Theology, Church History, and Philosophy.
			Rev. C. C. Tyte	Biblical Languages and Exegesis.
			Rev. P. C. Barker, MA, LLB.....	Classics and Mathematics.
			Rev. H. R. Reynolds, BA, DD ...	Theology, Exegesis, and Ecclesiastical History.
			Rev. O. C. Whitehouse, MA.....	Classics, Hebrew, and German.
4 Cheshunt College..	1768	34	Rev. R. C. Jessop, BA.....	Mathematics and Assistant Tutor.
			Rev. R. Vaughan Pryce, MA, LLB	Lecturer on Logic and Mental and Moral Phil.
			W. A. Todhunter, Esq., MA, BSC	Lecturer on Chemistry
			Arthur J. Bell, Esq.....	Lecturer on Elocution.
5 Airedale College, Bradford.....	1756	30	Rev. A. M. Fairbairn, DD	Theology.
			Rev. W. C. Shearer, MA	Classics and Philosophy.
			Rev. Archibald Duff, MA	Hebrew, Old Testament Exegesis, and Mathem.
6 Hackney College...	1803	30	Rev. Alfred Cave, BA.....	Theology and Hebrew.
			Rev. G. A. Christie, MA	Classics and Mathematics.
			Rev. S. Newth, MA, DD	New Testament Exegesis and Ecclesiastical Hist.
			Rev. J. R. Thomson, MA,.....	Philosophy and English.
*7 Lancashire Independent College	1816	5	Rev. Caleb Scott, BA, LLB	New Testament Exegesis and Theology.
			Rev. Alex. Thomson, MA, DD ...	Hebrew and Old Testament Criticism.
			Rev. Geo. L. Turner, MA	Church History and Phil.
			Rev. J. M. Hodgson, MA, BD, DSC	Science of Religion and Apologetics.

* The "Arts Course" is taken exclusively at Owens College, incorporated in Victoria Unieersity, the lectures of the following Professors being attended—J. G. Greenwood, Esq., LLD, Greek; A. S. Wilkins, Esq., MA, LLD, Latin and Comparative Philology; A. W. Ward, Esq., MA, LLD, History and English Literature; T. N. Toller, Esq., MA, English Language; T. Barker, Esq., MA, Pure Mathematics; Robert Adamson, Esq., MA, LL.D, Logic and Mental and Moral Philosophy; J. F. H. Lallemand, Esq., B. ès Sc., French Language and Literature; Herman Hager, Esq., PHD, German Language and Literature

NAME.	DATE.	STUDENTS	PROFESSORS, TUTORS, ETC.	SUBJECTS.
8 Spring Hill College, Moseley, Birmingham ...	1838	19	Rev. D. W. Simon, MA, PHD ...	Dogmatic and General Theology & Philosophy.
			John Massie, Esq., MA Camb....	Classics & New Testament.
			Rev. G. Deane, BA, DSC, FGS ...	Mathematics, Nat. Science, and Old Testament.
9 Congregational Institute, Nottingham	1861	60	Rev. J. B. Paton, MA, DD	Theology.
			Rev. F. S. Williams	Literature and History.
			Professors of University College	Elem. Classics and Mathematics (Prep. class), and Natural Science.
10 Theological Institute, Bristol...	1863	22	Rev. J. P. Allen, MA	Theology.
			Rev. T. B. Knight.....	English Language, &c.
11 Carmarthen Presbyterian College, Congregational Students at	1719	27	Rev. W. Morgan	Mental and Moral Philosophy, Logic, Ecclesiastical History, Biblical Introduction, and Homiletics.
			Rev. D. E. Jones, MA	Latin, Mathematics, Natural Philosophy, and Chemistry.
12 Congregational Memorial College, Brecon ...	1755	29	Rev. J. Morris, DD	Hebrew, Theology, Philosophy, &c.
			Rev. D. Rowlands, BA	Mathematics, Natural
			Mr. T. P. Williams, Assistant...	Science, N. T. Exegesis, Classics, English Language and Literature, &c.
13 Independent College, Bala	1842	21	Rev. T. Lewis, BA.....	Church History and Theology, Classics, Mathematics, and Philosophy.
			Mr. D. Jones, Assistant	
14 Independent College, Bala (another Branch) ..	1842	17	Rev. M. D. Jones.....	Classics, Mathematics, Philosophy, English and Welsh Languages.
			Mr. T. Rees	
15 Theological Hall of Congregational Churches of Scotland	1811	14	Vacant	Systematic Theology.
			Vacant	Biblical Literature and Exegetical Theology.
			Vacant	Church History, Homiletics, Hebrew.
16 Congregational College of British North America	1839	9	Rev. H. Wilkes, DD, LLD	Systematic Theology and Old Testament Introduction.
			Rev. G. Cornish, MA, LLD	Greek Testament Exegesis.
			Rev. K. M. Fenwick	Historical Theology, Church History, and Apologetics.
			Rev. J. F. Stevenson, DD, LLB...	New Testament Criticism, Homiletics, and Pastoral Theology.
17 Congregational College of Victoria	1861	4	Rev. A. Gosman, Principal.....	Philosophy, New Testament Exegesis, Theology, and Homiletics.
			Rev. A. Morison	Hebrew and Old Testament Exegesis and Church History

NAME.	DATE.	STUDENTS.	PROFESSORS, TUTORS, ETC.	SUBJECTS.
18 Camden College, Sydney	1863	4	.....	English, Classics, and Mathematics.
			Rev. J. G. Fraser, MA	Philosophy, Theology, Church History, Hebrew, Greek Testament, &c.
19 Union College, South Australia	1872	6	Rev. W. R. Fletcher, MA	Church History, Homiletics, and Philosophy.
			Rev. D. Paton, BD	Theology.
			Rev. S. Mead, MA, LLD.....	Greek Testament.

There are Institutes in India, Madagascar, South Sea Islands, and South Africa, for the training of native pastors and evangelists, conducted by agents of the London Missionary Society.

CONGREGATIONAL COLLEGES.

NEW COLLEGE, ST. JOHN'S WOOD, HAMPSTEAD, N.W.

Chairman, Rev. J. C. Harrison; Treasurer, G. F. White, Esq.; Secretary and Librarian, Rev. W. Farrer, LLB, Oakleigh, Arkwright-road, Hampstead, N.W. Income from ordinary sources, £4,680 6s. 7d.; legacy, £250; consols sold, £602 8s. 6d.; ordinary expenditure, £4,479 2s. 6d.; special expenditure for new boundary wall and gates (balance), drainage works, re-slating roof, &c., £1,103 6s. 8d.

New College, London, established under that name in 1850, combines and represents the following institutions for the training of Congregational ministers:—1.—The London Academy of the Congregational Fund Board. The Board began to take students under its patronage in 1696. 2.—The Academy of the King's Head Society, 1730. A few years later these two were united in the Academy at Mile End, afterwards removed to Homerton, and known as Homerton College. 3.—Coward College, 1738. 4.—The Evangelic Academy, 1778; subsequently called Hoxton Academy, 1791, and Highbury College, 1826.

The Harmondsworth Charity, founded in 1673 by a member of the Rev. Robert Bragge's Church, was connected many years ago, by order of the Court of Exchequer, with Homerton College, and transferred by the Court of Chancery, in 1852, to New College.

The term of study is five years (sometimes extended to six). The curriculum is divided into a literary course of two years and a theological course of three years. In cases where students have taken their degree of BA, or are competent in classical literature, the first term may be abridged or dispensed with, and the student admitted at once to the theological course. The literary course at the College includes the various branches of philological, historical, natural and formal science, in their relation to secular subjects. The theological course: the various departments of theology, and the sciences more closely connected with it, including mental philosophy.*

Qualifications of Candidates, &c.—Every candidate is required to be a member of some Congregational Church, and to have completed the sixteenth year of his age. He should also be able to adduce the testimony of one or more Congregational ministers, and of the church with which he is in fellowship, to his consistent piety, mental ability, and general fitness for the work of the ministry.

He will also be required to pass a preliminary examination in (i.) Scripture history; (ii.) The accidence of the Greek and Latin languages, so as to join a class reading easy Greek and Latin authors; (iii.) The elements of arithmetic and algebra. (Candidates who have matriculated in the University of London, or who have passed the Oxford or Cambridge Local Examinations in these subjects, will be exempted from this examination.)

Candidates who have been approved by the Council are received to a probation of four months, at the end of which the question of their full admission is considered and determined by the Council.

The Council reserve to themselves a discretion with regard to the admission of applicants of comparatively mature age and moderate attainments, but who shall have given decided promise of ability as preachers. The course of theological

* The students in all the Colleges are mostly employed on the Lord's-day in preaching in various pulpits in their several localities. In New College the students have formed a New College Preaching Station and Missionary Society, for the supply of various stations by themselves. In most of these cases a student is appointed to take the chief charge of a station himself, and act as a missionary pastor. The stations at present supplied by this Society are:—Aveley, Essex; Barnes-green, Sussex; Edgware, Middlesex; Elstree, Herts; Litlington, Cambs; Littlewick, Berks; Orsett, Essex; Pope Street, Kent; Pulborough, Sussex; Redbourn, Herts; Twyford, Berks; Welling, Kent; Woodford Bridge and Chigwell, Essex; Moreton and Thrush's Bush, Essex (partially); Tolmers Square Institute (partially).

study will be the same for this class of students as for others; the time to be spent by them in the literary department will depend upon circumstances.

In the case of *all* students whose probation has been successful, the Senate will report, at the end of their first year, on their capacity for and progress in study, and the Council will then determine whether in any instance the ordinary course of five years shall be lengthened or abridged.

Lay Students.—Lay students above fifteen years of age are permitted to attend the literary classes, and, by *special* agreement, the theological.

Residence of Students.—Students for the ministry are required to reside in houses approved and registered for this purpose, or among relatives or intimate friends dwelling near the College, with the consent of the Council.

College Exhibitions.—Exhibitions of £40, £30, £25, and £20 for the session (according to the state of the College funds, and the circumstances of each particular case) are granted to such students as are unable to support themselves.

The maximum number of £40 Exhibitions at any one time is twenty-five; and the maximum grant in the nature of an Exhibition which can be held along with a Scholarship of more than £20 a year is £25.

There are attached to the college three *Pye-Smith Scholarships*, of the annual value of £30 each, tenable for three years, one to be awarded every year, open to all students for the ministry in New College who have not less than two years of their college course unexpired.

One *Mills Scholarship*, of the annual value of £30, tenable for three years, and granted to graduates, who either have just completed their theological studies in New College, or are in the last year of their theological course.

One *Henry Forster Burder Scholarship*, of the same value and tenure as the Mills Scholarship. The qualifications of the scholar are also very nearly the same, except that the possession of a university degree is not insisted upon.

One *John Yockney Scholarship*. The conditions, and the value, are the same as those of the Mills Scholarship.

One *Harris Scholarship*, value £60, for one year.

One *Bennett King Scholarship*, value £12 17s. 6d., for one year.

One *John Wardlaw Missionary Exhibition*, value about £15 per annum.

The *Selwyn Book Fund*, for giving useful books (to the value of not less than £5 nor more than £20 for each) to students leaving the College with credit, after the completion of their course.

The *Kendall-Binney Fund*, part of the income of which is given in prizes for English composition, and part for effective public reading, especially of the Holy Scriptures.

Number of theological students, forty-five, besides lay students.

WESTERN COLLEGE, PLYMOUTH.

Chairman, Thomas Lea, Esq., MP; Treasurer, F. A. Morrish, Esq., JP, 2, Bedford-terrace, Plymouth; Financial Secretary, Rev. C. J. Palmer, Stoke, Devonport. Income, £1,754 14s. 11d.; expenditure, £1,803 12s. 9d.

The "Western Academy" was established in 1752 by the London Congregational Fund Board, to counteract the tendency to Arianism which had extensively affected the Western Churches.

Each candidate for the Christian ministry must be recommended by his pastor and the Church to which he belongs, as well as by some other minister to whom he is known; he must submit to examination respecting his religious principles and purposes, as also respecting his literary attainments and mental resources. Three months' probation is required, on the expiration of which, if satisfactory, the probationer is fully admitted.

The term of study is five or six years, as may be decided by the Committee at the close of the second session. The curriculum includes Theology, Mental and Moral Philosophy, Biblical Criticism, Hermeneutics, New Testament Exegesis, Hebrew, Chaldee, Church History, and Homiletics. Also Classics, Mathematics, and Natural Philosophy.

The College is also open to young men of all denominations, of approved

moral character, as lay students. The fee for each class for the session is £6 6s., and half that amount to sons of ministers.

Two scholarships are connected with the College. The Alfred Rooker Scholarship, value about £20 per annum, and the Thomas Harris Scholarship, £10.

Number of theological students, nineteen.

ROTHERHAM COLLEGE.

Treasurer, John Askham, Esq., Broad Lane Works, Sheffield; Honorary Secretary, J. W. Pye-Smith, Esq., Sheffield; Finance Secretary, Rev. T. Warren, Brightside, Sheffield. Income for 1882-3, £1,417 16s. 4d.; expenditure, £1,509 17s. 10d.

Established in 1756 by a society in London, at Heckmondwike, under Rev. James Scott, removed in 1783 to Northowram under Rev. S. Walker, and again in 1795 to Rotherham under Dr. Edward Williams. The present College buildings were opened on September 20, 1876.

The curriculum includes a three years' course of study in Theology, Biblical languages and literature, Church history, Homiletics, &c.

There is also a preparatory course of two years' study in Classics, Mathematics, Logic, and Moral philosophy.

The Session, or College year, extends from the third Monday in September to the last Wednesday in June.

Each candidate must be a member of an Independent Church, and be recommended by the Church of which he is a member. Applications for admission are to be forwarded to the Principal of the College, before the 15th day of August, or the 15th day of December, in each year, accompanied by the recommendation of the Church, signed by its officers, a medical certificate of health, and a brief but plain statement from the candidate, relative to the following particulars:—

1. The age of the candidate, and the degree in which he has enjoyed advantages of education.

2. His personal history and religious experience, and his reasons for believing it to be his duty to devote himself to the work of the ministry.

3. His views of Christian doctrines and ordinances.

4. The grounds on which he prefers exercising the ministry among Protestant Dissenters of the Independent denomination.

The applicant is required to appear before the Preliminary Examination Committee. If he has taken a degree in any university, or if he satisfies the examiners with his knowledge of Latin, Greek, and Mathematics, or with other qualifications than these, he will then appear before the General Committee, and if the Committee is satisfied with his documents, with the report of the Examining Committee, and with his personal communication with them, the applicant will be received on *probation* till the next regular meeting of Committee. The probation being ended, he will, if approved on the report of the tutors, be admitted to the theological course.

If the candidate desires to enter upon the preparatory arts course, he will be required to submit to an examination in the English language, English history, arithmetic, Bible history and Paley's Evidences, or Butler's Three Sermons on Human Nature, and then to appear before the General Committee.

This preparatory course may be extended to three years, to enable the student to take a degree in London University; or it may be abridged if the student is able to satisfy the examiners of his fitness to enter upon the theological course.

An annual payment of *at least* £10, payable half-yearly in advance, is required with each student during his stay in college.

The Ansell Scholarship, value £25, tenable for four years, is awarded by competition to fully qualified students. There are also two exhibitions of £40 each provided by Lady Hewley's Trustees.

Present number of students, twenty-five.

CHESHUNT COLLEGE.

Treasurer, Samuel Smith, Esq.; Secretaries, Rev. Henry Allon, DD, and Mr. John T. Beighton; Collector, Mr. C. Gordelier, 25, Devonshire-road, Hackney, E. Office, 13, Blomfield-street, London-wall, E.C. Income, £2,891; expenditure, £3,308.

The College was founded by the late Countess of Huntingdon, at Talgarth, and was publicly opened by the Rev. George Whitefield, BA, August 24th, 1768. The College was transferred to Cheshunt, August 24th, 1792.

"The object of this institution is not to serve the interests of a party, but to promote the extension of the Kingdom of Immanuel, by the publication of His glorious Gospel, and the doctrines of His grace; and the young men who are educated at Cheshunt College are left entirely free in their choice of the denomination of Christians among whom they may prefer to exercise their ministry."

Its principles are Calvinistic, and are set forth in fifteen articles, substantially the doctrinal articles of the Church of England. Assent to these articles is required of the tutors and of students on their admission.

Candidates are required to be unmarried men, not exceeding twenty-eight years of age, whose piety, moral character, and talent for the ministry must be attested by their ministers, and by the Churches to which they respectively belong. Each candidate is required to furnish written answers to queries proposed to him. If these are deemed satisfactory, he must present himself before the professors, for an examination in the elements of classical, mathematical, and Biblical knowledge, preliminary to an examination before a meeting of the Trustees and Committee, by whom, if approved, he is admitted a probationer for at least three months, at the expiration of which, if approved of by the Trustees and Committee, full admission is granted for a term of not less than two years, and not more than four, except when he is deemed in "need and worthy" of a fifth year.

The subjects in which proficiency is desired at the preliminary examination are the following:—The elements of English, Latin, and Greek grammar; Smith's Principia Latina, Part I.; Smith's Initia Græca, Part I.; Virgil's Æneid, Book I., or Cæsar's Gallic War, Book I.; the first ten chapters of St. John's Gospel in Greek; Euclid, Book I.; elements of Arithmetic and Algebra; Smith's Scripture History of Old Testament and New Testament in One Volume Whately's Lessons in Christian Evidences.

If a candidate has matriculated in the University of London, or passed any corresponding examination, all those portions of the examination which refer to general literature are remitted.

The curriculum includes the English, Latin, Greek, Hebrew, and German languages; mathematics and natural philosophy; logic, rhetoric, mental and moral philosophy; homiletics, and theology in all its branches.

The Soper Theological Scholarship, value £20; Lee Scholarship, £15; Gill Scholarship, £15; Astbury Scholarship, £10.

Number of students, thirty-four.

AIREDALE COLLEGE,

BRADFORD, YORKSHIRE.

Treasurer, John Hutton, Esq., Eccleshill, near Leeds; General and Finance Secretary, Rev. James Browne, BA, Springfield-place, Bradford. Income, £2,116; expenditure, £2,548. A new building having been erected, and the conditions and educational arrangements of the Institution greatly improved, an annual income of £2,500 will be required.

This Institution was founded in 1756; it was subsequently reorganised by Edward Hanson, Esq., London, and several churches in Yorkshire, and placed under the presidency of the late Rev. W. Vint, at Idle, in 1800. It was removed to Undercliffe, near Bradford, in 1831, in a building erected by

voluntary subscriptions, on land given to the Committee for the purposes by the late Mrs. Bacon. It is now carried on in a new and beautiful structure near Manningham Park, Bradford, opened June 20th, 1877.

The curriculum includes Dogmatic Theology, Apologetics, Old and New Testament Exegesis, Homiletics, Ecclesiastical history, History of Religions, Pastoral theology and training, Hebrew, Greek and Roman classics, German, Logic, Mathematics, Natural philosophy, Mental and Moral philosophy, English language and literature.

Candidates must be pious young men, recommended by their respective pastors and Churches.

All candidates, before they can be recognised as regular students, must satisfactorily pass an examination in English grammar, the first book of Virgil's Æneid, the first book of Xenophon's Anabasis, the first book of Euclid's Elements, arithmetic, and Scripture history.

Candidates are examined in the month of September.

A limited number of lay or private students can be admitted. Terms, two guineas per subject, per annum.

The term of study is five years, but graduates of recognised universities, or young men who can pass the final examination of the arts course, may be recommended for the theological course alone.

Three Brown Scholarships, value £65 per annum, were founded in 1878 to enable students to matriculate and graduate in any university in England, Ireland, or Scotland.

The students do not reside in the College.

Applications for admission to be made to the Principal, the Rev. A. M. Fairbairn, DD.

Number of students, thirty.

HACKNEY COLLEGE.

Treasurer, Ebenezer Viney, Esq., Upgang, Upper Norwood, S.E.; Secretary, Rev. John Nunn, 6, Maitland Park-villas, Haverstock-hill, N.W.

The College was founded by the late Rev. John Eyre, MA, of the Established Church, and Charles Townshend, Esq., in 1803. The Institution is, in its foundation, undenominational, its basis being purely of a doctrinal nature. Its original design was to prepare suitable men for itinerant service, but the course of education is now extended so as to qualify the students for the regular ministry; and includes Theology, Biblical criticism, Hebrew, Classics, Mathematics, Mental and Moral science, Homiletics, Logic, Church history, Physical science, and English literature.

The period of study, including a probationary term of six months, is five years, divided into a literary course of two, and a theological course of three years. In cases where a candidate shows himself, upon examination, to be able to proceed at once with the classes of the second year, the literary course is abbreviated by one year. Students who have already matriculated at the University of London may, with the consent and at the expense of the Committee, complete their Arts training at University College, London. The degree of any University in the United Kingdom will be accepted in lieu of the literary course; but graduates who desire to take the theological course alone must pass before the Examining Committee in the usual manner, and submit to the customary period of six months' probation.

Candidates must be members of Christian Churches, and be recommended by their pastors. It is indispensable that they possess a sound acquaintance with Scripture, and have given evidence of natural talent, and some aptitude for public speaking. Although classical attainments are not required as a condition of entrance, proof is required that those who seek admission have had a good English education, and that they have diligently improved such literary advantages as may have been within their reach.

Applications for admission are considered by the Examination Committee at the close of each session, and also early in the months of September and January.

Under the will of John Homes, Esq., two "Jubilee Prizes" of £20 and £10 are awarded annually for the two best essays on a subject appointed by the Committee. Under the will of the Rev. W. Thorn, late of Winchester, an exhibition of about £20 per annum is tenable for three years by a student from the counties of Hants or Cornwall. A Scholarship of £25 per annum has lately been established under the will of Mrs. Gill, relict of the Rev. William Gill, for several years a member of the Committee.

Number of students, thirty.

Letters relative to the admission and settlement of students, and applications for supplies, should be addressed to the Principal, Rev. Alfred Cave, BA, The College, Well-street, Hackney, E.; and communications on the general business of the institution to the Rev. John Nunn.

THE LANCASHIRE INDEPENDENT COLLEGE.

Chairman, A. Barnes, Esq., BA, JP; Treasurers, Sir J. C. Lee and J. Lee, Esq., Manchester; Secretary, Rev. Elkanah Armitage, MA, Waterhead, Oldham; Assistant and Financial Secretary, Mr. Charles Goodyear, 39, Lincroft-street, Moss-side, Manchester. Receipts, £4,336; expenditure, £5,217.

This College originated in the private instruction given to ministers by the late Rev. W. Roby, of Manchester, sustained by the late Robert Spear, Esq., of that city. It was constituted a public institution in 1816, and was removed to Blackburn under the presidency of the late Rev. Dr. Joseph Fletcher. It was transferred to Manchester in 1842, when the present College was completed.

The course of instruction embraces *Dogmatic and Historical Theology, Ecclesiastical history, Old and New Testament Exegesis, Philosophy, Greek and Latin classics, English language and literature, Mathematics, and Logic.*

The ordinary curriculum extends to six years—three for the Arts course and three for the Theological course. Each candidate must be prepared to pass an entrance examination in—

I. SCRIPTURE HISTORY—(*a*) Old Testament: either the Pentateuch or the other historical portions. (*b*) New Testament: either the Gospels or the Acts of the Apostles.

II. CLASSICS.—(*a*) Latin: either Smith's Principia Latina, part ii., the historical portions, or one book of Cæsar's Commentaries, or one book of Virgil's Æneid. (*b*) Greek; one of the Gospels, or one book of Xenophon.

III. MATHEMATICS.—(*a*) Euclid, book i. (*b*) Principles of arithmetic.

IV.—OUTLINES OF ENGLISH HISTORY.—ENGLISH GRAMMAR, including the Analysis of Sentences.

Candidates for the *theological course*, extending to three years, are required either to have graduated in one of the Universities in the United Kingdom, or to give proof of equivalent literary acquirements, submitting themselves to such examination as may be deemed necessary.

Arrangements have been made for the admission of non-resident students.

Each candidate must satisfy the Committee as to his personal piety and general fitness for the work of the ministry, and he must also present satisfactory testimonials from his pastor and the church with which he is connected.

Each student is required to pay £30 per annum for the expenses of his board. Where this is shown to be impracticable, the Committee are prepared to grant annual bursaries of such amount as may enable students to make the payment.

The College has at its disposal *fourteen exhibitions.* The *Prince Albert Fellowship* and three *Shorrock Fellowships*, each of the annual value of about £32, and tenable for three years, are open to students passing to the theological course, or to candidates entering the College for its theological course only. The *Hadfield and Woodward Scholarships*, of the annual value of £25, and tenable for two years; and the *Gilbert Ramsay Scholarship*, of the annual value of £30, are open to students entering the College for the full curriculum. The *Raffles Scholarship*, of the annual value of £32, is open to students in the first or the

preparatory year. Two *Lewis Scholarships* of the value of about £45, tenable for two years, are open to students entering the theological course. One *Robert Halley*, two *Hope Chapel Scholarships*, and the *Henry Rogers Scholarship of* about £20. Several of the above are now made *Entrance Scholarships*, of which one or more is open for competition at the commencement of each session.

Applications for admission must be addressed to the Principal, the Rev. Prof. Scott, LLB, at the College.

Number of students, fifty.

SPRING HILL COLLEGE, MOSELEY, BIRMINGHAM.

Treasurer, Frederick Keep, Esq., Edgbaston; Secretary, Rev. F. Stephens, Birchfield, Birmingham. Income, £2,770; expenditure, £2,560.

The College was founded, in 1838, by private munificence.

Lay students, of good moral character and respectable position, are admitted to the lectures of the College on liberal terms and under special regulations. Satisfactory testimonials to religious character and mental ability are required in behalf of ministerial candidates, from the pastors and churches under whose auspices they make application; also, respecting health, from competent medical authorities.

The plan of education at Spring Hill College comprises two separate courses of study—one properly theological, which occupies three sessions; the other, the Hebrew and Aramæan dialects, Greek and Roman classics, English literature, Mathematics, and Mental philosophy. In conformity with this arrangement, applications are received from young men who, either at university or elsewhere, have attained a proficiency in the branches of study just enumerated, for admission to the theological course only; and from others, for admission to both courses. Examination for admission to the theological course only, embraces the Hebrew of Genesis or the Psalms, and the subjects included in the BA "pass examination" of the University of London, excepting chemistry, physiology, botany, and modern languages. Candidates for the initiatory course are examined in the sixth book of Virgil's Æneid, the first book of Xenophon's Anabasis, the first book of Euclid, and arithmetic and algebra as far as fractions. Every candidate is, at the time he is received on probation, and as a term of admission, required by the deed of trust to make a declaration in writing to the effect that he is a Dissenter from the Established Church, and that he believes in the Unity of the Divine Nature, the Divinity of Christ, the Atonement made by His death for sin, the Divinity and Personality of the Holy Spirit, the necessity of the Spirit's influence for the illumination of the understanding and the renovation of the heart, the plenary inspiration of the Holy Scriptures, and the Divine authority of infant baptism. He may do this in his own words, if he please, but his statement must include every particular specified.

The following scholarships are open from time to time to competition amongst ministerial students, viz., the Hudson Scholarship, the gift of R. S. Hudson, Esq., of the value of £50 per annum, tenable at any English or Scotch University for three years; and the Howe and Baxter Scholarships, of the respective value of £35 and £40 per annum, each tenable for two years. Candidates are examined in Biblical knowledge, classics, mathematics, and natural philosophy.

Number of theological students, nineteen.

CONGREGATIONAL INSTITUTE FOR THEOLOGICAL AND MISSIONARY TRAINING, NOTTINGHAM.

Chairman, Samuel Morley, Esq., MP, London; Treasurers, James B. Alliott, Esq., and J. R. Wild, Esq., Nottingham; Travelling Secretary, the Rev. Alfred Cooke, Blackley, near Manchester.

The design of the Institute is to train Pastors, Evangelists, and Town, Congregational, and Colonial Missionaries.

The course of study occupies four years. It consists of:—1. *English*; its language and literature, and its correct and forcible expression; Ancient, Modern, Church, and Sacred History; Natural Science; the Elements of Mechanics, Physics, Astronomy, Chemistry, and Physiology; Philosophy: the Elements of Mental and Moral Science, Logic, and Political Philosophy and Economy. 2. *Theology:* The evidences of Christianity; the criticism and interpretation of Scripture; New Testament Greek; Doctrinal Theology; and instruction in preaching, and in pastoral and mission work. 3. *Practical Training:* All students are engaged five or six hours each week in mission work, including house-to-house visitation, visitation of the sick, conducting services in mission-rooms, open-air preaching, &c. Students sufficiently young, and who evince aptitude for a classical curriculum, are specially prepared for and then recommended to some of the Older Colleges. Teaching in Classics and Mathematics for students thus preparing for the Older Colleges, and in Science for the science students, is given by the Professors of the University College recently founded in Nottingham.

The students board in private families, under the immediate direction of the Principal. Part of the expenses of such students as need assistance is defrayed by the Institute. Communications respecting the admission of candidates to be addressed to Rev. J. B. Paton, MA, DD, Nottingham. Number of students last session, sixty. Income, about £2,400.

THE CONGREGATIONAL THEOLOGICAL INSTITUTE, BRISTOL.

Hon. Officers:—Treasurer, W. Pethick, Esq., JP, Stoke Bishop; Secretary, Rev. Alex. Wilson, BA, Tyndall's Park; Finance Secretary, Rev. J. Temperley Grey, Leigh Woods. Income, £1,263 8s. 8d.; expenditure, £1,266 2s. 8d.; leaving a balance due of £2 14s. 0d.

The Institute seeks to train for their special work Pastors, Missionaries, and Evangelists; and it rests on the principle that, without possessing high scholarship or even the aptitude for linguistic attainments, a sound mind, when inspired by a sound heart, disciplined by a sound English education and enriched by earnest theological study, may render no mean service to the Churches of Christ and to the souls of men; and that, even if literary finish and academic culture be lacking, there may exist the genuine preaching power, which, after all, is the *sine qua non* for the pulpit.

The Institute is in Upper Byron Place, and the residential system has been found of great value socially, educationally, and religiously. To students, unable to defray the full cost of their maintenance, pecuniary help is readily given; and those who evince qualifications for a classical training are recommended to one of the colleges in whose curriculum this is included.

The course of study, which extends over three, or four, years, includes:—English Language, its etymology, literature, and principles of composition; Elements of Geometry, Natural Science, and Political Economy; History—general, ecclesiastical, and sacred; Logic; Ethics; Apologetics; Theology—systematic and pastoral; Scripture—its books, their exposition, and the principles of their interpretation; Homiletics; and practical training in Elocution, Mission work, and Preaching. New Testament Greek is an optional subject.

The number of students at present in residence is twenty-one.

Correspondence respecting students and their pulpit services should be addressed to the Principal, the Rev. J. P. Allen, MA, Sneyd Park, Clifton. Applications for admission should be made to the Rev. S. Wardlaw McAll, MA, Upper Sydenham-road, Bristol.

THE PRESBYTERIAN COLLEGE, CARMARTHEN.

FUND FOR THE SUPPORT OF THE CONGREGATIONAL STUDENTS.

This Fund is specially contributed towards the education of students belonging to the Congregational Churches of Wales. Treasurer, J. W. Thomas, Esq., National Provincial Bank of England, Carmarthen; Honorary Secretary, Rev. W. Thomas, Park Glas, Carmarthen. Income, £753 14s. 11½d.; expenditure, £682 11s. 11½d.

This College is the product of the amalgamation, in 1719, of the institution which had long existed in Carmarthen and of the old Dissenting Academy at Tewkesbury, where Bishop Butler and Archbishop Secker and Samuel Chandler, DD, had their first academic training. The management is in the hands of the London Presbyterian Board, who proceed on the catholic principle of making the advantages of the College available to students of all denominations.

The course of study embraces:—1. *Theology:* Natural theology, the History of doctrines, Church history, Biblical literature, Logic, Mental and Moral philosophy, Homiletics. 2. The Greek, Latin, Hebrew, and German languages; Greek and Roman history. 3. *Science:* Mathematics, Natural philosophy, Chemistry, and Physiology. 4. *General Literature:* The English language and history, General and Biblical geography.

The theological instruction of the College is given entirely by the Independent professor, Rev. William Morgan, Carmarthen.

The regular term of study is four years, but this is shortened or lengthened as circumstances may require.

Scholarships.—The Berman Trustees offer £50 a-year, and Dr. Williams's Trustees £100 a-year, in Scholarships of £25 each, to Candidates who are not over twenty years of age. Dr. Williams's Scholarships are open to Welshmen only. All the Scholarships are tenable for two years; but if at the end of the second year any scholar shall, inthe opinion of the Professors and Examiners, have maintained his superiority over those who entered at the same time, his Scholarship may be continued to him for a third year.

Number of Independent students for the ministry, twenty-seven.

BRECON MEMORIAL COLLEGE.

Treasurer, T. Williams, Esq., JP, Merthyr Tydfil; Secretary, Rev. D. A. Griffith, Garth, via Knighton. Receipts, £1,543 2s. 11½d., including the liberal grant of £450 annually made by the Congregational Fund Board; expenditure, £1,386 8s. 0d.; balance due to Treasurer, £151 6s. 8d.

The establishment was formed (as a separate Institution) in 1755 for the education of suitable young men for the Congregational ministry, more especially in Wales. The candidates must be single men, whose piety and ministerial gifts are attested by the pastor and Church to which they respectively belong, and by at least two neighbouring ministers. The candidates are expected to pass an examination in Cicero De Amicitia, or Virgil's 1st Æneid; Xenophon's Anabasis; Euclid, Book I.; Todhunter's Algebra, &c., &c.

Course of study pursued:—Theology, Biblical criticism, ecclesiastical history, homiletics, philosophy, logic, Hebrew, Greek, and Latin classics, modern languages, English and Welsh languages and literature, pure and mixed mathematics, and natural science.

The period of study, including three months' probation, is four years, which, in special cases, is extended.

Scholarships.—The *Thomas* Scholarship of £20, held for a year; the *Rees* Scholarship of £20, held for two years, open to students in other Congregational Colleges in England and Wales, if natives of South Wales.

Number of students, thirty-one.

BALA INDEPENDENT COLLEGE.

Treasurer, Mr. John Parry, Bala; Secretary, Rev. T. R. Davies, Blaenau, Festiniog. Established 1842.

I.—That each candidate for admission into the College shall send a short statement of his religious opinions and experience to the Secretary, in answer to the printed questions supplied to him on application, together with a recommendation of his minister and of the church to which he belongs, undersigned by the Secretary of the County Union, or by three neighbouring ministers at least.

II.—That no candidate be admitted into the College unless the church of which he is a member makes a collection towards the Institution.

III.—That no candidate be admitted except at the meeting of the Committee in September, when the candidate is expected to be present.

IV.—That the course of study under the control of the Committee shall extend over four years, including six months' probation.

V.—That each candidate shall pass an examination, and prove himself conversant with the following subjects:—*Mathematics*—(1) Arithmetic, to the end of Decimal Fractions; (2) Geometry, Euclid, Book I.; (3) Algebra, the First Four Rules. *Classics*—The Rudiments of Greek and Latin Grammar. *Welsh and English*—(1) Welsh Grammar; (2) English Grammar; (3) Outlines of English History; (4) Geography of Europe; (5) Paradise Lost, Book I., to be translated and paraphrased. *Scripture*—Outlines of Scripture History.

N.B.—Choice of Text-books left to candidates or their teachers.

The term of study is four years, but, in special cases, may be extended to five years, including six months' probation.

The course of study includes Greek, Latin, and German, mathematics, philosophy, and theology, and special attention is paid to English and Welsh literature.

Number of students, twenty-one.

BALA INDEPENDENT COLLEGE—(Another Branch).

Treasurers, Rev. John Lewis, Birmingham, and Mr. David Evans, Bala; Secretary, Mr. David Rees, Capel Mawr, Anglesea. Income, £757 17s. 11d.; expenditure, £905 0s. 2½d.

Each candidate is required to send a short statement of his religious opinions and experience to the Secretary, together with a recommendation of the church of which he is a member. The term of study is four years. The course of study includes Latin, Greek, mathematics, philosophy, logic, English and Welsh languages, vocal music, &c.

An exhibition of £20 is given to each student.

The number of students is seventeen.

THEOLOGICAL HALL OF THE CONGREGATIONAL CHURCHES OF SCOTLAND.

(Formerly the Glasgow Theological Academy.)

Treasurer, George Gray, Esq., Dalkeith; Secretary, Rev. J. M. Jarvie, Greenock. Income, including Bursary Fund, £910 15s. 11d.; expenditure, £905 12s. 4d.

The Academy was formed in 1811 for the education of ministers for the Congregational Churches in Scotland. The students, for the most part, attend the University of Edinburgh for their general learning. The theological course includes Systematic and Practical theology, Philology, Hermeneutics, Biblical criticism, Homiletics, Church history, and composition of essays and sermons. The regular course of study consists of four consecutive terms of eight months each. In cases where elementary education is required, a fifth year may be added; and for such as have previously attended the language and logic classes in any of the

Scottish universities, three years are considered sufficient. Pecuniary aid is afforded to as many approved applicants as the funds will permit.

Two scholarships are connected with the Hall, *The Miss Baxter*, £100 per annum, for advanced study after the termination of the ordinary curriculum, and *The Whitelaw*, £15 for the first year and £35 for the second, for students in the last year of their attendance; and there are also six bursaries of £20 each per annum, viz., *The William Smith* (two), *The Lindsay-Alexander*, *The David Russell*, *The Fraserburgh*, and *The Wemyss*.

Number of students, thirteen. Admission to the theological course and participation in the scholarships and bursaries are open under the recognised conditions to *all* students who may be in fellowship with a Scottish Congregational Church *at the time of their application*.

THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA, MONTREAL.

Chairman, George Hague, Esq.; Treasurer, R. C. Jamieson, Esq.; Secretary, Rev. Prof. George Cornish, MA, LLD, Montreal.

The College is affiliated, for literary purposes, with the McGill University, Montreal. Receipts, $4,400, including $1,077.27 from the Colonial Missionary Society; expenditure, $4,131.21.

The full course of study extends over five sessions, divided into a literary course of two sessions at McGill College, and a theological course of three sessions Candidates for the full course are required to matriculate at the McGill University Graduates and other qualified candidates are admitted at once into the theological course. All candidates must be recommended, by the Churches of which they are members, for piety and apparent suitableness to the ministry, and present a written statement of the grounds of their conviction that they are called of God to that work, and of their views of doctrine and Church government. They are first admitted for a probationary term of four months.

The College is legally incorporated, all subscribers of one dollar per annum being members of the Corporation, which meets at least once a year, at the same time and place as the Congregational Union of Canada. Its immediate management is confided to a Board of Directors. Accommodation is provided for its use in Zion Church, Montreal.

No charge is made for tuition or the use of the library. Aid is granted, where necessary, to meet the expense of boarding.

Number of students, nine.

THE CONGREGATIONAL COLLEGE OF VICTORIA, RUSSELL STREET, MELBOURNE.

Treasurer, Hon. Wm. Bates. Expenditure, £462.

This College was established in 1861 for the education of young men for the work of the Christian ministry.

Candidates.—Application must be made to the Secretary, in writing, before the 1st of January in each year. Every applicant must be over sixteen years of age, of good health and character, and a member of a Congregational church. He must also be recommended by his church and pastor for his piety, his Christian usefulness, and his fitness for public speaking.

Applicants must be matriculated students, having passed in English, Latin, and Greek. The curriculum is five years—two in Arts at the University and three in Theology at the College.

Annual Scholarships of £54 are at present open to applicants who are members of Congregational churches. Graduates enter for the Theological course only, and Scholarships of £63 per annum are open to this class of students.

The College session begins on the first Tuesday in March, and ends on the first Tuesday in December. There are three weeks' holiday in July, and a week at

Easter and in October. Students unable to pay the expenses of their own education are allowed a small sum per month for their maintenance while at College.

The Rolfe prize of £5 is awarded each year for the best sermon and the best English essay, alternately.

Students belonging to other denominations, and lay students, are admitted on application and the payment of such fees as may be agreed to.

Application to be made to the Principal, Rev. A. Gosman, Hawthorn.

CAMDEN COLLEGE, SYDNEY, NEW SOUTH WALES.

President, Rev. Thomas Johnson; Warden, Rev. J. G. Fraser, MA; Secretary, Josiah Mullens, Esq.

During the year 1880, it was decided to abandon the domestic system. This has now been done, and the College is removed into the city. The College buildings are rented for a term, and the rent is applied to the annual income account.

Curriculum.—The course of study for theological students extends over four years, except in special cases. It embraces the English, Latin, and Greek languages and literature, mathematics, mental and moral philosophy and logic, Hebrew, Greek Testament criticism, systematic theology, homiletics, the evidences of Christianity in relation to modern Biblical research, Church history, and the history of doctrine.

Students for the Congregational Ministry.—The College is open to applicants resident in any of the Australian colonies.

Every candidate must produce recommendations, from his pastor and the Congregational Church of which he is a member, attesting his piety and general fitness for the work of the Christian ministry, with a certificate of health, if not resident in New South Wales, from a competent medical man. Candidates will be examined in the branches of primary education when deemed necessary, and will remain on probation for three months.

The college will, to the extent of its funds, maintain ministerial students free of charge. Others not so provided for will be received on payment of an annual fee of fifty-two guineas, payable half-yearly, in advance, at the beginning of each session.

Students from other Denominations.—Students for the ministry, belonging to other than Congregational Churches, may be admitted on the same terms, upon the production of testimonials satisfactory to the Council.

Lay Students.—A limited number of lay students of good repute will be received into the college on payment of an annual fee of sixty-five guineas, payable half-yearly, in advance, at the beginning of each session.

Missionary Students.—The college will receive students for missionary service in connection with the London Missionary Society, on the recommendation of its agent in Sydney, for a course of three or four years, on such terms as may be arranged. During the last year of their course, students will receive such instruction in the native languages as the missionary brethren resident in Sydney may be able to afford.

University of Sydney.—The payments above specified do not include fees for students attending classes or matriculating in the University. There are two scholarships available for students attending the University.

Number of students, three.

UNION COLLEGE OF SOUTH AUSTRALIA.

Supported by Independents, Presbyterians, Baptists, and Bible Christians.

Number of students, fifteen, who pay a guinea a session in each class. Annual expenditure, about £500.

Ministerial students, six.

PARKIN TRUST FUND

For the education of Congregational ministers in South Australia (incorporated), but not available till the interest shall amount to £1,000 a year; at present realising about £800. It consists of various freehold and other properties.

"DAVID THOMAS" SCHOLARSHIP.

This is a university scholarship founded by the Congregation at Highbury Chapel, Bristol, in memory of their late pastor, the Rev. David Thomas, BA.

Candidates must comply with the following requirements:—

(1) They must be sons of Congregational ministers resident in England or Wales; (2) They must be not less than eighteen nor more than twenty-five years of age, at the date of election; (3) They must furnish the Trustees with evidence of moral and religious character, and of their general fitness for the work of the ministry.

In the case of candidates who, at the time of the holding of the election, are students at any of the Congregational Colleges, the Trustees accept a certificate from the College Secretary, to the effect that they have been accepted as students for the ministry; other candidates must forward a certificate of moral and intellectual fitness for ministerial work, signed by three ministers, one of whom must be the Secretary of the Union within the limits of which the candidate resides.

The successful candidate is required (1st), within two weeks after his election, to sign an undertaking in writing, forthwith to begin his studies at one of the Colleges at Oxford or Cambridge, or as an unattached student at either of the universities; (2nd), within a like period, and also upon receipt of each half-yearly payment of the scholarship, to sign a declaration of his intention to become a Congregational minister.

The scholarship, which is of the annual value of £60, is tenable for four years, but must be vacated if the holder thereof shall cease to reside in and study at one of the said universities with due diligence, and to the satisfaction of the Trustees, or shall fail at any time to sign the aforesaid declaration.

At the last examination, held in September, 1881, papers were set in the following subjects, viz.: Greek—Æschylus, Prometheus Vinctus. Plato, Phaedo: Greek Testament—The Gospel of Mark; Latin—Virgil, Aeneid, Book II. Livy, Book IX. Greek and Latin Grammar and prose composition. Greek and Roman History. Scripture History: the Book of Joshua. Westcott; the Gospel of the Resurrection. Mathematics—Euclid, Books I. to VI. and Book XI. Arithmetic—Algebra, plane trigonometry to the solution of triangles, Geometrical conic sections. The successful candidate at the last examination was Mr. James Ross Murray, son of the Rev. A. Murray, of Peterborough.

The Trustees are P. F. Sparke Evans, Clifton; Rev. E. J. Hartland, Memorial Hall; Rev. C. E. B. Reed, MA, London; Professor R. C. Rowe, MA, University College, London; J. F. Sommerville, Bitton, Bristol; and Rev. H. Arnold Thomas, MA, Redland, Bristol.

All communications should be addressed to Rev. H. A. Thomas, MA, Ashgrove-road, Redland, Bristol.

THE UNIVERSITY OF LONDON, BURLINGTON GARDENS, PICCADILLY.

Established 1837.

VISITOR—THE QUEEN.

Chancellor, Earl Granville, KG, DCL, FRS; Vice-Chancellor, Sir James Paget, Bart., DCL, FRS; Registrar, Arthur Milman, Esq., MA.

The charter provides that not only University College and King's College, London, shall issue certificates to candidates for degrees in arts, science, or laws, but also all other institutions, "corporated or unincorporated, established for the

purpose of education, whether in the metropolis or elsewhere, which the Sovereign, under her sign-manual, shall authorize to issue such certificates." Candidates may, however, proceed to degrees in arts, laws, and science (but not in medicine) even though they have *not* studied at *any* college.

EXAMINATIONS.*

EXAMINATIONS FOR MATRICULATION.

One commencing on the second Monday in January, and the other on the third Monday in June. The pass list contains three divisions—Honours, First, and Second Division.

EXAMINATIONS FOR BACHELOR OF ARTS (BA).

Intermediate Examination

Commences on the third Monday in July. The Examinations for Honours take place in the second and third weeks after the Pass examination.

Degree Examination

Commences on the fourth Monday in October. The Examinations for Honours take place in the second and third weeks after the Pass examination.

MASTER OF ARTS (MA).

The examinations for the degree of *Master of Arts* commence, Branch I., on the first Monday in June; Branch II., the second Monday in June; Branch III., the third Monday in June.

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY,

Take place on Tuesday and Wednesday in the week following the conclusion of the examination for BA Honours in classics.

BACHELOR OF SCIENCE (BSC).

Intermediate Examination

Commences on the third Monday in July. The Examinations for Honours take place in the second and third weeks following the Pass examination.

Degree Examination

Commences on the third Monday in October. The Examinations in Honours take place in the first, second, and third weeks after the Pass examination.

DOCTOR OF SCIENCE (DSC).

The examination for the degree of *Doctor of Science* takes place within the first twenty-one days of June, and occupies four days in each branch.

BACHELOR OF LAWS (LLB).

The Intermediate and Degree Examinations take place within the first fourteen days of January. The Examinations for Honours take place in the week following the Pass examinations.

DOCTOR OF LAWS (LLD).

The examination for the degree of *Doctor of Laws* takes place in the week following the LLB Pass examinations.

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* Please observe the change in the names of some of the Examinations.

DOCTOR OF LITERATURE (D.LIT).

The Intermediate Examination for the degree of *Doctor of Literature* commences on the first Monday in June, and the final examination on the first Tuesday in December.

Degrees in Music are now conferred.—See the University Calendar, or the separate Regulations issued by the University.

EXAMINATIONS FOR WOMEN.

The separate examinations for women have been discontinued. Women are now admissible to the examinations for matriculation and for all the degrees. Those who formerly passed the general examination for women will (if they wish to proceed to a degree) be excused from matriculation.

PROVINCIAL EXAMINATIONS

For matriculation and for the degree of BA are held simultaneously with the examinations in London, in towns approved by the Senate of the University.

For full particulars respecting fees, subjects, honours, exhibitions, *vide* "The London University Calendar" for the current year, or "The Regulations," which may be obtained on application to the Registrar of the University of London, London, W.

PART VII.

CONGREGATIONAL INSTITUTIONS.

CONGREGATIONAL INSTITUTIONS.

SCHOOLS.

THE CONGREGATIONAL SCHOOL, LEWISHAM ROAD, LONDON, S.E.

Treasurer, Samuel Morley, Esq., MP; President, Rev. Josiah Viney, North Hill, Highgate, N.; Secretary, Rev. S. Fisher; Principal, Rev. Thomas Rudd, BA. Income, £3,530 18s.; expenditure, £3,045 5s. 5d. With deposit on account, £400. Office, Memorial Hall, Farringdon-street, E.C.

Instituted in 1811, for the board and education of the sons of Congregational Ministers. Its object is to impart a sound classical and commercial education to the sons of Christian ministers presiding over the poorer class of congregations. Its sphere extends over England and Wales. The youths admitted into the school are boarded, lodged, and educated, if admitted at the proper age, for five years, in most cases by the nominal yearly fee of £5; in others on the payment of £20 to £30 per annum by their relatives or friends. 660 sons of ministers, besides those admitted on part payment, have been received, many of whom are now ministers, or occupying important stations in social and public life. There are now eighty boys in the school. A few lay boys are received on fair remunerative terms.

Donations or Subscriptions for the School may be forwarded to the Treasurer, the President, or the Secretary.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD.

Treasurer, W. Hartley Lee, Esq., JP, Wakefield; Honorary Secretary, Rev. J. Wolstenholme, MA, Wakefield; Principal, Rev. W. Field, MA (Lond.).

This Institution was established in 1831, for the sons of ministers and missionaries, was thrown open to sons of laymen in 1856, and provides a sound Scriptural, classical, mathematical, and commercial education, adapted to the wants of the middle classes, and qualifying the pupils for all departments of business, or for entrance at the universities. Many of those who have received their education in this School are now occupying positions of usefulness and respectability as ministers, professional men, or men of business. Several of the pupils have graduated with credit at the London and other universities. The school has also been very successful at the Cambridge Local Examinations. The domestic arrangements are under the superintendence of a resident matron. Each pupil has a separate bed. Accommodation for 100 boys.

Terms for sons of laymen: Pupils under twelve years of age, 12 guineas per term; over twelve years of age, 14 guineas per term.

MILTON MOUNT COLLEGE, MILTON-ON-THAMES, KENT.

FOR THE EDUCATION OF DAUGHTERS OF CONGREGATIONAL MINISTERS.

Chairman of General Board of Management, Rev. Joshua C. Harrison; Treasurer, Thomas Scrutton, Esq.; Secretary, Rev. D. M. Jenkins, 202, Portsdown-road, Maida Vale, W.; Lady Principal, Miss Selina Hadland. Total income, £6,443 1s. 3d. (including £850 legacies); expenditure, £6,152 13s. 10d.

GENERAL ARRANGEMENTS.

1. The College depends for its support on the payment of pupils, and on private and Congregational offerings.

2. The age of admission of pupils is not under ten.

3. The minimum fee is £15 per annum; the full cost is £38 per annum; 50 pupils are received at £15 per annum, and 50 at £20. An extra charge of £1 1s. a year is made for music; a charge of 10s. a year is also made for the use of books, with the option of purchase at cost price.

4. An allowance is made for excess of fare of pupils coming from a distance of over a hundred miles.

5. Every pupil takes some part in domestic duties.

6. A truly religious culture is *the chief care*, and at the same time every facility is given to pupils to enable them to obtain the certificates of a university examination.

7. The pupils leave the College during their seventeenth year, unless under exceptional circumstances. But on the recommendation of the Lady Principal, and with the sanction of the Executive, the opportunity shall be afforded of passing the Senior Cambridge and London University Examinations, and of preparing, by further time and study, for becoming teachers or governesses.

8. The persons who appoint the Board of Management are donors of twenty guineas and upwards, annual subscribers of two guineas, Congregational ministers from whose congregation a donation of thirty guineas shall have been received at any time, or a yearly subscription of five guineas (with a limitation to twenty-one years), former pupils who shall have been donors of five guineas, and pupils who have passed the local university examinations for women in the first class.

N.B.—Communications respecting the admission of pupils and the general business of the College to be addressed to the Secretary.

Number of pupils, 163.

The following institutions are connected with Milton Mount College, but are in no sense dependent upon it financially :—

High School, West Hill, Gravesend. Lady Resident, Miss Hannay. The daughters of laymen receive a first-class education from certificated teachers and London professors. Fees for boarders, £63 per annum.

Technical College for Women, Lacey-terrace, Gravesend. Lady Resident, Miss Glover. Adults receive instruction in every subject by which women can earn a livelihood. Fees for board, £35 16s. per annum; tuition fees according to subject. Special arrangements for daughters of Independent ministers.

Public Day School for Girls, Park-place, Gravesend. Fees, £3 3s. to £6 6s. per annum.

CONGREGATIONAL BOARD OF EDUCATION.

THE COLLEGE, HOMERTON, LONDON, E.

Treasurer, Samuel Morley, Esq., MP ; Principal, Mr. Edward Liddell. Income, 1882, £3,349 8s. 10d.; expenditure, £2,868 17s. 8d.

Instituted in 1843, to train young persons of both sexes for infant and juvenile schools.

Donations or Subscriptions for the general purposes of the Board may be forwarded to the Treasurer. Letters relating to candidates, the supply of teachers, and orders for school materials are to be addressed to The Principal, The College, Homerton, London, E.

The Board meets on the third Friday in every month (July and August excepted), at 6.0 p.m.

In the College young persons of both sexes are prepared for Juvenile and Infant Schools. Good moral character is indispensable. Preference will be given to those who have been pupil-teachers, who have a fondness for teaching, and whose disposition, aptitude to impart instruction, and general character warrant the expectation of future success. Members of all Evangelical denominations are eligible for admission.

Application for admission may be made personally or by letter to The Principal, The College, Homerton, London, E., who will send the questions to be answered by candidates. Approved candidates are presented for the "Admission Examination." The Board, however, reserve to themselves the power of declining any student at any period of the course, if the report as to progress or conduct is unsatisfactory.

1. An examination of candidates for admission into Training Schools is annually held at each College in the first week of July.

2. The examination extends to the subjects required in the course of a pupil-teacher's engagement. The nature of this examination may be ascertained from the "Examination Questions" of a previous year, issued in May, free by post, 7d. Candidates are admitted to examination subject to the following conditions :—

a. That they intend, *bonâ fide*, to adopt and follow the profession of teachers in public elementary schools;
b. Having been pupil-teachers, have succesfully completed their engagements (such candidates when admitted are termed *Queen's Scholars*); or
c. Not having been pupil-teachers, will be eighteen years of age on the 1st of January following the date of the examination.

The period of training is two years. A fee of £20 is paid on admission. Lodging, board, instruction, medical attendance, and laundry are provided. Text Books, which cost from £2 to £3, are purchased by the students.

CHAPEL-BUILDING SOCIETIES.

THE LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

Established 1848.

Chairman and Treasurer, Henry Wright, Esq., JP.

The Society's sphere is "Greater" London, containing, in 1881, a population of 4,764,312.

A scheme of co-operation has been agreed upon between this Society and the London Congregational Union, for a term of five years, so far as relates to the purchase of sites and assistance by means of grants, in the erection of Chapels and Congregational Halls.

The Committee of the London Chapel-Building Society retains unrestricted control of the Loan Fund (amounting to £11,050) and the other funds existing at the time of the united effort. The Society's office is now removed to the Memorial Hall, where all communications relating to its business will be received by the Secretary, Mr. H. Edmund Williams.

LONDON CONGREGATIONAL CHURCH EXTENSION COMMITTEE.

Treasurers, Henry Wright, Esq., JP, and Albert Spicer, Esq.; Secretary, Rev. Andrew Mearns, Memorial Hall, Farringdon-street, E.C.

The London Congregational Church Extension Committee originated from the following circumstances:—At the close of the year 1881 a proposal was communicated to the Jubilee Committee of the Congregational Union of England and Wales by a gentleman deeply interested in the spiritual welfare of London to give for Congregational Church Extension in the Metropolis £2,000 per annum for five years, on the condition that £18,000 a year in addition was raised; or to supplement, in the same proportion, any less sum contributed for new work in London, and further to give for every Congregational Hall erected in London up to twenty, £100. At the instance of the Jubilee Fund Committee, conferences were held between the Committees of the London Congregational Chapel-Building Society and the London Congregational Union, and in the result they agreed to co-operate with a view to taking full advantage of the above proposal, the united Committees forming for five years one body for this purpose only, under the designation of the London Congregational Church Extension Committee.

Promises have been already received amounting to over £52,000, or a little more than one-half of the amount required, if the full benefit of the offer made is to be secured.

Grants to eighteen new schemes have already been voted, amounting to over £10,000, and other applications are under consideration.

The population of London is more than one-sixth of the entire population of England and Wales, being at the present time 4,990,952. The spiritual destitution of London is greater, comparatively, than it was twelve years ago; and, so far as accommodation for religious worship is concerned, London is the most destitute part of Great Britain.

The yearly increase in the population is now 100,000. During the last twelve years it has increased by 1,105,311. *To meet the wants of this new population* we should have built some ninety chapels, with an aggregate accommodation of 80,000. What we have actually done is to provide 16,385 sittings, or what is equivalent to eighteen chapels holding 900 each.

Promises or contributions may be forwarded to either of the Treasurers; or to the Secretary, Rev. Andrew Mearns, Memorial Hall, Farringdon-street, E.C.
Cheques to be crossed "London Joint Stock Bank."

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

Founded 1853.

Offices: Memorial Hall, Farringdon-street, London, E.C.; 14, Sycamore-road, Handsworth, Birmingham. President, R. S. Hudson, Esq., JP., Bache Hall, Chester. Chairman of Committee, Thomas Simpson, Esq., Clevedon. Treasurers, Josias Alexander, Esq., London; Louis J. Crossley, Esq., Halifax. Secretary, Rev. J. C. Gallaway, AM. Assistant-Secretary and Professional Examiner, C. E. Conder, Esq. Travelling Representative, Rev. H. J. Heathcote, Albert-road, Handsworth, Birmingham. Bankers, The Union Bank of London, Holborn-circus, E.C. Income, from 1st January to 31st December, 1882 (including balance and £5,026 invested to meet certain annuities), £13,491; expenditure, £5,026.

Origin.—Formed at a representative Conference at Derby, with the full sympathy and help of the Congregational Union of England and Wales.

Field.—England, Wales, the Channel Islands, and, by special contributions, Ireland and the Colonies.

Objects.—To aid in building suitable churches and manses, where really needed; in good positions; vested in trust; at moderate cost; and, as early as practicable, free from debt.

Constituency.—Annual subscribers of £1 1s.; donors of £10 10s.; executors paying £50, or upwards; the pastor and two representatives of every Church making annually a collection or other contribution to the Society.

Committee.—Sixty or more, laymen and ministers, representing different districts of the country, and meeting periodically in different principal towns. At every such meeting, the pastors and deacons of all the Congregational Churches in the town are made welcome to take part in counsel and action.

Modes of Aiding.—*Practical guidance*, by means of visits, interviews at the offices, correspondence, and preliminary examination of plans, specifications, contracts, and deeds, by which many mistakes and much unnecessary outlay are prevented; *Money*—according to the facts in each case, the applications, and the available resources—in loans interest-free, and grants.

Publications.—Practical Hints on Church Building, 3rd edition; Guide to Applicants; Forms of Trust Deeds for Churches and Manses; Forms of Contract and Conditions, Letters on Congregational Church Building, &c., &c.

Sources of Income.—Subscriptions for definite periods, annual, or for a definite number of cases; donations; appropriations; collections; bequests; gifts, subject to life interest; repayment of loans.

Grant Fund.—Comprising all moneys not otherwise appropriated. Grants already advanced, £62,000; of which about £12,000 has been returned by the aided Churches. This Fund greatly needs replenishing.

Loan Fund.—Paid and promised, £41,000. The Committee are earnestly appealing to the Churches for £5,000, to repay a sum borrowed from this fund for grants in certain needy cases. Loans advanced, £50,000, which have probably saved the Churches £10,000 in interest.

Irish Fund.—Formed in 1859. The £3,000 first contributed having all been applied, and additional cases standing in need of help, the Committee have re-opened this column, and ask for £2,000 more. Churches aided, 17. Several more needing help.

Manse Fund.—The Constitution originally provided solely for places of worship. A special Fund has therefore been recently formed, under a separate constitution, and aided with the experience of the Society, without any additional expense for service. Paid and promised, £1,550. The Committee ask for £3,450 more.

Work Done.—623 improved Churches, containing about 287,000 sittings, meeting the needs of nearly half a million of people. Thirty-eight manses. Total estimated value of the property, £1,277,000; all paid for within about 7 per cent. Aid of the Society, in all ways, paid and promised, £154,000. An equal sum

has probably been, at the same time, saved to the churches through its practical guidance and interest-free loans.

Modes of Remittance.—Crossed Cheque or Postal or Money Order (on General Post Office), to order of Rev. James C. Gallaway, or of Josias Alexander, Esq., at the Society's Offices, as above. Contributions may also be paid at the Union Bank, Holborn-circus Branch, for account of "Joshua Wilson & Others," or of the Society, as above-named.

LANCASHIRE AND CHESHIRE CONGREGATIONAL CHAPEL AND SCHOOL BUILDING SOCIETY.

Established 1868.

Committee.—Chairman, Hy. Lee, Esq., MP; Treasurer, A. Haworth, Esq.; Secretaries, Rev. R. M. Davies and W. H. Johnson, Esq.; Messrs. Wm. Armitage, Hugh Mason, W. E. Melland, S. Rigby, G. S. Wood, R. Pilkington, Joseph Thompson, E. B. Dawson, W. Shaw, J. C. Needham, T. Rymer, J. G. McMinnis, MP, S. Boothroyd, W. Crosfield, Ziba Armitage, Harold Lee, R. Spencer, Revs. J. A. Macfadyen, T. Willis, A. Mackennal.

The object of the Association is to promote the erection or purchase of such buildings as are, in the judgment of the Committee, best adapted to secure the extension of Congregational worship and the religious instruction of the young, within the counties of Lancaster and Chester, thirty of which are to be provided during the next five years.

The Committee purchase sites and undertake the erection of requisite buildings, which continue the property of the Society until transferred to trustees.

They also have power at their discretion to sell the whole or any part of any site they have bought, or any buildings they have erected thereon, the proceeds of such sale to be applied to the purposes of this Society.

The members of the Society are subscribers of £5 per annum and upwards—the pastor or one representative of each Church making an annual collection of not less than £5 to the funds—and donors of £25 and upwards.

Grants in Aid.—Prior to the formal settlement of any Grant, the site of the proposed building must be approved by the Committee; and drawings, consisting of a Ground Plan, Plan of Galleries, if any, Front and Side Elevations, with Sections, all drawn to scale, and the different dimensions duly marked, also a Specification and Draft of Contract, must be submitted to the Committee for approval.

A Draft of the Trust Deed must be submitted to the Committee for approval prior to its formal adoption and enrolment; and, when enrolled, the deed must be deposited in the Muniment Room of the Lancashire College. Any exception to this latter requirement must be upon conditions sanctioned by the Committee.

All Grants are paid in instalments, determined in amount by the Committee, and the last instalment generally in liquidation of the entire cost; but no grants are paid till the property is vested and enrolled.

The Society has already assisted in the building of thirty-five chapels and seventeen schools.

The results attained since the first organised effort was made to promote chapel-building in Lancashire, in the years 1852-3, have proved of incalculable value in the extension of Congregationalism. In many localities provision is made for public worship and for religious instruction which, apart from the assistance afforded, would not have existed.

LIVERPOOL CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

Commenced 1872.

President, William Crosfield, JP; Treasurers, I. Oliver Jones and George Oliver Jones; Secretaries, Rev. George Lord and Harold L. Bower.

Object.—To aid in securing sites and in building chapels and schools in Liverpool, and the vicinity, by challenge grants and loans without interest.

Work Done.—Assistance given for reduction of chapel debts, and the erection and enlargement of twenty-eight schools and chapels, and for the purchase of five new sites in populous districts. Amount expended in Liverpool and the surrounding district since 1870, about £80,000, towards which the Society has

contributed about £9,000, besides numerous loans without interest from Loan Fund of £2,000.

Centenary Fund.—To commemorate the Centenary of English Congregationalism in Liverpool an effort was commenced in 1877 to pay off the existing chapel debts, amounting to about £16,600, and, as the result of this effort, more than three-fourths of this amount has been paid, and the balance, it is hoped, will be paid during the present year.

SCOTTISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

Treasurer, George Skinner, 28, India-street, Glasgow; Secretary, John Livingston, Esq., 5, Belmor-terrace, Pollokshields, Glasgow. Income during the year ending 19th April, 1883—loans refunded, &c., £397 10s.; Church collections and individual contributions, £55 4s. 7d.; interest, £17 14s. 6d. The Treasurer paid during the year—loans, £870; grants to churches, £52 7s. 7d.; and £20 11s. 6d. in working expenses.

Objects.—To promote the erection, purchase, alteration, or improvement of Congregational chapels throughout the country, and to provide for the extinction of chapel debts.

Members.—Persons giving an annual subscription of 5s. or a donation of £10, and the pastor, or other representative of each Church contributing to the Society.

Aid.—Loans and grants, the terms of which to be at the Committee's discretion, provided always the chapel be put in trust agreeably to the principles and usages of the Churches in connection with the Scottish Congregational Union.

Towards special effort to raise the capital to £10,000, subscriptions amounting to £2,000 have now been paid or promised. Subscriptions will be gratefully received by the Treasurer or Secretary of the Society.

VICTORIA CONGREGATIONAL BUILDING ASSOCIATION.

Secretary, Rev. E. Day, Caulfield.

The scheme is briefly this:—To raise money by free subscriptions, collections, &c., which becomes the capital of the Association, and is lent out for the building and repairing of churches, Sunday-schools, and parsonages, or removing debts upon them, on terms equivalent to annual repayments of £8 for £100. Out of each annual repayment of £8, the sum of £2 is added to the capital of the Association; with the remaining £6 investing shares are taken up in one of the Melbourne General Building Societies which mature in about ten or eleven years, and repay the loan. In this way the borrowing church gets the use of the principal without interest, and saves £20 or £12 per cent. for the term, and the Association gains £20 or £22 per cent. for the same period. Hitherto, all the working expenses have been met out of incidentals, without touching the capital, which now amounts to £3,931 0s. 7d.

CONGREGATIONAL CHAPEL-BUILDING SOCIETY OF SOUTH AUSTRALIA.

"Congregational Chapel-Building Society of South Australia (incorporated); Chairman, Rev. F. W. Cox; Hon. Sec., Mr. C. H. Harris. Its object is to 'assist, by way of loan, the erection, enlargement, or repairing of buildings for the celebration therein of public worship according to the faith, order, and discipline of that section of the Christian Church called Congregational or Independent.' It was established about twenty-five years ago, but only incorporated in 1877, and has about £2,000 out on loan."

BRITISH MISSIONS.*

THE IRISH EVANGELICAL SOCIETY.

Treasurer, James Scrutton, Esq. The secretarial duties are discharged gratuitously by the Secretary of the Church-Aid and Home Missionary Society. Office,

* For Church-Aid and Home Missionary Society, see pp. xxviii and 44.

Memorial Hall, Farringdon-street, E.C. Income (1882-3), £2,546 11s. 3d.; expenditure, £2,077 0s. 3d.

This Society, originated in 1814, has for its object, "To promote the preaching of the Gospel in Ireland, by assisting pastors of Congregational Churches, by supporting missionaries, itinerant preachers, and Scripture readers of the same denomination, and to aid in the education of approved candidates for the Christian ministry intended to labour in that country."

The operations of the Institution are carried on throughout the four provinces of Ireland. The Society employs twenty agents—eighteen being ministers, and two evangelists, readers, and teachers, occupying twenty-one stations and eighty-five out-stations.

THE COLONIAL MISSIONARY SOCIETY.

Treasurer, ; Secretary, Rev. W. S. H. Fielden. Office, Memorial Hall, Farringdon street, E.C. Income (1882-3), £4,019; expenditure £4,033.

This Society was established in 1836. Its object is to promote Evangelical religion among British or other European settlers, and their descendants, in the colonies and dependencies of Great Britain, and in other parts of the world, in accordance with the doctrine and discipline of Independent or Congregational Churches." This is done by sending out approved and well-qualified ministers to suitable stations in the Colonies, and assisting, while needful, in their support; aiding, when necessary, in support of the Congregational ministers already labouring there; promoting itinerant labours for the spread of the Gospel in destitute and thinly-inhabited districts; providing for the education of pious and able young men, who may devote themselves to the Christian ministry in the Colonies; aiding in the work of religious education, and in the circulation of Bibles, and of religious books and tracts; and using any other appropriate methods. There are about 200 churches and stations in British North America and the Lower Provinces. A College is established at Montreal. In the Australasian colonies there are more than 350 churches and stations, and for the most part they are nearly self-supporting. Theological colleges have been founded in New South Wales, Victoria, and South Australia.

THE SOUTH WALES ENGLISH CONGREGATIONAL SOCIETY.

Treasurer, Thomas Williams, Esq., JP, Gwaelodygarth House, Merthyr; Secretary, Rev. B. Williams, Kilvey-terrace, Swansea. Income, £781 3s. 2½d.; expenditure, £826 7s. 1½d.

A large proportion of the rising generation in Wales are being transformed into English-speaking people; hence the necessity of establishing English Churches, not antagonistic, but supplementary, to the Welsh Churches. To ensure this is the object of this Society.

CONGREGATIONAL BENEVOLENT AND PROVIDENT FUNDS.

CONGREGATIONAL FUND BOARD.

Treasurer, Thomas Scrutton, Esq., 9, Gracechurch-street, E.C.; Secretary, Mr. Ives, for whom letters can be left at 18, Paternoster-row, E.C. The Board was established in 1695.

Its original designation was, "The Meeting of the Messengers of the Congregational Churches, for encouraging the Preaching of the Gospel in England and Wales," and it was composed of the pastor and two members, or messengers, from every Church who sympathized with their object, agreed to co-operate in its promotion, and contributed to the funds.

The funds of the Board exceed £2,000 per annum, the greater part of which is distributed in the relief of poor ministers; £120 per annum are given to the poor members of twelve contributing Churches; and the remainder towards the support of students in Western, Brecon, and New Colleges.

The Board meets in the months of February, June, October, and December, in the Cheshunt College Rooms, 13, Blomfield-street, London-wall, E.C. All communications to be addressed to the Secretary.

STONARD'S TRUSTS.

Trustees, S. Morley, Esq., MP, J. Morley, Esq., C. Shepheard, Esq., and Henry Wright, Esq., JP; Mr. Shepheard acts as Secretary. Address, 32, Finsbury-circus, E.C.

To assist ministers of pious character and Evangelical sentiments of the Congregational or Independent denomination of Protestant Dissenters to insure annuities for their widows in the Protestant Union, an especial regard being had in favour of ministers educated at Homerton College (now New College).

THE MINISTERS' FRIEND, OR ASSOCIATE FUND.

Established 1823.

Treasurer, William Revell Spicer, Esq.; Hon. Secretary, Rev. J. Stoughton, DD; Secretary, Rev. S. Wardlaw McAll, MA. Office, The Memorial Hall.

The object of this Society is to afford aid to Congregational Ministers, whose incomes are inadequate to their support. In carrying out this design, the Committee endeavour to work as far as possible in accord with the respective County Associations to which the applicants severally belong, giving preference to those cases where the ordinary grant from the County Association may, at any time, prove insufficient to meet such emergencies as arise from personal or domestic affliction, or other temporary cause. The funds of the Society are not applicable to Wales, nor to the district covered by Lady Hewley's Charity.

The income of the Society for 1882 was £1,082, and grants amounting to £865 were made during the year to 103 ministers. The meetings of the Committee are held in January, April, July, and October.

CHRISTIAN WITNESS FUND.

Treasurer, James Spicer, Esq., JP and DL; Secretary, Rev. R. S. Ashton, BA. Office, 13, Blomfield-street, London-wall, E.C.

The Fund is managed by trustees, part resident in town and part in the country. The distributors meet in May, on the day preceding the assembly of the Congregational Union.

REGULATIONS RESPECTING GRANTS FROM THE FUND.

"The ministers eligible to receive grants from this fund shall be accredited Congregational ministers in England or Wales, not less than sixty years of age, who have been engaged in the ministry not less than twenty-five years, and have been for at least that term sustained as ministers, without following any trade or profession for profit—that of Schoolmaster excepted—and who can produce a certificate from the officers of the Association to which they belong, testifying from their own knowledge, or on sufficient inquiry, to the age, term of service, ministerial character, and support of the applicant, as above required.

"The committee of distribution shall be at liberty to make *special* grants to pastors and home missionaries who have been *bonâ fide* members of the Congregational Union for five years, and who are temporarily laid aside by personal affliction, or impoverished through adverse circumstances, whatever the age of the minister may be. Such grants, however, are not to exceed £25 in any one case, and are not to be considered as annual, or even to be repeated, except under peculiar circumstances.

"The distributors are further empowered to make annual grants to such ministerial *bonâ fide* members of the Congregational Union as are, through disease or infirmity, obliged to relinquish the ministry, at whatever period of life this calamity may occur."

N.B.—Applications for grants may be made to the Secretary at any time, but schedules duly certified by the Secretaries of County Associations should be in his hands not later than the 31st of March.

THE CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

Treasurer, Roger Curliffe, Esq., JP; Honorary Secretary, Rev. C. Fox Vardy, MA. Office, Congregational Memorial Hall, Farringdon-street, E.C. Income, £382 11s. 2d.; expenditure, £226 10s. 6d.

Instituted 1853. *Object.*—"To assist accredited pastors of the Independent Denomination in England and Wales, in effecting an insurance for the benefit of their widows and children, by aiding them to pay the annual premiums requisite for this purpose.

"The insurances effected through the medium of this Society shall, as a general practice, be made with the Protestant Union, as, in ordinary cases, most economical and advantageous.

"The persons to be assisted by this Society shall be ordained ministers of the Independent Denomination, who shall be at the time, and shall have been for not less than six months preceding the application, pastors of some churches connected with one or other of our county or district Associations, or held in honourable estimation by the neighbouring churches of the same order."

Fifty-nine ministers have been assisted during the past year to insure their lives. The grants for the year have amounted to £187 3s.

THE CONGREGATIONAL PASTORS' RETIRING FUND.

Established 1860.

Invested Capital, £112,000. Annuitants, 125. Annuities, £5,076.

Treasurer, J. K. Welch, Esq., JP, 52, Leadenhall-street, E.C.; Secretary, Rev. R. T. Verrall, BA. Office, Congregational Memorial Hall, Farringdon-street, E.C.

Object.—To facilitate the retirement of Protestant Dissenting ministers of the Congregational or Independent denomination from the pastorate, when no longer able, by reason of age and infirmity, efficiently to discharge its duties.

The Fund, in the twenty-two years of its existence, has distributed above £70,000 to about 300 ministers. Special reference, in determining the grant, is made in each case to the circumstances of the Church, as well as to those of the applicant, with a view to advance the interests of Christ's cause by the method of administration.

The capital, which is from time to time increasing by legacies and special donations, is invested in various securities in the names of four trustees. The annual dividends, and all subscriptions and congregational collections, are applied to the payment of annuities and the general purposes of the Fund; and considerable increase in these amounts is much needed.

SPECIAL NOTICE TO PASTORS.

Application for a grant must in every instance be made before resignation of the pastorate. As soon as the application has been accepted, resignation may take place, but not before. And a notice in writing of the fact of resignation must be made to the Secretary before any payment can be made.

All information may be obtained from the Secretary, at the office, Memorial Hall.

CONGREGATIONAL PASTORS' WIDOWS' FUND.

Established 1871.

Invested capital, £23,000. Annuitants, 36. Annuities, £977.

Treasurer, J. K. Welch, Esq., JP; Secretary, Rev. R. T. Verrall, BA. Office, Congregational Memorial Hall, Farringdon-street, E.C.

Object.—To provide annuities for the widows of recognized and well-accredited Congregational or Independent pastors in England and Wales, or who have been pastors, including tutors and professors in colleges. Life membership, by payment of twenty guineas or not less than two guineas annually, gives priority of claim.

All information may be obtained on application to the Secretary, at the Memorial Hall.

THE WOODWARD TRUSTS.

Comprising the Lancashire and Cheshire Insurance Aid Fund, the Lancashire Congregational Pastors' Aid Fund, and the Lancashire Congregational Pastors' Retiring Fund.

Trustees—Messrs. W. Armitage, J. C. Needham, A. Haworth, Henry Lee, T. Rymer, Revs. R. M. Davies and J. A. Macfadyen, MA, DD.

Treasurer, William Armitage, Esq., Manchester; Secretary, Rev. R. M. Davies, Oldham.

LANCASHIRE AND CHESHIRE CONGREGATIONAL PASTORS' INSURANCE FUND.

Capital, £3,000.

Object.—"To assist Congregational Churches, situated within Lancashire or Cheshire; to effect, on behalf of their pastors, insurances for the benefit of their widows and children; or to give assistance to the pastor for the same purpose. Churches or pastors applying for aid must be in full connection with the Lancashire or with the Cheshire Congregational Union."

During the last financial year help has been given to thirty-six cases. Of these, three are new, whose policies amount to £800, making a total of sixty three cases, insured for £20,576, besides annuities of £255.

LANCASHIRE CONGREGATIONAL PASTORS' AID FUND.

Capital, £3,000.

Object.—"1st. To augment the stipends of Ministers. 2nd. To give occasional assistance to Ministers in times of pressing necessity or of affliction. (*a*) By offering to Churches assistance in their efforts to increase the stipends of their Ministers. (*b*) Such assistance to be given in the form of yearly grants. (*c*) On condition that in each case the *minimum* stipend of the Minister shall be of such amount as the Trustees of this Fund shall stipulate when assistance is offered. (*d*) No Minister shall be eligible who has not laboured four years in a Congregational Church or Churches situated within the County of Lancaster. (*e*) Churches or Ministers assisted from this Fund must be in full connection with the Lancashire Congregational Union, but not in receipt of aid from that Union."

LANCASHIRE CONGREGATIONAL PASTORS' RETIRING FUND

Capital, £13,000.

Object.—"To enable the Trustees to offer any Congregational Minister, who has laboured for a period of not less than ten years in a Congregational Church or Churches situated within the County of Lancaster, and who during that period has been in full connection with the Lancashire Congregational Union, a Yearly Grant upon his retiring from the pastoral office, that thus his Church may be free to secure the services of a younger man.

"Also, to enable the Trustees to offer to any Congregational Minister who has laboured during a period of not less than ten years in a Congregational Church or Churches situated within the County of Lancaster, and who during that period has been in full connection with the Lancashire Congregational Union, who by accident or affliction is temporarily unfit to discharge his

ministerial duties, the means of seeking such rest as may result in his being able to resume pastoral work. In these cases, the assistance given shall extend over a period to be specified when the money is paid. Application for an extension of the time or an increase of the grant must be made to the Trustees through their Secretary."

Seven ministers are in receipt of annuities from this Fund.

THE LANCASHIRE CONGREGATIONAL MINISTERS' PROVIDENT SOCIETY.

Established 1841.

Trustees: E. B. Dawson, Esq., JP, Lancaster; Wm. Armitage, Esq., JP, Altrincham; Henry Lee, Esq., JP, MP, Manchester; Jesse Haworth, Esq., Bowdon; Geo. J. Sidebottom, Esq., Southport. Treasurer, W. Armitage, Esq., 95, Portland-street, Manchester; Secretary, Rev. F. Carter, Northwich.

This Society was formed to enable ministers to make provision for the time when they are compelled to retire from active duty. On payment of an entrance fee of ten guineas, and an annual subscription of £4 4s., an annuity of £40 per annum is secured. It consists of two funds, Pension and Charitable.

NOTTS, DERBYSHIRE, AND LEICESTERSHIRE CONGREGATIONAL MINISTERS' PROVIDENT SOCIETY.

For the benefit of Aged and Infirm Ministers, and the Widows and Orphans of Deceased Ministers of the Congregational Order in the three counties above named. Present Capital, £7,000.

Treasurer, J. E. Manlove, Esq., Holy Moor, Chesterfield; Secretary, Rev. F. Knowles, Belper, Derby.

Candidates for admission must reside in one of these three counties, must be under thirty-five years of age, and must apply within two years after the commencement of their pastorate in one of these counties.

Admission fee, £10 10s.; annual subscription for twenty-five years, £2 2s.; maximum grant to recipients, £45 per year. Interest only divided among grantees.

COWARD'S TRUST.

For the education of students for the ministry and the promotion of the Gospel in connection with Congregational Dissenters under the direction of the Trustees—Rev. J. Stoughton, DD, Rev. J. C. Harrison, Rev. Josiah Viney; Henry Wright, Esq., JP, Treasurer.

BALME'S CHARITY.

Founded by the will and bequest of Mrs. Mary Bacon, of Springhouse, Bradford, who died February 24th, 1853. *Vide* sketch of her life, YEAR BOOK, 1855, pp. 288, 289; and extract from the will dated July 18th, 1845, YEAR BOOK, 1854, pp. 306-308.

The Trustees under the will of Mrs. Bacon, which bears date July 18th, 1845, are—Rev. William Thomas, Leeds; John Whitley, Esq., West House, Halifax; George Osborne, Esq., London; William Evans Glyde, Esq., Shipley, Bradford; James E. Willans, Esq., Huddersfield; Rev. W. Thomas, Secretary.

PRINCIPAL RULES AND REGULATIONS.

"That, in accordance with the intention and will of the testatrix, this Charity is to be limited to parties resident within the West Riding of the County of York, and that, in the distribution of its funds, preference will be given to

ministers who have laboured in connection with Churches within the same Riding, and to their widows or daughters.

"That ministers' daughters, being unmarried, and having attained the age of forty-five, are eligible to the benefits of the fund.

"That each applicant for aid must give written answers to the series of questions prepared by the Trustees, a copy of which will be sent by the Secretary at the request of such intending applicant.

"That every applicant for a grant from the Charity must have the attestation and recommendation of two Independent ministers of good standing, who are personally acquainted with the circumstances of the applicant.

"That all applications for relief, and answers to the queries, with the recommendation of ministers, must be sent to the Secretary on or before the 1st of January or the 1st of July; as otherwise they may have to stand over to the next half-yearly meeting.

"That grants will be made by the Trustees, not as a permanent endowment or annuity, but for one year only; so that where another exhibition is required, the application for it must be renewed."

The number of beneficiaries for last year was twenty-three—viz., six ministers, fifteen ministers' widows, and two ministers' daughters.

KENTISH CHARITY.

Treasurer, Ebenezer Viney, Esq., Upgang, Upper Norwood, S.E.

For various objects connected with the ministry and chapels in the counties of Kent, and, under special circumstances, in Surrey and Sussex also.

HARE COURT FUND.

About fifty pounds per annum to assist poor ministers in the country. The pastor of Hare Court Chapel, Canonbury, for the time being, distributes the Fund at his discretion.

BURY STREET TRUST.

Trustees—Rev. J. C. Harrison, T. L. Devitt, Esq., Dr. Pye-Smith, and S. Hope Morley, Esq.

Treasurer, T. L. Devitt, Esq., 39, Fenchurch-street.

Fund, £1,914 1s. 3d. per Cent. Annuities.

Interest, about £58 per annum.

This Fund was originally created for the support of the minister for the time being at Bury-street Chapel, St. Mary Axe (Dr. Watt's). When the chapel was removed, and service given up, a new scheme was propounded, under the direction of the "Commissioners of Charities."

The Trustees are to make grants out of the dividends to ministers in England or Wales, being Protestant Dissenters of the Congregational denomination, commonly called Independents, whether such ministers be actually engaged in the work of ministry, or temporarily or permanently disabled therefrom by reason of illness or otherwise; and to widows of Ministers, in England or Wales, of the denomination aforesaid, such widows being of the same denomination, &c. in such shares and proportions as the said Trustees may from time to time think proper.

THE WIDOWS' FUND.

OF MEMBERS OF THE CONGREGATIONAL BOARD.

Instituted 1867.

Treasurer, Rev. W. Tyler, FRMS; Hon. Secretary, Rev. W. P. Tiddy.

The object of the Society is to provide a fund, not exceeding £100, available

for the widow; or, if there be no widow, for the children, if any, *immediately* on the death of a member.

Only members of the Congregational Board can be admitted to the Society.

Subscriptions, on joining, £1, if not more than fifty years of age; £2, if not above sixty; and similar amounts on the death of a member. Should no death occur during the half-year, a call is made on 1st September and 1st March.

The number of members is limited to ONE HUNDRED.

Since the formation of this Association nearly £2,400 have been paid to widows and children.

UNITED COUNTIES' FUND

FOR THE WIDOWS OF CONGREGATIONAL MINISTERS.

Instituted 1876 *as the* Surrey Fund.

Treasurer, Rev. J. Halsey; Hon. Sec., Rev. W. P. Tiddy; Corresponding Secretary, Rev. A. Wickson, LLD.

The object of the Association is to provide a fund available for the widow, or, if there be no widow, for the children, if any, *immediately* on the death of a member. The subscription on joining is 10s. under thirty-five, 15s. under forty-five, and £1 under sixty years of age. A call is made on the death of a member, or half-yearly should there be no death during that period. Any Congregational Minister connected with a County Association or Union in England or Wales is eligible, and the membership is limited to ONE HUNDRED. Since the establishment of this Society the sum of £811 10s. has been paid to sixteen widows and two nominees.

SCOTTISH PROVIDENT INSTITUTIONS.

THE SCOTTISH CONGREGATIONAL MINISTERS' PROVIDENT FUND.

President, David M'Laren, Esq., Edinburgh; Treasurer and Secretary, Mr. J. McFarlane, Glenbourne, Oswald-road, Edinburgh. Income, about £700.

Established 1859. The object of this Fund is to secure for pastors in connection with the Congregational Union of Scotland an annuity of £40, or such other sum as the state of the funds may from time to time admit—within the last year or two the annuity was increased to £50—on their being disabled by age or infirmity for ministerial duty. By its rules any Congregational minister in connection with the Union may become a beneficiary member by an annual payment of one guinea. The current claims are met by the annual subscriptions of its members, together with general subscriptions, donations, and collections from Churches.

Legacies received in 1881-2, £550.

Present realised capital, £9,900; twelve annuitants.

SCOTTISH CONGREGATIONAL MINISTERS' WIDOWS' FUND.

Treasurer, James S. Mack, Esq., SSC, Edinburgh; Secretary, Rev. W. J. Cox, Dundee.

Established 1820; reconstituted 1875. The design of this Institution is to provide for the widows and children of deceased ministers belonging to Independent Churches of the Congregational Union of Scotland. Pastors of Churches are admitted members of the Fund on application to the Committee of Management, and on payment of two guineas within one year of their ordination, to be considered their first annual subscription. Any minister who does not enter

within the time specified, on applying for admission afterwards, besides the usual entry money, pays two guineas for every year that has elapsed from the time at which he ought to have entered. The annual subscription is one guinea. No allowance is made to any member till he has paid five years' subscription.

As the funds belonging to the Institution have been accumulated partly from the regular subscription of members, and partly from free donations, the stock, with the annual income, shall henceforth be kept in two separate accounts, of which the one shall be considered Equitable and the other Charitable. From the Equitable Fund the widow, or family of a deceased member until the youngest child is fourteen years of age, claiming the benefit of the Institution, shall be entitled to receive the sum of Ten Pounds per annum, so long as the claims presented do not, at this rate, exceed the annual income; but should the income be insufficient to yield this allowance to all, it shall be equally divided among the claimants, according to the above proportions. And it shall always be in the power of the Committee for the time being to add to the annual grants, according to their discretion, from the Charitable Fund, but never to exceed the income for the year.

Twenty widows and ten aged brethren were aided last year. Sums voted during the past year from the equitable account, £240; from the benevolent account, £440. Total, £680.

IRISH PROVIDENT FUND.

THE MINISTERS' PROVIDENT FUND ASSOCIATION IN CONNECTION WITH THE CONGREGATIONAL UNION OF IRELAND.

Treasurer, Dr. Collins, Dublin; Honorary Secretary, Mr. S. Hicklin, 56, Clifton Park Avenue, Belfast. Receipts, £252 3s. 4d. Invested funds, £3,450.

Established 1866. The object of the Fund is to provide annuities for Congregational ministers in Ireland contributing to the Fund, who from age or infirmity may become incapable of labour, and for the widows and children of deceased ministers who may have been contributors. Any Congregational minister, in connection with the Congregational Union of Ireland, may become a beneficiary member by paying an entrance fee of £10, and an annual Subscription of £2. No member will be entitled to any allowance from the Fund until he has paid five years' subscriptions, but provision is made in the event of his decease for their payment by his widow or children, in order that they might be entitled to the benefit from the Fund.

The amount to be paid annually is £40—to disabled ministers, or to widows, or to the children (if no widow) till they attain the age of fourteen.

There are five Annuitants on the Fund—two ministers, and three widows of ministers.

The committee are endeavouring to raise £5,000 as the minimum of capital.

VICTORIA FUND.

CONGREGATIONAL MINISTERS' PROVIDENT SOCIETY FOR THE COLONY OF VICTORIA.

Treasurer, A. M. Strongman, Esq.; Secretary, S. A. Richardson, Esq.

Established 1864. *Object.*—To give a pension to all ministers, being members, on attaining the age of sixty, to afford relief to members in case of need, and also to their widows and children.

Present amount of capital, £5,614 18s. 4d.; annuitants, six.

SOUTH AUSTRALIAN FUND.

CONGREGATIONAL MINISTERS' PROVIDENT ASSOCIATION OF SOUTH AUSTRALIA.

Treasurer, Hon. R. A. Tarlton, MLC; Secretary, Rev. T. Hope.
Incorporated 1875. Capital, £1,865 5s. 1d.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

President, Sir Edward Baines, Leeds; Treasurer, Samuel Morley, Esq., MP; Hon. Secretaries, Rev. G. M. Murphy and G. B. Sowerby, jun., Esq. Office, Memorial Hall, London, E.C.

Established 1874. *Object.*—To extend the principles and practice of total abstinence in Congregational Churches in England and Wales, and to assist in promoting the cause of temperance throughout the land.

Members.—Ministers and Deacons of Congregational Churches, Delegates to the Congregational Union, Students in Congregational Colleges and Institutes, and Officers and Teachers of Sunday-schools, who are abstainers, on payment of not less than one shilling annually to their Local Auxiliary, or in case there be no Local Auxiliary, to the Parent Society. Other Congregationalists, being abstainers, on payment of not less than two shillings and sixpence annually.

Affiliated Societies.—In districts where an Auxiliary does not exist, all Total Abstinence Societies and Bands of Hope connected with Congregational Churches, Colleges, and Institutes may be affiliated with the Association on payment of not less than five shillings annually.

Methods.—The formation and encouragement of Temperance Societies and Bands of Hope in connection with Congregational Churches; by sermons, lectures, conferences; the circulation of temperance literature, and other suitable means.

THE SCOTTISH CONGREGATIONAL TOTAL ABSTINENCE SOCIETY.

President, John Gray, Esq., Glasgow; Vice-President, Rev. Daniel McKenzie, Govan; Treasurer, John Grant, Esq., Glasgow; Secretary, Rev. James Buchan, MA, Airdrie. Income, £37 15s. 4d.; expenditure, £25 13s. 1½d.

Instituted 1867.—*Object.*—To promote the practice of Total Abstinence among the ministers, students, members, and adherents of the Congregational Churches of Scotland.

Each person joining the Society shall agree to abstain from the use of Intoxicating liquors, and from giving them to others, as beverages. Each member shall contribute not less than one shilling per annum to the funds.

CONGREGATIONAL COMMITTEE FOR THE ABOLITION OF STATE REGULATION OF VICE.

Chairman, S. Morley, Esq., MP; Treasurer, E. Crossley, Esq., JP, Halifax; Honorary Secretary, Rev. J. P. Gledstone, 63, Upper Tulse-hill, SW.

Members.—The Committee shall consist of not less than one hundred members.

Objects.—1. To seek by such methods as may from time to time be deemed expedient, the total and unconditional repeal of those Acts of Parliament at present in existence which are immoral in principle, and constitute the State a protector and patron of vice, especially the Contagious Diseases Acts of 1866, 1868, and 1869. 2. To oppose any extension of those or kindred Acts in any part of the British Empire. 3. To co-operate with the social reformers of other countries who are striving for similar ends.

The Committee meets twice in the year—viz., during the May and Autumnal meetings of the Congregational Union.

CONGREGATIONAL MEMORIAL HALL AND LIBRARY,

FARRINGDON STREET, LONDON, E.C.

Treasurer and Chairman, George F. White, Esq., JP; Honorary Secretary and Library Custodian, Rev. J. H. Wilson, DD; Secretary, Mr. J. Knox Wilson.

Executive Committee.

Rev. Henry Allon, D.D., London
Alexander Hannay, DD, ,,
Samuel Newth, DD, ,,
John Stoughton, DD, ,,
J. R. Thomson, MA, ,,
Charles Wilson, MA, ,,
Mr. Wm. Blomfield, Upper Norwood, Surrey
John Clapham, London
I. Maggs Jupe, Mere, Wilts
S. Morley, MP, London
Mr. James Spicer, JP, Woodford, Essex
A. J. Shepheard, London
William Revell Spicer, Bickley, Kent
W. Gage Spicer, London
George Spicer, ,,
George Unwin, ,,
G. F. White, JP, ,,
W. H. Willans, JP, ,,
W. H. Wills, MP, ,,
Henry Wright, JP, ,,

The Memorial Hall was erected "to commemorate the fidelity to conscience shown by the ejected ministers of 1662."

The Hall, Library, and Committee-rooms are available for public meetings (see advertisement). Here are located the offices of the "Congregational Union" and several of the Congregational societies and institutions. The Library consists of upwards of 10,000 volumes of Nonconformist literature (see "Congregational Library").

There is also a Muniment Room for the safe keeping of Trust Deeds and other documents (see "Muniment Room").

A Common Room is provided for the use of Members of the Congregational denomination (see "Common Room").

CONGREGATIONAL LIBRARY.

This Library consists of upwards of 10,000 volumes of Nonconformist literature, besides a valuable collection of pamphlets, tracts, and sermons.

The General Catalogue, and the Catalogue of the "Sermons," are now completed. The books may be referred to daily between the hours of 10 and 4 (Saturdays, 10 and 2) by members of the Congregational denomination, or by others upon introduction by any member of the Memorial Hall Committee (for List, see "Congregational Memorial Hall").

MUNIMENT ROOM.

The attention of Trustees of Congregational churches and institutions is particularly requested to the importance of preserving Trust Deeds and other documents at a central address, so as to facilitate future reference.

The Muniment Room at the Memorial Hall has been provided for this purpose. Prospectuses of the terms and conditions may be obtained of the Secretary.

COMMON ROOM.

The Memorial Hall Committee have appropriated a commodious room on the ground floor for the use of members of the Congregational denomination. The subscription is 2s. 6d. per annum.

PART VIII.

GENERAL RELIGIOUS AND BENEVOLENT INSTITUTIONS, IN THE SUPPORT AND MANAGEMENT OF WHICH CONGREGATIONALISTS ARE ASSOCIATED WITH OTHER NONCONFORMISTS AND WITH CHURCHMEN.

GENERAL RELIGIOUS AND BENEVOLENT INSTITUTIONS.

I.

PROVIDENT AND BENEVOLENT FUNDS.

LADY HEWLEY'S CHARITY.

Trustees, Thomas Barnes, Esq., Farnworth, Bolton; Edwd. Crossley, Esq., Halifax, Yorkshire; Samuel Morley, Esq., MP, 16, Upper Brook-street, W., and Hall Place, Tonbridge, Kent; Geo. Barclay Bruce, Esq., 2, Westminster Chambers, S.W.; J. C. Stevenson, Esq., MP, South Shields; S. Stitt, Esq., The Grange, Claughton, Birkenhead; Sir S. Morton Peto, Bart., Eastcote House, Pinner, N.

G. A. Crowder, Esq., 55, Lincoln's Inn-fields, London, W.C., Clerk to the Trustees, to whom all applications are addressed.

In the year 1882 (May and September), the following grants were made to Baptists, Presbyterians, and Independents in the English counties north and inclusive of Shropshire, Staffordshire, Nottinghamshire, and Lincolnshire, viz.:—

229	poor and godly preachers of Christ's holy Gospel, amounting to.....	£2,399
49	poor persons, chiefly ministers, disabled by age and infirmity	617
22	poor places, for promoting such preaching in them.....	178
81	poor widows of ministers.....	1,179
8	students for the ministry of Christ's holy Gospel	320
389		£4,693

N.B.—Applications should be sent in before 15th March or 15th July.

THE SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.

Treasurer, Philip Cadby, Esq., Hammersmith, W.; Secretary, Rev. G. Rogers, 2, The Villas, South Norwood-hill, S.E.

Instituted 1818. The persons relieved by this Society are Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations in England and Wales, accepted and approved by their respective denominations, who have resigned their pastoral office in consequence of incapacity by age or other infirmities.

Number of cases relieved during the year, fifty-nine. Income, £811 16s. 5d.; £100 was invested in New Three per Cents. The grants amounted to £608.

A contribution of one hundred guineas enables the donor to nominate one minister to the list of annual recipients.

THE PROTESTANT UNION, FOR THE BENEFIT OF THE WIDOWS AND CHILDREN OF PROTESTANT MINISTERS OF ALL DENOMINATIONS.

(A MUTUAL ASSURANCE SOCIETY.)

Formed 1798.

Trustees, James Spicer, Esq., JP, Rev. J. Angus, DD, Rev. John Kennedy, DD, James Scrutton, Esq.; Secretary, Rev. C. Fox Vardy, MA, 16, Belmont-road, Clapham, S.W. Office, Memorial Hall, Farringdon-street, where attendance is given every Tuesday and Friday, from eleven till one o'clock.

The present number of members is 228, and of annuitants 52. General income, £5,601 16s. 10d.; expenditure (including new investments, £1,450), £5,238 11s. 9d.; payments to annuitants, £1,709 5s.; to children, £807 13s. 4d. Capital of the Society, £60,612 10s.

THE EVANGELICAL MAGAZINE FUND.

Treasurer, Rev. Josiah Viney; Secretary, Rev. I. Vale Mummery.

Instituted 1795. The profits of the *Evangelical Magazine* and bequests to the Fund are distributed, by the Managers of the Magazine and Fund, to the widows of Evangelical ministers, half-yearly, at Midsummer and Christmas.

More than forty thousand pounds have been distributed since the establishment of the Magazine. Upwards of one hundred widows have been assisted during the year, and nearly £800 distributed.

All communications to be addressed to the Secretary, 62, Paternoster-row.

THE AGED PILGRIMS' FRIEND SOCIETY AND ASYLUMS.

Treasurers, W. Heathfield, Esq., and Thomas Marshall, Esq.; Secretary, Mr. J. E. Hazelton. Income (exclusive of Legacies), £6,216 6s. 10d.; expenditure in pensions, £6,156 11s. 6d. Office, 83, Finsbury-pavement, E.C.

Instituted 1807, for giving life pensions of ten guineas, seven guineas, and five guineas per annum, to the aged Christian poor of both sexes, and of every Protestant denomination, who are above sixty years of age, whose regular income does not exceed seven shillings per week, or ten shillings per week if man and wife, and who give Scriptural evidence that they are of the "household of faith."

The number of life pensioners is 1,031; 170 pensioners receive £10 10s. per annum; 342 receive £7 7s. per annum; 436 receive pensions of £5 5s. per annum; and 146 are approved candidates, receiving 5s. per month, who will be advanced to the £5 5s. pension *in rotation* as the funds permit. The total number of pensioners relieved by the Society since its foundation is upwards of 4,390; some now living have received aid for more than twenty years. The Asylum in Sedgmoor-place, Camberwell, has 43 inmates, pensioners of the Society; that at Hornsey-rise has 120; and the Home at Brighton at present affords accommodation for seven pensioners. Secretary to the Asylums, Mr. W. Jackson, 29, Marlborough-road, Upper Holloway, N.

SOCIETY FOR APPRENTICING CHILDREN OF DISSENTING MINISTERS OF EVANGELICAL SENTIMENTS.

President, Rev. I. Vale Mummery, FRAS; Treasurer, W. Gage Spicer, Esq.; Secretary, Rev. J. Marchant, Providence Manse, 128, Upper Kennington-lane, to whom all letters should be addressed. Income, £667 14s. 10d.; expenditure, £539 4s. 8d.

Office, Memorial Hall, Farringdon-street, E.C.

The number of children assisted in apprenticeship since the formation of the Society, 620. Aggregate outlay, £10,282 5s. 10d.

The elections take place in March and September.

MUTUAL PROVIDENT ALLIANCE.

Treasurer, Samuel Morley, Esq., MP; Secretary, Mr. G. B. Woods; Accountant, Mr. E. H. Watts; Superintendent of Agents, Mr. C. E. Green.

Established 1847; enrolled under Act of Parliament. Office, 2, Albion-place, Blackfriars, London, S.E.

The objects of the Society are—Relief in sickness. Annuities to commence at sixty, sixty-five, or seventy years of age. Sums payable at death to widows and children. Sums payable at a given age, or at death, if earlier. Endowments for children and adults. Insurances effected from formation of Society, £88,548; for the past year, £7,753; investment fund, £73,398 11s. 9½d. The Alliance has paid to its members for their benefit during the past year £11,906 5s. 4d.

THE PROVIDENT FUND.

For the Relief of Aged and Infirm Ministers, and the Widows and Children of Deceased Ministers in the Connexion of the late Countess Dowager of Huntingdon.

The Trustees of Lady Huntingdon's "Connexion," and the Trustees of Cheshunt College, are the managers of the Fund.

Ministers certified by the Trustees of the Connexion of the late Countess of Huntingdon as being ministers of the Connexion, and as having served in the Connexion for at least twelve months previous to their application for relief, are eligible, and also the widows or children of such ministers.

ASSOCIATION OF PROTESTANT DISSENTING MINISTERS IN THE NORTH OF ENGLAND FOR A WIDOWS AND ORPHANS' FUND.

Secretary, Rev. J. Reid, MA, Salford.

This Association consists of Protestant Dissenting Ministers, acknowledged as such by some regular class of Protestant Dissenters in England, and residing at the time of their applying for admission in the counties of Durham and Northumberland, and the towns of Newcastle-upon-Tyne and Berwick-upon-Tweed. Application to be made within a year after ordination.

Annual rates of members, £2, £3, £4. Number of members at close of last year, 39; ditto annuitants, 7. Annual payments to widows, £20, £30, £40. Capital stock, £12,570 17s. 6d.

ROBINSON'S RETREAT AT HACKNEY.

Erected and endowed by Samuel Robinson, Esq., in his lifetime, 1812, for the comfort of Twelve Widows of Dissenting Ministers; eight Independent and four Baptist.

Treasurer, Ebenezer Viney, Esq., Upgang, Upper Norwood, S.E.; Trustees, James Lovegrove, Esq., Lower Clapton; Walter Hazell, Esq., Bromley, Kent; Thomas Boyle Woolley, Esq., Lower Clapton; James Scrutton, Esq., 9, Grace-church-street, E.C.; William Appleton, Esq., Sutton; and Edwin J. Carter, Esq., The Chesnuts, Lower Clapton, E.

"Each applicant must be the widow, not less than fifty years of age, of a pastor of a Calvinistic Independent or Calvinistic Baptist Church, and must also, for at least two years immediately prior to her application, have been a regular member of a Calvinistic Independent or of a Calvinistic Baptist Church.

"She must be in the receipt of a permanent income of not less than £10 a year; but no widow possessed of an income of £40 and upwards is eligible."

Thirteen pounds per annum, paid quarterly and in advance, is the stipend to each widow.

ROBINSON'S RELIEF FUND.

For Calvinistic ministers resident in England and Wales, of the Independent or Baptist persuasion. Ebenezer Viney, Esq., Upgang, Upper Norwood, Treasurer.

Two-thirds are to be Independents, and one-third Baptists. The grants are £10 per annum. The Trustees are the same as for "Robinson's Retreat." Present number of recipients, forty.

WATKINSON'S TRUST.

The Interest of £1,518 Three per Cent. Consols.

The trust deed declares—"That the income of the Charity property shall be from time to time applied for and towards the relief and support and maintenance of poor Protestant Dissenters, ministers of the Gospel commonly called Baptists and Independents, within the county of Essex; or for and towards the relief and support of poor widows of such poor ministers aforesaid, as such of the major part of the trustees see fit."

Mr. William Theobald, Secretary, Cressing, near Braintree.

The proceeds of the Charity are appropriated yearly, in the month of July.

HODGSON'S TRUST.

Treasurer, John W. Bye, 18, De Beauvoir-square, N.
To assist needy pastors, whose income does not exceed £60 per annum.
The trust is not restricted to Independents.
Meetings early in June and November.

FULLER'S ALMSHOUSES, HOXTON.

The almshouses for twelve aged women in Hoxton High-street were erected and endowed by Mr. William Fuller, previous to his death, which took place in 1798. The candidates must be of good character and well recommended. They are allowed 1¼ ton of coals yearly, and have 4s. 6d. per week.

The almshouses in Gloucester-street were erected after Mr. Fuller's decease. They are provided for sixteen inmates. Religious services are held occasionally in the large room. The same allowance of coal yearly, and 5s. per week each.

MRS. WESTBY'S ALMSHOUSES.

Treasurer, W. P. Nichols, Esq.; Trustees, Samuel Morley, Esq., MP; James Russell, Esq.; Wm. Harradine Mason, Esq.; Henry Wm. Chapman, Esq.; Frank J. Higgin, Esq.; Frank Howard Searle, Esq.; Edgar James Butt, Esq.; and William Withey, Esq.

These almshouses, ten in number, were founded by Mrs. Mary Westby, in the year 1750, for the benefit of poor widows or spinsters, members of either of the three following chapels:—The City Temple, New Court Chapel, King's Weigh House Chapel. The houses, which were situated in St. John's-road, Hoxton, have been purchased by the London School Board under compulsory powers, and a new scheme for the carrying out of the trust is being prepared under the direction of the Charity Commissioners.

KAMES'S CHARITY.

This Charity consists of four almshouses (including weekly allowance) for widows nominated by the minister of Latimer Chapel, Mile End, London, E.; also four outdoor pensioners.

WIDOWS' FUND.

THE SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

Managers for the year 1883—4.

William Edwards, Esq., Treasurer.
William Appleton, Esq.
William Baynes, Esq., JP.
Philip Cadby, Esq.
Thomas Greenwood, Esq.
John Dawson, Esq.
Henry Gover, Esq.
Jos. I. Holcombe, Esq.
Walter David Jeremy, Esq.
Isaac Solley Lister, Esq.

Rev. Thos. L. Marshall.
Samuel Morley, Esq., MP.
Stephen Olding, Esq.
J. T. Preston, Esq.
Rev. Thos. Sadler, PHD.
John J. Smith, Esq.
James Spicer, Esq., JP.
Evan Spicer, Esq.
Rev. J. A. Spurgeon.
A. C. Stratten, Esq.
Stephen Seaward Tayler, Esq.
Rev. William Tyler.
Rev. Josiah Viney.
Ebenezer Viney, Esq.
E. Warren, Esq.
Rev. Robert Wallace.
John Warren, Esq.

This Institution was founded in 1733, and has ever since been doing a good work. During the past year 249 Widows and their families were helped by grants amounting to £2,259. Assistance is earnestly solicited to enable the Managers to carry on and EXTEND this mode of VISITING THE FATHERLESS AND WIDOW.

Subscriptions and Contributions will be thankfully received by the Treasurer, W. Edwards, Esq., 157, Queen Victoria-street, E.C.; the Secretary, Robert Grace, 8, Park Villas, Bromar-road, Denmark-hill, S.E.; by the Society's Bankers, Messrs. Barclay & Co., 54, Lombard-street, E.C.; and by Mr. Chas. Gordelier, the Collector, 3, Darnley-road, South Hackney, E.

II.

MISSIONS.

THE LONDON MISSIONARY SOCIETY.

Treasurer, J. Kemp Welch, Esq., JP; Foreign Secretary, Rev. R. W. Thompson; Home Secretary, Rev. Robert Robinson; Deputation Secretary, Rev. Edward H. Jones. Office, Mission House, 14, Blomfield-street, London-wall, E.C.

This Society, usually called "The London Missionary Society," was formed in London in the year 1795. Its sole object is to spread the knowledge of Christ among heathen and other unenlightened nations. It sustains missions in China, India, South and Central Africa, Madagascar, the West Indies, Polynesia, and New Guinea.

FUNDAMENTAL PRINCIPLE ADOPTED IN 1796.—As the union of Christians of various denominations, in carrying out this great work, is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society that its design is not to send forth Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God.

Receipts	£124,757 19 0
Expenditure	£121,548 18 1

English Missionaries	151	Church Members	86,422
Native Ordained Missionaries and Pastors	383	Native Adherents	313,727
Native Preachers	4,436	English Female Missionaries	16

THE EVANGELICAL CONTINENTAL SOCIETY.

Treasurer, John Cunliffe, Esq.; Secretary, Rev. R. S. Ashton, BA. Office, 13, Blomfield-street, London-wall, E.C. Income, £3,234 5s. 2d.; expenditure, £3,552 9s. 9d.

Established in 1845.

OBJECT.—The spread of the Gospel among Roman Catholics and others in Europe through the agency of native Pastors, Evangelists, &c.

SPHERES OF LABOUR:—

1. *France.*—The *Départements* of the Loire, Isère, Basses-Alpes, Vendée, and Corrèze.
2. *Belgium.*—Brussels, and the Province of Hainaut.
3. *Italy.*—Rome, Florence, Milan, Brescia, and Messina.
4. *Spain.*—Bilbao, also in Catalonia, and La Mancha (Camuñas).
5. *Bohemia.*—The Mittelgebirge District (3 centres), and Eastern Bohemia (2 centres).

TURKISH MISSIONS AID SOCIETY.

President, The Right Hon. the Earl of Shaftesbury, KG; Vice-Presidents, The Right Hon. Lord Ebury, Sir W. Muir, KCSI; Bankers, Messrs. Ransom, Bouverie, & Co.; Secretary, Rev. T. W. Brown, MA. Office, 7, Adam-street, Adelphi, Strand, W.C. Founded in 1854, for advocating and helping forward Gospel Missions throughout Turkey, Persia, and Greece, and especially for the extension of native agency.

FREEDMEN'S MISSIONS AID SOCIETY.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, Right Hon. Lord Kinnaird; Hon. Secretaries, Rev. Ll. D. Bevan, DD, and Rev. H. Jones, MA; Secretary, Rev. J. Gwynne Jones. Office, 18, Adam-street, Strand. The object of the Society is the Christian education of the African race in America, Canada, the West Indies, and Africa, especially the preparation of the ex-slaves of America for mission work in Africa, eight of whom now labour there.

Schools and Work of the American Mission Association, and the Freedmen's Missions Aid Society:—

INSTITUTIONS FOUNDED, FOSTERED, OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Ten.; Tougaloo, Miss.; New Orleans, La.; and Austin Texas,—8. *Graded or Normal Schools:* at Wilmington, Raleigh, N.C.; Charleston, Greenwoad, S.C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Ten.—12. *Other Schools*, 35. Total, 55.

TEACHERS, MISSIONARIES, AND ASSISTANTS.—Among the Freedmen, 319; among the Chinese, 28; among the Indians, 9. In Africa, 28 missionaries, teachers, and helpers; Church members, 362; Sunday-school scholars, 420; day school pupils, 371. STUDENTS.—In Theology, 104; Law, 20; in College Course, 91; in other studies, 8,884. Scholars taught by former pupils of our schools estimated at 150,000.

THE LONDON CITY MISSION.

Treasurer, Joseph Hoare, Esq.; Secretaries, Rev. Robert Dawson, BA, and Rev. T. S. Hutchinson, MA; Country Secretary for the South, Rev. W. L. Green; Country Secretary for the North, Mr. Francis Palin; District Secretary for City and West, Mr. C. M. Sawell; District Secretary for South London, Mr. Hugh Pearson; District Secretary for Westminster and Special Missions, Mr. J. M. Weylland; District Secretary for East and North London, Mr. James Dunn; Accountant, T. R. Marrison. Office, Bridewell-place, New Bridge-street, E.C. Income (including legacies, £4,679 12s. 2d.), £46,358 9s. 9d.; expenditure, £51,915 4s. 6d.

Founded in 1835 to extend the knowledge of the Gospel among the inhabitants of London and its vicinity, especially the poor, without any reference to denominational distinction, or the peculiarities of Church government.

The number of missionaries employed, 455.

OPEN-AIR MISSION.

Treasurer, The Lord Kinnaird; Honorary Secretary, J. MacGregor, Esq.; Secretary, Mr. Gawin Kirkham. Office, 14, Duke-street, Adelphi, W.C. Income, £1,513; expenditure, £1,395.

Object.—The free proclamation of the Gospel of Jesus Christ, by Christian ministers and laymen, in the open air of the cities and towns of Great Britain.

Number of enrolled members of the mission, 799. Towns and villages visited, 459. 206 stands for preaching in London.

THE COUNTRY TOWNS MISSION.

Treasurer, H. C. Nisbet, Esq., 35, Lincoln's Inn Fields, London, W.C.; Secretary, Mr. G. H. Mawer. Office, 18, New Bridge-street, London, E.C. Income, £2,782 5s. 10d.; expenditure, £2,952 16s. 6d. Established 16th March, 1837.

The design of the Society is to promote the extension of Evangelical religion, without reference to denominational distinctions, among the poor and working populations in cities and towns, and in the rural districts of England and Wales.

This design is effected by means of missionaries and Bible-women, specially devoted to domiciliary visitation, preaching in rooms, cottages, and other suitable buildings.

Number of Missionaries employed, 76; missions, 57.

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

President, W. G. Habershon, Esq.; Treasurer, F. Y. Edwards, Esq.

This Society, in confining itself to the special purpose expressed in its title, undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support from Christians of all denominations. Its committee and agents belong to several Christian bodies, and its Honorary Secretaries are Revs. A. Saphir, DD, and J. H. Rigg, DD. It has upwards of a hundred agents, who carry the Gospel to the Jews in England, Italy, Germany, Turkey, Austria, and Russia. Many Jews have by this Society been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the missionaries, the mission house, and the medical mission. Income, 1883, £9,454.

Increased funds are urgently needed, and will be thankfully received and acknowledged by the Secretary, Rev. J. Dunlop, at the office, 96, Great Russell-street, London, W. C.

THE BRITISH AND FOREIGN SAILORS' SOCIETY.

President, The Most Hon. the Marquis Cholmondeley; Treasurer, Thomson Hankey, Esq.; Secretary, Rev. Edward W. Matthews; Association Secretary, Rev. George Wilkins. The Offices of the Society are the Sailors' Institute, Mercer's-street, Shadwell, E. Income, £9,525 13s. 2d.; expenditure, £9,731 16s. 1d.

Founded in 1818. Re-organised in 1849. Its object is to promote the religious, intellectual, and social elevation of British and foreign seamen, by means of preaching, visitation, tracts, nautical instruction, lodging-houses, retreats, &c. The religious instruction given is confined to those doctrines of Christianity which are held in common in all Evangelical Churches.

Agencies of the Society—Port of London: The Sailors' Institute, Mercer's-street, Shadwell, Thames Missionaries, English, Welsh, foreign, Colporteur, and Library Agents, &c. Provincial Stations: Aberdeen, Barrow, Cardiff, Chatham, Dover, Falmouth, Gravesend, Guernsey, Holyhead, Lowestoft, Milford, Newcastle-on-Tyne, Padstow, Penzance, Ramsgate, Southampton, Swansea, Weymouth, Whitehaven, Yarmouth, Belfast, Cork, Dublin, and Waterford. Foreign Stations, Antwerp, Genoa, Hamburg, Malta, Naples, and Rotterdam.

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY

Office, 4, Trafalgar-square.

President, General Sir A. J. Lawrence, KCB; Treasurer, V. G. M. Holt, Esq.; Secretary, Mr. W. A. Blake; Hon. Secretary, Colonel J. W. F. Sandwith; Local Secretaries for India — Meerut, Lieutenant Scott Moncrieff, RE; Bombay, Major J. B. Sparks; Madras, Captain Meares. Income, £12,587 4s. 9d.; expenditure, £12,113 10s. 5d.

The sole object of this Society is to spread the saving knowledge of Christ among our soldiers.

Number of Scripture readers employed, ninety-six.

THE CHRISTIAN INSTRUCTION SOCIETY.

President and Treasurer, Rev. W. Tyler, FRMS; Hon. Secretary, Rev. Arthur Wickson, LLD. Office, Congregational Memorial Hall, Farringdon-street, E.C.

The Society was instituted in 1825.

Object.—To aid in evangelising London and its vicinity, by promoting the observance of the Lord's-day, the preaching of the Gospel, the establishment of Prayer-meetings and Sunday-schools, the circulation of the Bible and religious books and tracts, together with systematic visitation from house to house.

CHRISTIAN EVIDENCE SOCIETY.

President, The Archbishop of Canterbury; Chairman of Council, Earl of Carnarvon; Secretaries, Rev. C. Lloyd Engström, MA, Rev. T. T. Waterman, BA, Office, 13, Buckingham-street, Strand, W.C.

Objects.—To defend Christianity as a Divine Revelation. To controvert the errors of Atheists, Pantheists, and other opponents of Christianity. To counteract the energetic propagandism of Infidelity, especially among the uneducated. To meet the difficulties and strengthen the faith of the doubting and perplexed. To instruct the young in the Evidences of Christianity.

Methods of Operation.—Sermons, lectures, popular controversial addresses, classes, publications.

It removes serious obstructions which lie in the way of those who preach the Gospel of Christ; and, being catholic in its character, it claims support from all who are interested in the defence of a common Christianity.

III.

SCHOOLS.

THE HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES, BLACKHEATH.

Treasurer, H. W. Dobell, Esq.; Honorary Secretaries, Rev. R. W. Thompson, London Missionary Society, and A. H. Baynes, Esq., Baptist Missionary Society; Travelling Secretary, Rev. E. J. Evans, BA; Head Master, Rev. Edward Waite, MA. Offices, London and Baptist Missionary Societies.

The number of missionaries' sons in the school is 75. Eighteen pounds per annum for each child under ten years of age, and twenty-one pounds per annum for each child above ten, are the payments by the parents or guardians, the deficiency in expenses being met by subscriptions.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES,

WALTHAMSTOW HALL, SEVENOAKS.

Treasurer, Thomas Gardner, Esq., 13, Oak-hill, Hampstead, N.W.; Honorary Secretary, Mrs. Pye-Smith, St. Katherine's, Sevenoaks; Cash Secretary, Miss Mary Towne, 28, Walford-road, Stoke Newington, London, N.; Lady Principal, Miss Unwin.

The Institution depends for its support on the payment of pupils and on private and congregational offerings. Pupils are admitted between the ages of five and twelve. The fees are £15 15s. per annum for those under twelve, and £21 per annum for those over twelve. An extra charge of £3 per annum is made for music, and a charge of £6 per annum for those under twelve, and £9 per annum for those over twelve, if clothing is provided.

The pupils are carefully trained and educated, and, whilst special attention is given to the home life of the school, every facility is also afforded to enable the pupils to pass the Cambridge Local Examinations. There are seventy girls now in the school, but there is accommodation for nearly one hundred, and funds are earnestly sought to enable the committee to carry on the work free of debt.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, The Lord Kinnaird; Honorary Secretary, Henry Morris, Esq.; Assistant Secretary, Mr. W. J. Wintersgill; Educational Agent in India, J. Murdoch, Esq., LLD. Office, 7, Adam-street, Strand, W.C. Receipts (including sale of publications, £4,774), £9,840; expenditure, £12,382.

Established 1858, as a Memorial of the Mutiny, for the purpose of promoting Christian education in India.

Training Institutions, 3; Native Teachers and Mission Agents trained, 735; Students in course of training as teachers, 130; Children in Society's schools, 7,500; Copies of publications printed during the year, 725,318; Number of copies of works published in eighteen languages since the establishment of the Society, 10,002,817; Colporteurs employed, 152.

MILL HILL SCHOOL,

MIDDLESEX, N.W.

This School, founded in the year 1807 for the education of the sons of Protestant Evangelical Dissenters, was re-constituted in 1869 under the authority of the Court of Chancery, on the model of the great public schools of the kingdom, and is conducted on broad and liberal principles. It is not in any sense a proprietary school, but is under the management of a Court of eighteen Governors, elected by the Court of Life Governors. The latter consists of donors of twenty guineas, or, if educated at the school, of ten guineas, and also of "Old Millhillians" who have graduated at a British University.

Head-master, Richard F. Weymouth, Esq., D.LIT. and MA, Fellow of Univ. Coll. Lond., &c. Boarding-house Master, Frederick Stock, Esq., D.LIT. and MA, Fellow of Univ. Coll. Lond. Assistant Masters, James A. H. Murray, Esq., LLD Edin., BA Lond., FEIS, President of the Philological Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.; T. T. Jeffery, Esq., MA, late Scholar and Prizeman of Peterhouse, Cambridge, 9th Classic in 1877; A. E. Hudson, Esq., MA, of Oriel Coll. Oxford; H. A. Erlebach, Esq., BA Lond.; T. H. Jackson, Esq., BA Lond.; H. Pearce, Esq., BA, of Trin. Coll. Cambridge, 21st Wrangler in 1882; and others. Lady Resident, Miss Myers. Treasurer, Thomas Scrutton, Esq. Acting Secretary, Rev. J. Upton Davis, BA, Buckhurst-hill, N.E.

In accordance with the "General Recommendations" of Her Majesty's Public

School Commissioners, the Classical Languages and Literatures "hold the principal place in the course of study."

In addition to the study of the Classics and to daily Scriptural teaching, every boy who passes through the School receives instruction in the English Language and Literature; in the French Language and Literature; and (if desired) the German Language and Literature; in Arithmetic and other branches of Mathematics; in Natural Science, especially Chemistry; and in Drawing, Choral Singing, and Drilling.

Greek is optional. There is also one Form in which the Classics are entirely omitted, special attention being given to Science and Modern Languages.

Lectures fortnightly, from October to March, on a variety of useful subjects, form a part of the general scheme of education.

Arrangements can be made for Private Tuition if desired; application to be made to the Head-master.

There are three terms in the year: January 20th to April 20th; May 1st to July 31st; September 20th to December 20th.

The fees payable to the Treasurer in advance, are for tuition (including lectures) in every subject above specified; also board, pew rent in school chapel, and the use of the school Library:—For yearly boarders under eleven years of age, 18 guineas per term, under fourteen, 22 guineas, above fourteen, 27 guineas.

For tuition and partial board of daily boarders under fourteen, 10 guineas per term, above fourteen, 13 guineas; for tuition of home boarders under fourteen, 7 guineas per term, above fourteen, 8 guineas. For separate bedroom, 5 guineas per term. Laundress, 1½ guinea per term.

Exhibitions of from 19 to 46 guineas a year are open to a limited number of sons of Christian ministers. Particulars can be learned on application to the Head-master, or to the Secretary.

A report of the conduct of each boy, as well as his proficiency in his several studies, is sent by the Head-master to the parents or guardians at the end of every term. Also a monthly report of his conduct, and of his diligence in ordinary class-work.

Scholarships have been instituted, tenable at the School, in value varying from £10 to £20 per annum.

The Bousfield Scholarship, founded by the late Robert Bousfield, Esq., of the annual value of £50, is tenable for three years at University College, or for a ministerial candidate, at New College, London.

The governors have also established scholarships, worth £30 per annum, tenable for three years at a college or hall of any university in the United Kingdom.

The School is situated on high ground, about ten miles from London, and is within a short distance of the Midland and Great Northern Railways. There is a separate sanatorium, and a large swimming-bath.

The Boarding-house accommodates between thirty and forty boys. The fees are from 90 to 100 guineas, according to age. Fuller particulars may be obtained of Dr. Stock, Burton Bank, Mill Hill, N.W.

The subscription to the "Old Millhillians" Club, of which Edward S. Weymouth, Esq., MA, is Treasurer, is 10s. 6d. per annum, or a life composition of five guineas.

INDEPENDENT COLLEGE, TAUNTON.

Established 1847. (Affiliated by Royal Charter to London University, 1849.)

President, G. B. Sully, Esq., JP, Bridgwater; Principal, Rev. F. Wilkins Aveling, MA, BSC (Lond.); Second Master, J. C. Lambert, Esq., MA; Assistant Masters, Messrs. R. Dillon, MA, B. ès L.; — Summers, BA; J. Loveday (certificated teacher from South Kensington); Mons. A. Corneille, BSC; and T. Dudeney, Esq. (Music).

The ordinary course of education comprehends the Scriptures (Greek Testament for advanced students), classics, mathematics (as far as is required for intermediate examination in Arts at London), natural philosophy, thorough commercial training, chemistry, German, French, &c.

Senior students are prepared for final BA (Lond.), or read with [illegible] for

MA (Lond.). Eight Scholarships from £2 10s. to £40 a year, for two years (given to the highest at matriculation).

Separate study bedrooms are provided for students preparing for the higher examinations on payment of an extra fee of 8 guineas per annum.

The spacious and handsome building erected for the use of this Institution was opened in June, 1870. It provides accommodation for 150 boarders, and is furnished with every requisite for health and comfort. The playground, which stands in the midst of an estate of twenty-five acres in extent, is provided with swimming-bath, covered playground, and covered gymnasium.

Provision is made for junior pupils from seven years of age, needing motherly care, and also for boys whose education is not sufficiently advanced for entering upon the college course. The junior school is in a separate building, and under the supervision of a lady of high qualifications and much experience—Mrs. Milne, widow of the late Rev. W. Milne.

TERMS.—Including French and German, for boarders under eleven years of age, 30 guineas; above eleven and under fourteen years of age, 33 guineas; above fourteen years of age, 39 guineas per annum. Junior school, for boarders, 27 guineas per annum.

TETTENHALL COLLEGE, WOLVERHAMPTON.

Head-master, Alexander WaughYoung, Esq., MA (London University), Gold Medallist in Branch I. Classics, late Andrew's Scholar, and First Prizeman in higher Senior Mathematics of University College, London, and Fellow of University College; Second Master, R. Whitby, Esq., MA (London and Cambridge), Scholar of Christ's College, Cambridge, and 15th Wrangler; Mathematical and Science Master, A. Evington, Esq., BA, Scholar of Merton College, Oxford; eight Assistant Masters; Resident Lady Matron, Miss Woollard. Chairman of the Directors of the Company, Samuel Dickinson, Esq. Secretary, Rev. T. M. Prentice, Tettenhall.

The object of this College is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, with a religious training in harmony with the truths held in common by all Evangelical Christians.

A thorough education in the classics and in mathematics and English is made the main element in the college course, which includes also instruction in the French and German languages. The scholars of the head forms are prepared for the Oxford, Cambridge, and London Universities and for the higher walks of commercial life; while all the pupils are subjected to such a thorough mental discipline as may qualify them for any pursuit in future life, whether professional or commercial. Every attention is paid to the wishes of the parents with regard to preparation for special pursuits.

Particular attention is paid to the health and physical training of the pupils. By the systematic use of a well-provided gymnasium, a large swimming-bath, and by manly games, it is sought to secure for them that robust health which is so essential a condition of success whether in study or in business.

But, above all, the aim of the directors and masters is the formation of good habits, and the inculcation of right principles, and the awakening of generous and noble aspirations; in aword, to lay the foundation for a high and useful character, and to prepare the boys to become valuable members of society. *Daily instruction is given in the Holy Scriptures,* and it is hoped that the College will always commend itself by its healthy Christian tone, equally removed from bigotry and indifference.

The domestic arrangements are entrusted to an experienced matron. Every pupil has a separate *cubicle* in a large and well-ventilated dormitory. Out of College the boys are under the supervision of the resident military sergeant, who is thoroughly trained to conduct the gymnastic exercises.

The situation of the College is exceedingly healthy; it stands upon an elevated and well-wooded sandstone ridge, in the village of Tettenhall, quite out of the mining district, although within three miles of the Wolverhampton railway-stations. The building will accommodate one hundred and twenty pupils.

The College enjoys several scholarships, particulars of which may be obtained on application.

Terms.—For pupils under thirteen years of age, 50 guineas per annum; for those above thirteen years of age, 60 guineas per annum. Private room for study (under certain conditions), extra 10 guineas per annum. For weekly boarders a reduction of 2 guineas is made. Ministers' sons are received on reduced terms. The terms for pupils entering under eleven years of age are not advanced during an uninterrupted stay at the College. Payments must be made in advance.

In the case of boys coming from other schools, a certificate of good conduct will be required from their late master.

All communications to be addressed to the Head-master, A. W. Young, Esq., MA, Tettenhall, near Wolverhampton.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

Head-master, Rev. R. Alliott, MA (Cambridge).

Object.—This School is intended for boys who, as a rule, will go direct from school into the business of life, and offers a sound liberal education on the Public School system, the Bible alone being the basis of religious instruction.

Course of Instruction.—Bishop's Stortford is a centre for the Cambridge Local Examinations, and the course of instruction is directed, first of all, with a view to these Examinations, and includes English, Latin, French, and Greek *or* German, Writing, Arithmetic, Mathematics, Geography, History, and Elementary Natural Philosophy. Every boy, from the Third form and upwards, is also required to study Chemistry or Botany. The Piano and Drawing are also taught as extras, the latter in connection with the Science and Art Department. Every boy is instructed in Marching, Drill, and Class Singing.

Terms and Holidays.—There are three terms, called the January, May, and September terms.

The holidays are four weeks at Christmas, two weeks at Easter, and six weeks at Midsummer.

Exhibition.—An Exhibition of £30 per annum is tenable for three years, at either Oxford or Cambridge.

Examinations and Reports.—All boys in the Upper School are required to enter annually for the Cambridge Local Examinations, or for Matriculation at the London University, or other Public Examinations. The Local Examination Syndicate is also annually asked to report on the Junior part of the school.

The Head-master reports on each boy to his parents twice in the term.

Premises.—The School stands on rising ground, in the immediate suburbs of Bishop's Stortford, within an hour's ride both from London and Cambridge. In addition to the large school-room, there are six class-rooms, a library, and a well-furnished laboratory. There is also a very large play-room, a fives court, and a playground of several acres.

Health and Medical Inspection.—The general health of the School has always been extremely good. The whole premises are reported upon by a Medical Inspector every month, and to provide against the importation of disease a certificate of health is required from every boy before he enters school each term.

Fees.—For boarders under eleven years of age, 35 guineas; over eleven and under fourteen, 40 guineas; over fourteen, 45 guineas. Day boys under ten, 10 guineas per annum; over ten and under twelve, 12 guineas; over twelve and under fifteen, 15 guineas per annum; and over fifteen, 18 guineas.

Full particulars may be obtained of the Head-master, or Mr. A. Boardman, Local Secretary, Bishop's Stortford.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOP'S STORTFORD.

Lady Principal, Miss Lewin.

This School was established in 1871. Its object is to supply on moderate terms a high-class education with thorough mental and moral training.

The course of instruction includes Religious Knowledge; English Grammar,

Literature, and Composition; History; Geography; Mathematics; Natural Philosophy; Natural Science; Political Economy; Domestic Economy; Greek; Latin; French; German; Painting in Oils and Water-Colours; Drawing; Instrumental Music; Harmony; Class Singing; Needlework.

Pupils are prepared for the London University Matriculation, BA, and BSC Examinations; also for the Cambridge Local, College of Preceptors, and Trinity College Examinations. During the last six years 127 certificates have been obtained. Faithful reports as to the conduct and class-work of each pupil are forwarded to the parents at the close of every term.

The domestic arrangements are carefully superintended, and special pains taken to promote the comfort and well-being of the pupils. The general health of the household is extremely good, and is the best evidence of the healthiness of the situation and the efficiency of the sanitary arrangements of the house.

Further particulars as to fees, &c., may be obtained from the Lady Principal.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Or, "The Institution for Promoting the Education of the Labouring and Manufacturing Classes of Society, of every Religious Persuasion."

PATRON—HER MOST GRACIOUS MAJESTY THE QUEEN.

President, 1883-4, Rt. Hon. W. E. Forster, MP; Treasurer, Joseph G. Barclay, Esq.; Secretary, Alfred Bourne, BA. Income, including special building and extension funds, £22,671 7s. 5d.; expenditure, £22,835 16s. 10d. De-Depository account — Net receipts, £2,592 4s. 2d.; net expenditure, £2,760 4s.

Formed 1808. The normal and model schools of the Society, sustained in part by Government aid, are on an extensive scale, and are most efficiently conducted. Training Institutions at Borough-road, with 130 male students; at Stockwell, with 125 female students; at Darlington, with 75 female students; and a Kindergarten College at Stockwell for 20 female students (to be given up in view of the opening of a new training college for 50 infants' mistresses and Kindergarten teachers in 1884 at Saffron Walden); at Bangor for 60 male students; and at Swansea for 63 female students. Total in colleges, 473.

THE ORPHAN WORKING SCHOOL.

Senior Branch, *Haverstock-hill*. Junior Branch (Alexandra Orphanage), *Hornsey-rise*. Convalescent Home, *Harold-road, Margate*, for orphan and other necessitous children.

PATRONS—HER MOST GRACIOUS MAJESTY THE QUEEN; THEIR ROYAL HIGHNESSES THE PRINCE AND PRINCESS OF WALES.

PRESIDENT—H.R.H. THE DUKE OF CAMBRIDGE, K.G.

Treasurer, J. Kemp Welch, Esq.; Secretary, Mr. Jonadab Finch. Office, 73, Cheapside, E.C. Income needed, from £15,000 to £20,000 a year.

This Charity was instituted in the City of London, May 10th, 1758. The first school was at Hoxton, 1758 to 1773. The second School was in the City-road, 1773 to 1847. The present building at Haverstock-hill was erected in 1847. This building was enlarged in 1860 for the reception of 400 orphans. There are now in the senior school, 279 boys and 140 girls; total, 419. The Alexandra Orphanage was founded October, 1864. Amalgamated with the Orphan Working School, January 1st, 1877, with accommodation for 200. There are now in the junior school, 112 boys and 55 girls, thus making in the united Charity, 586.

Children are eligible from any part of the kingdom between infancy and eleven years of age, providing they are qualified according to the rules. The boys remain in the school until fourteen years of age, or longer upon application of friends

and at the discretion of the Committee. They receive £2 when they leave, and £3 at the expiration of one year upon producing satisfactory testimonials from their employers. The girls remain until they are fourteen, or longer upon application of their friends and at the discretion of the Committee. Each girl, on leaving school, has for an outfit the sum of £3 3s. During the seven years after leaving the school the ex-scholars are rewarded with sums varying from 5s. to 21s., on producing certificates of good conduct from their employers. The children receive an education fitting them for useful positions in after-life. A large portion of them have been placed in situations in which they have, by industry and good conduct, obtained not only a comfortable livelihood, but some have risen to influential positions in society, and many of them are now Life and Annual Governors of the Charity.

The Committee are anxious to procure suitable situations for the children leaving the School. The friends of the Charity are earnestly invited to assist in this most desirable object, and to inform the Secretary of any suitable opening.

THE ASYLUM FOR FATHERLESS CHILDREN, REEDHAM, NEAR CATERHAM JUNCTION, SURREY.

PATRON—HER MOST GRACIOUS MAJESTY THE QUEEN.

Treasurer, Henry Spicer, Esq.; Honorary Secretary, Rev. Thomas W. Aveling, DD; Secretary, Mr. J. R. Edwards; Collector, Mr. G. J. Hind. Office, 26, Finsbury Pavement, E.C. Income, £8,708 (including Legacies, £1,699); expenditure, £8,029.

Instituted 1844. The design of this Charity is to board, clothe, nurse, and educate fatherless children from their birth, until they attain the age of fifteen years.

FUNDAMENTAL LAW.—*That, it being the design of this Charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and Scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child contrary to the religious convictions of the surviving parent or guardian of such child.*

Object.—The proper object of this Institution is the destitute orphan, without respect to sex or place. By *orphan* is meant the child which has lost both parents or the father only; by destitute is meant a child without property or friends equal to its maintenance; and, in an especial case, in which it is shown to the satisfaction of the whole Board that the father is entirely and permanently disqualified by mental or physical affliction, the child is deemed eligible.

ASYLUM FOR IDIOTS, EARLSWOOD, REDHILL, SURREY.

PATRON—HER MOST GRACIOUS MAJESTY THE QUEEN.

Treasurer, H. W. Ripley, Esq.; Secretary, Mr. William Nicholas. Office, 36, King William-street, E.C. Income and expenditure, about £29,000. Number of Inmates in the Asylum, 560.

THE CROSSLEY ORPHAN HOME AND SCHOOL, SAVILE PARK, HALIFAX, YORKSHIRE.

Founded in 1864.

Built, furnished, and endowed by the three brothers, John Crossley, Joseph Crossley, and Sir Francis Crossley, Bart., MP.

Treasurer, Edward Crossley, Esq., Bermerside, Halifax.

Number of inmates, 136 boys and 84 girls, total 220; accommodation for 300. Total number admitted since the formation of the Institution, 806.

The government is in the hands of three family governors and fifteen elected governors, three of whom are chosen by the Corporation of Halifax, and the rest by the pastors and deacons of certain Independent Churches, including those of Halifax, Huddersfield, Wakefield, Sheffield, Leeds, and Bradford.

The object of the Institution is to receive orphan children of both sexes, between the ages of two and ten (in special cases up to twelve years of age), and to provide them with board, clothing, and education, until the boys have reached fourteen or fifteen years of age, and the girls fifteen or seventeen years of age. At present, children are not admitted under seven years of age.

In addition to the usual branches of an English education, those children who show capacity for such studies are taught Latin, French, book-keeping, composition, animal physiology, physiography, drawing, English literature, mensuration, algebra, and Euclid. The girls are also taught needlework, and such departments of household service as are likely to prove useful to them in after-life.

A preference is given to orphans born in the county of York; to children who have lost both father and mother; to the orphans of parents who have been in full communion with a Nonconformist Church, or who have been regular communicants in the Church of England; and *especially to the children of families whose temporal condition has been reduced.*

Except in a limited number of cases, an annual premium of Ten Pounds is required with each child admitted.

Further information, or forms of application, may be obtained of Mr. John Tuley, Clerk to the Board of Governors.

HOMES FOR LITTLE BOYS, NEAR FARNINGHAM, KENT, AND MARGATE.

PATRONS—THEIR ROYAL HIGHNESSES THE PRINCE AND PRINCESS OF WALES.

President, Robert Hanbury, Esq.; Treasurer, W. H. Willans, Esq., 3, Copthall-buildings, E.C.; Chairman of Committee, The Earl of Aberdeen; Secretary, A. O. Charles, Esq. Offices, Ludgate-circus, corner of St. Bride-street, E.C.

[Owing to an alteration in the date to which the accounts are made up, it is not possible to give the ordinary or average income for this year ending 31st of March, 1882.]

Object.—To feed, clothe, educate, and train to industrial work, homeless and destitute little boys, and those in danger of falling into crime, whether orphans or not, who are disqualified for admission to orphan asylums or other institutions. All such children to be under ten years of age at the time of admission. The basis of the Institution is Scriptural but unsectarian.

306 boys are at present in the Home.

The Institution is divided into eleven families of thirty boys, at the head of each of which are a Christian man and his wife as "Father and Mother."

The Committee have also a Home for Orphans, Northumberland House, Margate, for admission on payment only of the fatherless children of domestic servants and others in like circumstances, for which a yearly payment of £20 is required.

SUNDAY-SCHOOL UNION.

President, Right Hon. A. J. Mundella, MP, FRGS; Treasurer, Alderman Sir Wm. McArthur, MP, KCMG; Honorary Secretaries, Messrs. A. Benham, F. J. Hartley, J. E. Tresidder, and Edward Towers. Office, Jubilee Memorial House, 56, Old Bailey, London, E.C. Income for benevolent purposes (including trade profits, £1,279 15s. 6d.), £4,133 0s. 8d.; expenditure, £4,530 14s. 4d.; amount received by sale of publications, £47,798 6s. 8d.

The *objects* of this Union are: First, to stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. Secondly, by mutual communication to improve the methods of instruction. Thirdly, to ascertain those situations where Sunday-schools are most wanted, and promote their establishment. Fourthly, to supply the books and stationery suited for Sunday-schools at reduced prices.

In carrying these objects into effect the Society does not in any way interfere with the private concerns of Sunday-schools.

The Centenary of Sunday-schools was celebrated during 1880, and a fund of £25,000 is being raised for Sunday-school purposes, towards which donations are solicited.

RAGGED SCHOOL UNION.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, R. C. L. Bevan, Esq.; Secretary, Mr. John Kirk. Offices, Exeter Hall, W.C. Income, £5,916 1s. 9d.; expenditure, £5,924 7s.

Objects.—"To encourage and assist those who teach in ragged schools and missions to the poor and destitute; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools and missions, and observe their progress; to encourage teachers' meetings and Bible-classes; and to assist old and young in the study of the Word of God."

The number of Sunday, day, and night schools and industrial classes, 462; voluntary teachers, 3,211; paid teachers and monitors, 278; scholars in Sunday schools, 37,534; in day schools, 5,920; in night schools, 7,534; in industrial classes, 3,163; children's special services held, 83; ragged churches and city mission meetings, 71; Bible-classes, 78; parents meetings, 113; Bands of Hope, 98; penny banks, 76; clothing clubs, 38; 28 youths' institutes, recreation classes, &c.

IV.

MISCELLANEOUS.

BRITISH AND FOREIGN BIBLE SOCIETY.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, Joseph Hoare, Esq.; Secretaries, Rev. John Sharp, MA, and Rev. Charles E. B. Reed, MA, Superintendent of the translating and editorial department, Rev. W. Wright, DD; Assistant Foreign and Financial Secretary, Mr. Charles Finch. Assistant Secretary, Mr. J. J. Brown. The Bible House, 146, Queen Victoria-street, London, E.C. The free income last year was £112,532 6s. 11d.; by sale of Scriptures, £98,068 6s. 2d.; total receipts, £210,600 13s. 1d. Total expenditure, £207,996 5s. 2d.; and from the commencement of the Society's work, £9,389,283 4s. 4d.

This Society was established in the year 1804, with the object of promoting the translation of the Holy Scriptures into all languages, and their circulation in all lands. The Society does not undervalue the work of expounding; on the contrary, it gives unstinted support to missions, schools, and all institutions that seek to unfold and enforce the Word of God. But it feels that a distinct and ample field lies open to it in the circulation of the Scriptures.

One great advantage of this singleness of aim is that it renders possible the co-operation of all denominations of Christians. The Society is so framed as to unite upon a footing of brotherly equality, and without compromise of individual conviction, all who recognise the importance of its object. It has at

present 5,031 affiliated societies at home and 1,346 abroad. It has promoted the translation, printing, and distribution of the Scriptures, directly in 196 languages and dialects, and indirectly in 59. The greatest pains are taken to secure the accuracy of the translations, and assistance is rendered in revision when that is shown to be necessary.

The copies circulated last year numbered 2,964,636—viz., 791,735 Bibles, 1,041,267 Testaments, and 1,131,634 portions; making an aggregate circulation from the commencement of the Society of 96,917,629 copies.

More than 700 colporteurs are employed in the countries of Europe, in India, China, Japan, South America, and other lands. These men are chosen, not merely as salesmen, but as those who can commend to others the grace of God which they have felt in their own hearts.

THE RELIGIOUS TRACT SOCIETY.

Treasurer, Edward Rawlings, Esq.; Honorary Secretaries, Revs. Canon Fleming, BD, Rev. John Stoughton, DD; Secretaries, Revs. Lewis Borrett White, DD, and S. G. Green, DD; Cashier, Mr. Joseph Tarn, to whom all business orders should be addressed and money orders made payable; Association Secretaries, Revs. Cyril Williams, William Williams, and Mr. R. Butcher, for England; Rev. Thomas Levi, for Wales; Rev. Dr. Cathcart, for Scotland; Rev. William Irwin, for Ireland; Rev. Dr. Craig, for the Continent; Corresponding Secretary, Mr. D. James Legg; Editors-in-chief, James Macaulay, Esq., MA, MD, Rev. Richard Lovett, MA, and Rev. John Kelly. Offices, 56, Paternoster-row, 65, St. Paul's-churchyard, and 164, Piccadilly. Income (including receipts from sales, profits on investments, subscriptions, legacies, balance from last year, &c.), £215,063 0s. 3d.; expenditure (including home and foreign grants, £51,801 17s. 11d.), £196,426 12s. 9d.

It was established in 1799, for the "circulation of small religious books and treatises in foreign countries as well as throughout the British dominions." but the society now issues bound books, ranging in price from 6d. up to 50s. It has circulated 2,192,589,870 publications in 166 languages. New publications during the year, 809. Circulation during the year, 93,379,350.

WORKING MEN'S EDUCATIONAL UNION.

This Union has been incorporated with the Religious Tract Society, so far as the publication work is concerned. The diagrams, maps, nd pictures, may be had from the Religious Tract Society's Depot, 56, Paternoster-row, London. Detailed lists will be sent, post-free, on application.

THE MONTHLY TRACT SOCIETY.

With which is now amalgamated the Protestant Tract Society.

Secretaries, W. Durban, BA; G. D. Hooper, FSS. Office, 8, New Bridge-street, E.C. Income, £3,014 1s. 10d.; expenditure, £3,064 1s. Publications issued since the formation of the Society, upwards of 20,000,000.

Established 1837, for the purpose of distributing, by post and otherwise, tracts, suitable for persons in the higher circles of society.

THE BOOK SOCIETY FOR PROMOTING RELICIOUS KNOWLEDGE AMONG THE POOR.

Honorary Secretaries, Rev. J. Edmond, DD, and Rev. W. M. Whittemore, DD; Secretary, Rev. I. Vale Mummery, FRAS. Office, 28, Paternoster-row.

Instituted 1750. The object of the Society is the gratuitous distribution and sale of Bibles, Testaments, and books of established excellence, as well as the publication of original and standard works, adapted to promote religious and moral instruction.

THE PURE LITERATURE SOCIETY.

President, The Earl of Shaftesbury, KG; Treasurer, R. C. L. Bevan, Esq.; Honorary Secretaries, John MacGregor, Esq., G. H. H. Oliphant-Ferguson, Esq.; Secretary, Mr. Richard Turner. Office, 11, Buckingham-street, Adelphi, Strand, W.C. Income, £5,988 3s. 4d.; expenditure, £5,911 1s. 3d.

Object.—"To promote the circulation of pure and healthy literature: by the publication of a catalogue of such periodicals, books, prints, diagrams, and other works as the Committee deem really useful and good; by grants from this catalogue of libraries at half-price; by acting as an agency for the selection and distribution of desirable periodicals and other works, in order to supply persons, schools, and institutions in the country or abroad; by the judicious use of correspondence with the managers of publications, either in praise or in kindly remonstrance."

Number of libraries granted at half-price during the year, 295, making a total of 6,387 libraries, to the value of £52,388 18s. 6d.

CHRISTIAN COLPORTAGE ASSOCIATION FOR ENGLAND.

Treasurer, Hon. A. F. Kinnaird; Hon. Secretary, Robert Paton, Esq.; General Secretary, Mr. H. D. Brown. Established 1874. Receipts (including gross sales by colporteurs, £9,568), £13,473; expenditure, £12,989. Office, 37, Farringdon-street, London, E.C.

Object.—To disseminate pure Christian literature among the masses of the people by means of colporteurs, who visit from house to house with Bibles, Testaments, and Christian publications for sale; to counteract that pernicious literature which so greatly abounds, and is a fertile source of irreligion, immorality, and crime; to unite the personal efforts of earnest Christian Evangelists with the circulation of the Scriptures, books, and periodicals for the propagation of Gospel truth.

Ninety-five colporteurs are now employed. The Society is strictly unsectarian; and great care is taken to select publications of a purely Evangelical character.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION, TEMPLE STREET, ST. GEORGE'S ROAD, S.E.

Established 1866.

President, Rev. C. H. Spurgeon; Secretary, Rev. W. Corden Jones.

Object.—The increased circulation of religious and healthy literature, blended with personal evangelistic effort, by means of Christian colporteurs, who devote all their time and visit every accessible house with Bibles and good books and periodicals for sale, and perform other missionary services, such as visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur.

The Association is unsectarian in its operations, "doing work for the friends of a full and free Gospel anywhere and everywhere;" and a strict supervision is exercised over the books and periodicals issued for sale.

Seventy colporteurs are constantly employed in thirty-four counties.

THE RELIGIOUS TRACT AND BOOK SOCIETY OF SCOTLAND.

Instituted 1793.

Office, 13, South St. Andrew-street, Edinburgh.

President, Rev. W. G. Blaikie, DD, LLD; Treasurer, John Kennedy, Esq., WS; General Secretary, Rev. Geo. Douglas.

This Society, the oldest of the kind in Great Britain, not only vigorously engages in the circulation of religious tracts and books, in common with its kindred institution in London established in 1799, but employs a large number of colporteurs, who are constantly at work over every county in Scotland and in many parts of England.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

President, Arthur Pease, Esq., MP; Treasurer, Joseph Allen, Esq.; Chairman, E. Sturge, Esq.; Secretary, Chas. H. Allen, FRGS. Office, 55, New Broad-street. Yearly expenditure, about £1,000, met by special donations and a few subscriptions.

Object.—"The universal extinction of slavery and the slave trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

THE SOCIETY FOR THE PROMOTING OF PERMANENT AND UNIVERSAL PEACE.

Treasurer, Charles Wise, Esq.; Secretary, Henry Richard, Esq., MP; Assistant-Secretary, Mr. H. Catford. Office and Depository for Tracts, 47, New Broad-street, Finsbury, E.C. Income, £3,567; expenditure, £3,414.

Formed 1816. *Object.*—"To print and circulate tracts, and to diffuse information tending to show that war is inconsistent with the spirit of Christianity, and the true interests of mankind; and to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles."

LONDON COUNCIL FOR PROMOTING INTERNATIONAL ARBITRATION.

Treasurer, George Gillett, Esq., 72, Lombard-street, London; Chairman, Frederic Wheeler, Esq., Borstal-road, Rochester, Kent; Honorary Secretaries, Mr. Alfred S. Dyer, 1, Amen-corner, Paternoster-row, London, E.C., and Mr. Sidney Goult, Queen Anne Chambers, 1 and 2, Poultry, London, E.C.

Formed January, 1871. *Aim.*—To create and diffuse pacific literature.

THE PROTESTANT ALLIANCE.

Treasurer, Lord Kinnaird; Secretary, A. H. Guinness, Esq., MA. Office, 9, Strand, W.C. Receipts, £1,113 15s. 8d.; expenditure, £1,024 10s. 1d.

The Protestant Alliance is a body composed of persons of various political opinions and holding different views on Church matters. The one link which unites all these is a firm conviction that the object which the Alliance has in view is of far higher importance than any of those topics on which the members differ from each other.

Object.—To maintain and defend against all the encroachments of Popery the Scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God for the temporal and spiritual welfare and prosperity of this kingdom.

A subscription of ten shillings a year, or a donation of five pounds and upwards, constitutes a member.

EVANGELICAL ALLIANCE, BRITISH ORGANISATION.

President, The Lord Polwarth; Treasurer, Donald Matheson, Esq.; Hon. Secretaries, Revs. J. Angus, MA, DD, Donald Fraser, DD, W. Arthur, MA, John Stoughton, DD; Secretaries, Lieut.-General Field and Mr. A. J. Arnold. Office, 7, Adam-street, Strand, W.C. Income, £2,155 2s. 2d.; expenditure, £2,083 11s. 11d.

Object.—To aid in manifesting the unity which already exists among the true disciples of Christ; to receive information respecting the progress of vital religion in all parts of the world; to correspond with Christians in different countries, and to render sympathy and aid in times of persecution, and other cases of need; to promote the advancement of Evangelical Protestantism and

religious liberty throughout the world; to encourage moderation and mutual respect in conducting controversy, and to strengthen brotherly affection towards all true disciples of Christ of every name and nation.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, George Williams, Esq.; Secretary, Mr. C. Churchill, BA. Offices, Exeter Hall; 186, Aldersgate-street; 61, Gracechurch-street.

Instituted 1844. *Object.*—"The improvement of the spiritual and mental condition of young men." *Agency.*—"The members of the Association in the sphere of their daily callings, devotional meetings, classes for Biblical instruction and for literary improvement, the delivery of lectures, the diffusion of Christian literature, a library for reference and circulation, and other means in accordance with the Holy Scriptures. Any young man shall be eligible for membership who gives decided evidence of his conversion to God." Young men of good moral character may also be admitted as associates. The Association has numerous metropolitan and other branches in the United Kingdom and throughout the world.

RAGGED CHURCH AND CHAPEL UNION.

President, The Lord Ebury; Treasurer, A. Sperling, Esq., JP; Hon. Secretary, Rev. Burman Cassin, MA; Secretary, Mr. W. A. Blake. Office, 4, Trafalgar-square, W.C. Income, £400 7s. 3d.; expenditure, £482 18s. 2d.

Formed 1853. *Object.*—"To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the metropolis, by granting money to local committees engaged in adapting or erecting buildings for such purposes."

Number of churches and preaching stations, ninety-six.

THE PROTESTANT BLIND PENSION SOCIETY.

For granting pensions to the blind poor in their own homes in all parts of the United Kingdom.

Treasurer, N. J. Powell, Esq., Devonshire House, Shortlands, Kent; Hon. Secretaries, Thomas Pocock and A. S. Dodson, Esqs.; Secretary, Mr. W. E. Terry. Office, 235, Southwark Bridge-road. Income, £3,054 16s. 4d.; expenditure, £2,854 0s. 6d.

Number of pensioners, 400.

THE UNITED KINGDOM BAND OF HOPE UNION.

Established 1855.

President, Samuel Morley, Esq., MP; Treasurer, Ebenezer Clarke, Esq.; Secretary, Mr. Frederic T. Smith. Office, 4, Ludgate-hill, E.C. Last year's income, £1,628 15s. 4d.; expenditure, £1,618 5s. 3d.

Object of the Union.—To promote total abstinence amongst the young.

4,686 societies in correspondence, with an estimated membership of 632,610 young people from seven to twenty-one years of age. 917,279 copies of the Society's publications were disposed of, and about two thousand meetings were addressed by the Society's representatives in the year.

THE EVANGELICAL PROTESTANT DEACONESSES' INSTITUTION AND TRAINING HOSPITAL, THE GREEN, TOTTENHAM

Treasurer, John Morley, Esq.; Director, Michael Laseron, Esq., MD. Lady Superintendent, Christian Dundas.

Income, £2,686 15s. 3d.; expenditure, £2,693 13s.

This is a voluntary association of Christian women for the performance of the works of active benevolence, such as nursing the sick, training the young,

&c. It has in connection with it a hospital for the sick poor, with 50 beds; number of inmates last year, 456.

There are at present 22 Deaconesses and 17 Probationers, of whom 2 are at the Workhouse Infirmary, Cork; 16 at the Infirmary, Sunderland; 17 at the Parent House, Tottenham. South Dublin Union: Matron, 1, and 3 Deaconesses for Infirmary.

The Girls' Orphan Home, Tottenham, admits 36 girls, nominated by the Director, Dr. Laseron, or by a donor of not less than forty guineas, and selected from deserving poor, one parent at least being dead. The girls are generally trained as domestic servants; 515 have been sent out since the foundation of the Home, 1856. Income, 1882–83, £844 0s. 8d.

CHARITY ORGANISATION SOCIETY.

PATRON—THE QUEEN.

President, The Lord Bishop of London; Chairman of Council, The Right Hon. the Earl of Wemyss and March; Treasurer, H. B. Praed, Esq.; Secretary, C. S. Loch, Esq. Offices of the Council, 15, Buckingham-street, Strand, W.C. Established 1869.

Object.—To improve the condition of the poor upon the following definite principles: Systematic co-operation with Poor-Law authorities, charitable agencies and individuals; careful investigation of applications for charitable aid, by competent officers; judicious and effectual assistance in all deserving cases, either through the aid of existing agencies, or, failing these, from the funds of the Society; the promotion of habits of providence and self-reliance, and of social and sanitary principles; the repression of mendicity and impostors, and the correction of the maladministration of charity.

General Fund of the Council, 1883—Gross Income, £10,256 12s. 6d.; expenditure, £10,816 1s. 1d.

SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S-DAY.

Treasurer, F. A. Bevan, Esq.; Secretary, Rev. John Gritton, DD. Office, 20, Bedford-street, Strand, W.C. Established 1831. Receipts, £1,492 3s. 5d.; expenditure, £1,236 11s. 10d.

Objects.—To diffuse information on the subject by the publication of books and tracts on the Divine Authority of the institution. To adopt such measures as may appear best adapted to lead to a due observance of the Lord's-day in the metropolis and throughout the empire. To open correspondence for the purpose of forming local associations. To promote petitions to the Legislature for the enactment of laws repressing the open violation of the Lord's-day.

WORKING-MEN'S LORD'S-DAY REST ASSOCIATION.

Established in 1857.

President, The Right Hon. the Earl of Shaftesbury, KG; Treasurer, Wm. Garlick, Esq., 33, Great James-street, Bedford-row; Secretary, Mr. Charles Hill. Offices, 13, Bedford-row, London, W.C. Income, £1,782 5s.; expenditure, £1,585 8s. 4d.

Object.—To secure to the people their natural and Scriptural right to the rest of the Lord's-day.

Past Operations.—Resistance to the schemes for opening museums, &c., on Sundays by public meetings, petitions to Parliament, &c. 970 sermons on the subject of the Sabbath have been preached. 864 lectures, illustrated with dissolving views, on the Sunday Question have been delivered. About 4,000,000 publications have been issued. Many working-men have been enrolled as members of the Association. All Parliamentary operations affecting the Sabbath are watched, and opposed or supported as the case may require. Many provincial postmen have been relieved from Sunday work, and many post-offices closed on Sunday, by the action of the Association.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

Formed 1874.

President, The Earl of Shaftesbury; Treasurer, Mr. Alderman Fowler, MP; Secretary, Rev. F. Storrs Turner; Organising Secretary, Rev. Goodeve Mabbs. Office, Queen Anne's Mansions, St. James's Park, S.W. Monthly Magazine, the *Friend of China*, published by Dyer Brothers, Paternoster Row.

Object:—"To disseminate information about the Opium Trade, and to urge upon the British nation the duty of putting an end to this unjust and demoralising traffic." The Society demands:—

"(1) That all coercion shall be withdrawn from China, and that the Government of that country shall be left absolutely free to prohibit the entrance of our opium altogether, or to lay upon it what taxes it pleases.

"(2) That the British Government of India shall not encourage and promote the opium trade. At present it fosters and increases production for the sake of profit, regardless of the mischievous results. This we protest against. Repression or suppression is demanded, in the place of the existing patronage and promotion."

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

President, Sir Thomas Bazley, Bart.; Treasurer, Richard Haworth, Esq., MP; Vice-Presidents, the Archbishop of Canterbury, the Archbishop of York, &c.; Honorary Secretaries, Robert Whitworth, Esq., Rev. Canon Stowell, MA, Edward Whitwell, Esq.; Travelling Secretaries, Mr. Edwin Thomas, Mr. O. Blinkhorn, Mr. Henry J. Osborn, Mr. George J. Hutson; Secretary, Rev. W. H. Perkins, MA.

Offices, 14, Brown-street, Manchester.

THE MINISTERS' SEASIDE HOME, MORTHOE, NORTH DEVON.

This Home has been established to meet the needs of ministers and their wives only, with limited incomes, who may require seaside change. The scale of payment is graduated according to ministerial income. The property is invested in fifteen trustees. The annual expenses (in excess of payments), are met by donations and subscriptions. All inquiries and applications for entrance to be addressed to the Rev. Urijah R. Thomas, Redland, Bristol.

THE MINISTERS' REST, VENTNOR, ISLE OF WIGHT.

Committee, Rev. R. Allen Davies, Mr. Aston, and Mr. E. Jackman.

This Institution is entirely supported by H. T. Matthews, Esq., and affords, gratuitously, accommodation for four Protestant ministers and their wives who require rest and change, but who find it difficult from smallness of income.

Lodging, firing, lighting, cooking, bed and table linen, and every other item, except board, free of charge.

Application may be made to the Hon. Secretary, John C. Aston, 1, Spring-gardens, Ventnor, Isle of Wight.

PART IX.

ARCHITECTURAL DESCRIPTIONS

OF

CHAPELS AND SCHOOLS, 1883.

ARCHITECTURAL DESCRIPTIONS

OF

CHAPELS AND SCHOOLS, 1883.

EBENEZER CHAPEL, DEWSBURY.

(See Frontispiece.)

Ebenezer Congregational Chapel, Dewsbury, of which the Rev. Henry Sturt, chairman elect of the Yorkshire Congregational Union, has been the pastor for more than eighteen years, is the oldest congregational place of worship in the town. It was built in the year 1814, and enlarged in 1839. It is the mother of three other churches—Springfield, which was formed in 1856; Earlsheaton, in 1862; and Trinity, in 1864. As the internal arrangements of the place were completely out of date, and the discomforts of it were a hindrance to its growth, and as parts of the building had fallen into a very dilapidated condition, which must have involved a considerable outlay for repair, which the friends in connection with it did not feel justified in spending upon the old structure, it was resolved to rebuild it. A limited competition from chapel building architects was invited, and, after careful consideration, the plans selected were those of Mr. Walter Hanstock, of Batley. The new chapel is now being built exactly on the site of the old one.

In consequence of the chapel not having a prominent position, the committee decided not to add the ordinary tower and spire of Gothic chapels.

It will be observed that externally it is a simple parallelogram, with back end bevelled to suit the nature of the site, which would allow no projections whatever in the shape of staircases and transepts.

The buildings comprise the chapel, entrances, recessed organ chamber, two vestries on ground floor, and two vestries or small rooms on gallery floor level, and heating vault and vault for working the organ in basement. The entrance is in the centre of the front gable, consisting of two doors opening into corridor 8 feet wide. The corridors are divided with swing doors, so arranged that all persons must pass through three swing doors before entering the chapel proper. The internal dimensions of the chapel are 69 feet long and 47 feet 6 inches wide, exclusive of organ chamber.

The organ chamber is recessed from centre of end of chapel, and is 20 feet wide and 13 feet deep; the ground floor vestries being on each side of organ chamber. The rostrum is directly in the centre of the organ chamber, and the choir stalls are placed on each side of rostrum.

There are galleries along three sides of chapel quite straight, and the gallery over entrances is deep, and adapted for children.

The chapel floor falls from front entrance to rostrum slightly.

The roof is all in one span, but divided internally into nave and side aisles, and the clerestory arches are supported by ornamental cast iron columns. The height from floor level to eaves of roof is 27 feet, and from floor level to apex of roof 51 feet. The style of architecture adopted throughout is decorated Gothic of the 13th century, and, as the photo-lithographic views will show, the treatment is anything but of a plain character. The whole of the front gable is out of the best white Holmfirth ashlar and wallstones, clean hoasted, and is treated as shown.

The front doorway is 21 feet wide, and its total height to top of finial is 30 feet; three lines of granite columns are placed on each side. This entrance is quite a special feature in the front by its size, boldness, and rich treatment. Over this entrance there are two three-light windows lighting the end of the nave, with well-filled tracery heads, deeply-moulded arch, with three lines of granite and stone columns supporting it. The sides of the chapel are built with the best Delph wallstones and Holmfirth ashlar dressings, and divided into six bays by buttresses. Each bay has a three-light window, lighting the chapel under the gallery, and a three-light window above with arched heads, tracery fillings, and each surmounted by a gable to get extra height for these gallery windows. The side walls are 2 feet 2 inches thick, and the front wall 2 feet 9 inches thick. The arch over the front of the organ chamber is of Holmfirth ashlar, moulded and enriched, and supported by carved caps, granite shafts, carved brackets, and ashlar splayed jambs.

The slating is the best Westmoreland with dressed stone ridges. The woodwork throughout is of the best quality of pitch pine, varnished.

The shape of the ceiling of roof over the nave is semi-octagonal and divided by arched bindings, and supported by polished shafts, carved caps, and corbels. The side bindings are filled in with perforated framed filling. The clerestory arches are constructed of rough framing and stoothing, and finished in plaster, with mouldings and labels, and enriched string, 15 inches deep at foot of roof.

The whole of the sittings are treated more after the character of church benches, having bench ends of an ornamental design, without doors, and the seats made to fall to the back, and the back framing falling back 3 inches.

The bench ends are 2½ inches thick, and the back framing 2 inches thick. The rostrum pulpit is 10 feet by 6 feet, and treated in harmony with the sittings with ornamental tracery panels and wrought iron railings. The choir stalls are of much better character than the others, the stall ends being filled by tracery, shaped top, and carved fineal, and 6 feet 6 inches high, and the front framing is filled with continuous open tracery. The front of the communion and organ chamber is protected by wrought iron ornamental standards and polished brass railings. The choir floor is level with the communion floor, and 13 inches above the chapel floor. The floor of the rostrum is 4 feet above the chapel floor level, and the organ chamber floor is on the same level.

The underside of all the roofs is finished with yellow pine wainscot-boarding for contrast with the pitch pine bindings.

The glazing is in cathedral glass, lead lights in diagonal and squares alternately, in slightly tinted glass, with a small border all round in colours, and the tracery heads of ornamental design in coloured glass. The accommodation in all is for 836 persons, allowing 20 inches for each in length, being 436 in the body of the chapel and 400 in the galleries. The chapel will be ventilated by means of supplying fresh air from the outside, and by extracting the vitiated air, the former being effected by the so-called Tobin's system, having a vertical tube opening to each window-sill, and the extracting arrangement by Watson's syphon ventilator, under eaves of roof and under top part of gallery, and, in addition, by extracting grates along top part of ceiling, causing the foul air to pass into false roof by doors, and from false roof to outside by the gable louvres.

The whole of the works are being carried out from the designs and under the supervision of the architect, Mr. Hanstock, by Mr. John Hall Thorp, contractor, of Leeds.

The acoustic properties of the building have been properly tested, and found to be thoroughly satisfactory. The heating apparatus is now being fixed on the low pressure system, with three cast iron pipes round body of chapel and gallery also. The total amount of the works so far estimated for, including all fence walling, is £5,158, but this amount does not include the heating apparatus, varnishing and decorating, gas-fittings, stoves, architect's commission, and sundry other extras, which will be a further cost of about £1,642, so that the building, when complete, will cost about £6,800. In addition to the above, a splendid organ, costing £650, and built by Messrs. Brindly & Foster, is to be put in.

In settling the plans for this chapel, the committee have spent a great deal of

time in examining some of the best examples of Gothic chapels in Yorkshire, even to small matters of detail, it being their desire to have the most convenient and satisfactory building it is possible to have. The chapel is greatly admired by every one who sees it. Building operations were commenced in July, 1882, and now, November, 1883, all is nearly complete.

The chapel is to be formally opened for public worship in January, 1884, by the Rev. H. Allon, D.D., and the Rev. J. G. Rogers, B.A.

CONGREGATIONAL CHURCH AND SCHOOLS, ROBERT STREET AND DUKE STREET, W.

This scheme is not the founding of a new cause, but the development of an old one. It is believed that the church was founded in 1662, although its early records are lost, and it has been located in the present building since 1825. Since the latter date, 1,338 persons have been received into Christian fellowship, and many thousands of children have passed through the Sunday-school.

The membership of the church now is about 110, and there are 250 scholars in the school. In 1886 the lease of the present chapel will expire, and the church, with its institutions, will be transferred to the group of buildings shown in the illustration, and to be erected on a most excellent site close by, generously presented by the Duke of Westminster.

This site measures 90 ft. × 60 ft., and is surrounded on three sides by Duke, Robert, and Thomas Streets respectively. The front portion facing Duke Street is reserved for the church, and the shape has forced the architect to adopt an exact square as the bases of the plan. Within this square four stone columns are placed; the space between them is then divided by iron columns into three bays, and by this means the supports for the structure are enabled to be placed, so that not more than six people are obstructed in their view of the pulpit. The latter is placed in the centre of one side of the square, with the seats radiating around it, access to which is readily obtained by roomy passages between the various blocks. The main entrance is by a large porch in the centre of the Duke Street front, opening into lobbies right and left with swing doors to cut off draughts. There are also four other entrances, one at each corner of the church, and these again communicate by means of stone staircases, with both the school in basement and gallery above, so that the Sunday-school children can get from their part of the building to any part of the gallery without disturbing the congregation. The number of approaches will also be a great convenience. Teachers who know the confusion usually accompanying the change from school to church will appreciate this special point in the planning. The numerous exits will also be invaluable in rapidly clearing the building.

The gallery runs around all four sides, but the front and two sides only are for the congregation, the fourth behind the pulpit and over the vestries containing the organ and seats for choir.

The accommodation provided is for 380 in the blocks of seating on the ground floor, but the passages are arranged to have sliding seats, thus providing for 176 more, whilst in the gallery, the blocks, passages, and choir provide for 361; total in church and galleries, 917.

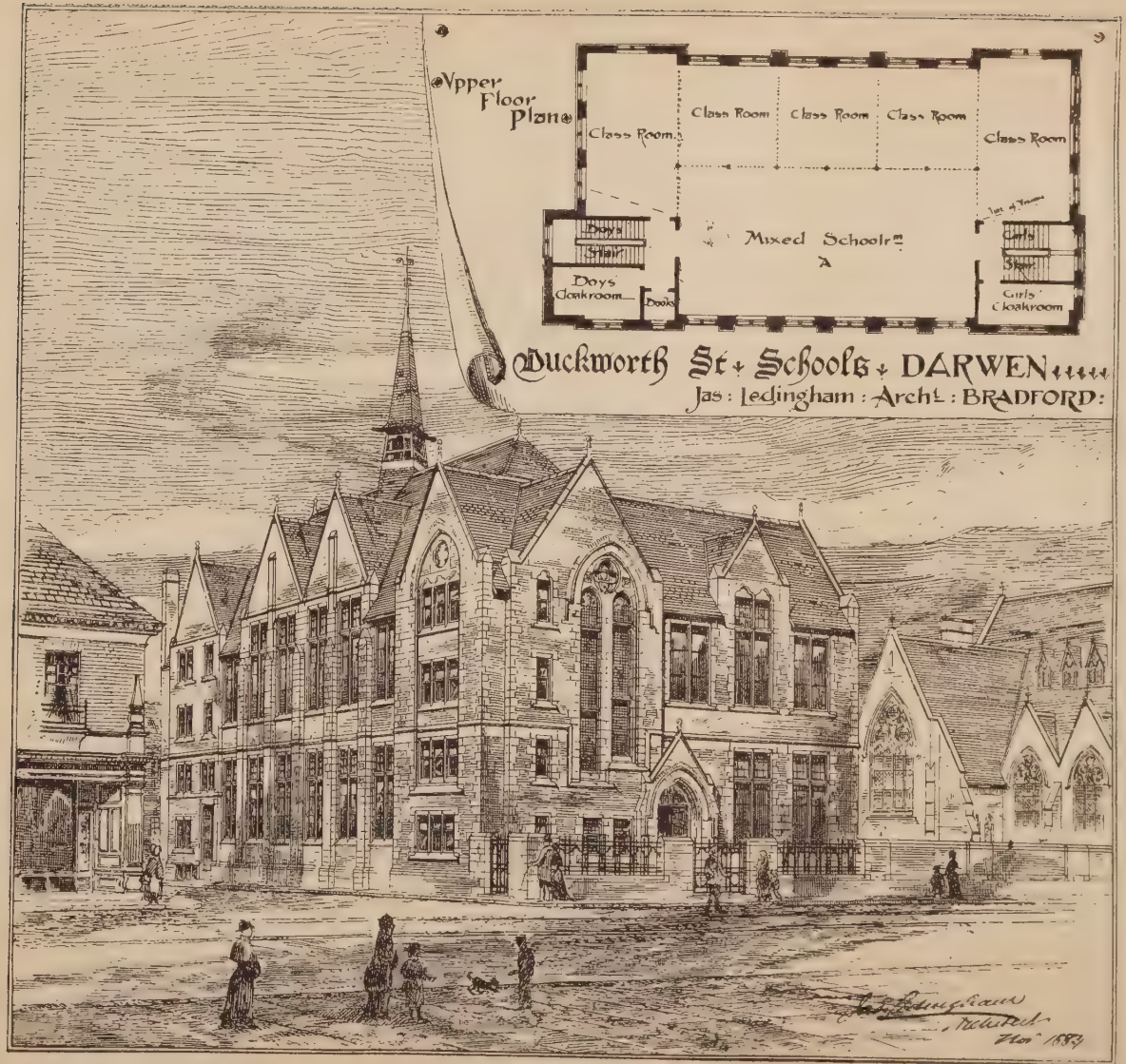
The school accommodation consists of a large room in the basement, extending under the whole of the church, lit by large windows on the sides, next Duke and Robert Streets, whilst, to insure sufficient light and cross ventilation, areas are provided on the north side. There will be accommodation for 540 scholars seated in classes, and, by a simple arrangement of seats, all can, with very little trouble, be made to face the platform, placed immediately under the pulpit of the church above. On either side of the platform are rooms for the Secretary and Superintendent, lit by large areas, and having doors both into passage and school. A large heating chamber and kitchen is provided in rear. Separate conveniences are provided for boys, girls, and teachers.

To the rear of the site, further accommodation in the shape of class-rooms and lecture-hall is provided in four floors. Level with the pavement in Thomas-street are the rooms for infants, accommodating 103, with separate lavatory and

Wyma [Great Queen Street, W.C.

Grosvenor Square, W.

r.


Upper Floor Plan
Class Room
Class Room
Class Room
Class Room
Class Room
Mixed School
Boys Cloakroom
Girls Cloakroom
Buckworth St. Schools. DARWEN.
Jas: Ledingham: Archt: BRADFORD:

W.C. for their use, while on the first floor, and approached by a staircase from the corner of Robert and Thomas Street, are the caretaker's apartments, Bible-class room for 48, and ladies' parlour. At the second floor level is a large lecture-hall which will seat 162 people at a meeting, or in classes for scholars. All these rooms added together give a total of 853 comfortably accommodated for school teaching.

The whole of the buildings are to be carried out in brick, faced externally with red bricks, and Dumfries stone dressings. Internally the walls will be faced with hard cream-coloured bricks, and the roofs constructed in pitch pine. The beams will all be of large size wrought and visible. All the joinery, including doors, seats, gallery fronts, &c., will be in pitch pine.

The style of architecture will be simple Early English, more dependence being placed on well-balanced parts and pleasing proportions than rich detail, which in London is soon spoilt by dust and soot. The most striking features of the main front will be the three large windows, each consisting of three lancets grouped together under a deeply recessed arch springing from buttress to buttress, those at the angles running up into lofty pinnacles. The principal gable will have an external passage at its base, and the two central buttresses run up the face and enclose two lancets, which both light and ventilate above the inner ceiling. The main entrance is marked by a gabled porch, and the two side staircases to gallery are continued up, and form angle towers rising above the gallery roof. In the centre of the main roof is placed a large and lofty ventilating spire framed in timber and covered with lead, which will extract the foul and heated air from the church beneath, fresh warmed air being supplied at the floor level by means of inlet tubes. The roofs will be covered with tiles, and altogether this group of buildings is expected to add a striking and pleasing feature to the neighbourhood.

Mr. John Sulman, F.R.I.B.A., of 1, Furnival's Inn, Holborn, is the architect from whose designs the work is to be carried out.

DUCKWORTH STREET CONGREGATIONAL CHURCH, DARWEN.

New Schools.

These schools are in course of erection upon the site of the old school adjoining the church, which was found inadequate for present requirements.

The basement floor contains kitchen, pantry, and serving-room, with lift, store-rooms, heating chamber and coal cellar.

The ground floor consists of two departments—viz., infants', comprising school-room, two class-rooms, babies'-room, lavatory and cloak-room; and congregational, consisting of lecture-room, library, cloak-room and serving-room, with lift. The infants' schoolroom and its two class-rooms are separated from each other by glazed sliding partitions, to allow of supervision by the teachers, and the class-rooms by revolving shutters—both the screens and shutters being constructed to slide and lift up, so that the whole space may be thrown into one large room for the purpose of meetings. The infants' and girls' entrances are together, and contain the staircase leading to the girls' department on the upper floor; the boys' and congregational entrances and staircase being arranged in a similar manner. Exits are provided to the playgrounds, which are fitted up with the necessary conveniences.

The upper floor is devoted to mixed school-rooms for boys and girls, as shown on plan. The arrangement of this floor determines the planning and disposition of the building. It was required that it should be planned for day-school work, and yet be capable of adaptation for use as a Sunday-school and also as an assembly room for congregational purposes. The school-room and class-rooms are divided in the same manner as those in infants' school, and it will be seen that the grouping of the class-rooms round the mixed school-room, the mode of access and lighting, are all that can be desired for day-school requirements. For Sunday-school work the seats in school-room are reversed, and as the class-rooms are larger than necessary for such purposes three of them are therefore subdivided

into six by means of revolving shutters, which are rolled down on Sundays only, thus giving eight class-rooms for that work. The junior scholars will be seated in the mixed school-room, the seniors in the six smaller class-rooms, while the two large class-rooms will be used by adults of each sex, direct access being provided for them from the respective staircases, so that they do not require to pass through the school-room to their class-rooms. Upon the opening and closing of Sunday-school work the glazed partitions between school and class-rooms are thrown up, so that the superintendent placed at A has the whole school under his vision, and service can be joined in by all the scholars, the partitions being drawn down when teaching begins.

For use as an assembly room the whole of the partitions are raised, all the floor space thus forming one large room, the platform or dais being placed at A, and the seating grouped round it in a semicircular form; each member of the congregation or audience will thus sit facing the speaker. It will be seen that by this arrangement the speaker will have full vision and control of the whole room, except the two triangular spaces behind the staircases, which will be used for entrances and exits. Upon the whole, whether the floor be used for Day-school, Sunday-school, or Congregational purposes, it will be seen that it is well adapted to its purpose; and notwithstanding its triple function, it will be found equally serviceable for each. Revolving shutters and screens have not hitherto been put to much use in this manner in our country, although, on the continent of America, they are largely used, and are a ready means of turning a suitable building to various uses.

Advantage has been taken of the height of the floors (17 feet) to insert mezzonine floors (approached from each staircase), which provide teachers' rooms for each department, in addition to the lavatories and cloak-rooms for the scholars.

Accommodation is provided in the infants' department for 300 scholars, and in the boys' and girls' department for 500 scholars, making a total of 800 sittings for day-school work. For Sunday-school work 680 scholars are accommodated on the upper floor, and 390 in the infants' department, if it be found desirable to use it also, making a total of 1,070 sittings for Sunday-school purposes. In addition to this, the lecture-hall provides sittings for 140.

Internally, the whole of the finishings are of pitch pine, varnished; the walls are boarded from the floor to window-sills, and leaded glass is used in some of the windows. The staircases are of stone, with cemented dados and iron balustrading. The warming will be effected by means of a hot water circulating apparatus, and the ventilation by means of outlet and inlet ventilators.

Externally, the walling is of coursed parpoints, with ashlar dressings to doors, windows, and angles, &c., and all the work is of a substantial character. In the architectural treatment effect is depended for upon mass and grouping rather than elaborate detail.

The contracts for the various trades amount to £3,300.

The architect is Mr. Jas. Ledingham, 1, New Ivegate, Bradford, whose designs were selected in limited competition.

VALLEY SUNDAY SCHOOLS, QUEEN'S ROAD, BRADFORD.

These schools have just been erected near Manningham Railway Station for the accommodation of the school which has been carried on in connection with Messrs. Sutcliffe's Valley Road Mill, for the last twenty-three years. The school was first established by the late Mr. Samuel Sutcliffe, and was for many years carried on in a large room at the mills; but the premises being too small for the increasing number of scholars, the congregation of Salem Chapel, Bradford, to which the late Mr. Sutcliffe belonged, and in connection with which the school was practically carried on, determined to erect the building, the foundation stone of which was laid on the 2nd September last year by the then Mayor of Bradford, Alderman John Hill, and which was opened early in March last. The school is built upon a new plan, and one that is receiving considerable attention just now in different parts of the country for both day and Sunday-schools. The

VALLEY SUNDAY SCHOOL, QUEEN'S ROAD, BRADFORD.

JAS. LEDINGHAM, ARCHITECT, BRADFORD.

Photo Lithographed & Printed by James Akerman.

SEARLE & HAYES, ARCHITECTS.
69, LUDGATE HILL, E.C.

BALHAM & UPPER TOOTING CONGREGATIONAL CHURCH

VIEW WITH THE OMISSION OF TOWER & SPIRE

style of Sunday-school buildings best known in this district is that generally referred to as the Saltaire plan, in which provision is made for seating the whole of the scholars in the assembly hall, in addition to similar accommodation in the class-rooms, which are ranged along each side of the former. This arrangement, of course, provides two sittings for each scholar, one in the assembly-hall and one in the class-rooms, and it has been felt that some method was desirable which would obviate the expense of this dual provision, and provide for the whole of the scholars one sitting only, and with the class-rooms so contrived that they, together with the central hall, would all be within view of the superintendent on the platform. This object has been attained by departing from the usual oblong form of assembly hall, and adopting that of the twelve-sided figure. Around this room, on eight of its sides, are placed class-rooms, separated from the assembly hall by curtains, which can be drawn aside when it is wished to bring the scholars into view of the superintendent, and closed when teaching is going on, the superintendent's desk being so placed that every seat in the class-rooms and assembly hall is perfectly visible from it, and each scholar directly facing him. The seating in the assembly hall being then grouped into classes, the whole of the floor space is utilised for teaching purposes, the scholars at once taking their places in their respective classes. Accommodation is thus provided in the assembly hall and class-rooms for 250 scholars. When it is desired to use the building for a tea-meeting or lecture, the partitions separating the class-rooms from each other are taken down and used as tea-tables, the curtains are drawn aside, and the whole floor space of both assembly hall and class-rooms thrown into one large room, which will accommodate for such purposes 350. The infants' school-room, situated on the ground floor, is semicircular in form, having a continuous gallery round its circumference, and will accommodate 150 children. There are also provided eight class-rooms in the front portion of the building of various sizes, two of the larger ones being placed side by side, and separated by a movable partition, which may be taken to pieces and utilised as tea-tables upon the occasion of teachers' or sewing meetings. Accommodation is provided in these rooms for 160 scholars. A room to be used as vestry and library is conveniently placed near the assembly hall, and accessible from both the boys' and girls' sides of the building. A kitchen or tea-room, having a lift and speaking-tubes serving the assembly hall and teachers' meeting room, is situated on the ground floor. This room will be fitted up with appliances necessary for teaching cookery classes. A china closet adjoins the kitchen. Separate entrances are provided for boys, girls, and infants, and there are convenient lavatories, &c. The warming is effected by a Grundy's patent hot-air apparatus and a hot-air circulating apparatus. Fresh air inlets are provided to all the rooms, and the windows made to open where necessary, for ventilation. The rooms are chiefly seated with chairs, which were considered more comfortable and adaptable than benches. The total accommodation provided is for 560 scholars, and the contracts, notwithstanding the difficult nature of the site, only amounted to £1,900.

A service was held in the school on March 16th, in which the Rev. T. S. Horton, pastor of the Salem Chapel, and the Rev. J. G. Miall, his only predecessor, who filled the office for about forty years, took part. The preacher was the Rev. Robert Bruce, M.A., D.D., of Huddersfield, who took for his text Acts iv. 29 and 34. There was a large congregation, and many inspected the building at the conclusion of the service with much interest.

The architect is Mr. Jas. Ledingham, 1, New Ivegate, Bradford.

BALHAM AND UPPER TOOTING CONGREGATIONAL CHURCH AND SCHOOLS.

The buildings have been designed to cover a site having a frontage of about 70 feet to the Balham High Road, and of very considerable depth.

The church consists of a wide nave without clerestory, and narrow aisles to be

used only as passages with transepts thrown out on either side. The interior is lighted by grouped lancet windows in two tiers in the aisles and transepts, and stone traceried ditto in the front façade, and the roof of nave is treated internally as a waggon-headed boarded ceiling, with curved ribs and light tie-beams at intervals.

The organ and choir are accommodated in a rather deep semi-circular apse, lighted by an upper arcade of pointed windows, and with a wooden vaulted ceiling.

The exterior faces of the buildings are finished with red bricks and Bath stone dressings and bands, and the interior with picked stocks, relieved in red brick, the piers of nave arcade being in red Corsehill stone, with Bath stone moulded caps and bases.

The church will accommodate 650 persons on the ground floor, and is designed for end and side galleries, which will eventually increase the accommodation to 1,000 sittings. It is also intended to complete the design at some future time by the erection of a tower and spire at the south-east angle of the building, which will also contain the second staircase for access to the galleries.

The lecture hall or schoolroom, erected in 1880, is at the rear of the site, approached by a connecting corridor, and the space between the hall and the church is used for minister's and deacons' vestries and offices, and a large ladies' vestry or church parlour.

The completed scheme will probably include additional class rooms, kitchen, and caretaker's house, &c., on the lower portion of the site behind the lecture hall. The estimated cost of the church and vestries is £6,034, the contract being undertaken by Mr. George Candler, of Brixton Hill, who erected the lecture hall. Architects, Messrs. Searle & Hayes, 66, Ludgate Hill, E.C.

CONGREGATIONAL CHURCH, LAVENDER HILL.

This building has been erected to meet the wants of a constantly-increasing population in this attractive suburb. The site was secured five years ago by the London Congregational Union, and a school-room or lecture hall, with convenient class-rooms on three sides built. The lecture hall is 56 feet by 30 feet, with end gallery and eight class-rooms, including large room in front, and infants' room, with gallery, in the rear.

The church is 69 feet 6 inches long on ground floor, and 76 feet 3 inches in gallery by 45 feet wide, exclusive of a chancel end, arranged partly on account of the diminishing width of the site. An organ recess is provided on one side of the chancel, and a vestry on the other; the pulpit and seats for choir are placed in the chancel, which is separated from the body of the church by a bold arch, with ornamental caps and panelled pilasters. There are galleries on three sides of the church, affording accommodation for 380 persons; on the ground floor there are open benches providing sittings for 520 persons—total, 900. In the front is an open porch, leading to two lobbies, from which the aisles are entered. These are paved with solid wood blocks, and have gratings for the admission of fresh air. There are also flues and gratings for ventilation in all the window-sills, and Boyles' tubes and ventilators from apertures in each bay of the ceiling, which is waggon-shaped in the centre and is supported by ornamental brackets from walls.

The buildings are warmed by Haden's warm air apparatus, and lighted with ornamental gas pendants. The lecture-hall was built by Messrs. Higgs & Hill, at a cost of about £2,300, and the church by Mr. F. Higgs, whose contract amounted to £4,520, exclusive of the tower and spire, which have not yet been erected. The designs have been prepared by Mr. T. Heygate Vernon, of 21, Abingdon Street, Westminster, under whose direction the buildings have been erected.

The total cost of the site, buildings, &c., will exceed £9,500.

CONGREGATIONAL — CHURCH, — LAVENDER — HILL, — S.W.

Alexander & Shepheard, 27, Chancery Lane

CONGL CH & SCHOOL:

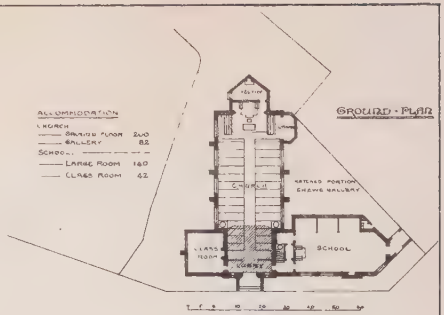
WINSLOW: BUCKS:

John Sulman: F.R.I.B.A.
Architect
1 Furnivals Inn · Holborn · E.C.

ACCOMMODATION

CHURCH
— GRAVEL FLOOR 240
— GALLERY 82

SCHOOL
— LARGE ROOM 160
— CLASS ROOM 42



CONGREGATIONAL CHURCH AND SCHOOL, WINSLOW, BUCKS.

Minister: Rev. J. Riordan.

The existing chapel and school providing very inadequate accommodation for religious worship and Sunday-school teaching, and the congregation having long felt the necessity of providing a more suitable structure, has now determined to "arise and build."

The new buildings are to be erected on the site of the old chapel, somewhat extended by a recent purchase. It is triangular in shape, and somewhat limited in area, so that any of the ordinary ground plans for such buildings were unsuitable. This apparent difficulty has, however, been utilised by the architect to produce a novel but very compact type of plan, and one which it is believed will possess several advantages over those usually adopted.

A square central tower contains the principal entrance, with the Sunday-school to the right, and a large class-room to the left (with an open fire-place), available for infant teaching, and as a committee, Dorcas and prayer meeting-room. It would be especially useful for the latter purpose, before or after any service, and being close to the entrance, is in a much better position than if placed anywhere to the rear of the building.

Another advantage is that, whenever any meeting is held during the week, the front of the building is lit up, and is at once its own advertisement and attraction.

By reference to the plan it will also be seen that the lobby space, though ample, is very compact and economical, and gives a direct access to all parts of the building. The church is beyond the tower, and is also compactly planned and of moderate height, an essential point to ensure comfort and good acoustic properties. The end gallery, however, being in the tower, is lofty and well ventilated, a great contrast to the necessarily stuffy and contracted character it usually possesses if confined within the low main roof of the church.

The resultant of this plan is a design based on the lines of the smaller old English country parish churches of the 15th century, the greatest church building period (in proportion to population) the country has perhaps experienced, for it was then that the people, as distinguished from the monastic orders, most fully made their influence felt, and built churches for themselves and to suit their own requirements. The characteristics of the style are ample window lighting, and in the smaller examples a broad simple effect to which the massive square towers give an added charm.

A few practical details may be added to complete this description. The church seats 240 people on the ground floor and 82 in the gallery—total, 322. The pulpit platform is central, with a vestry to the rear. The organ is placed in a chamber at the side in connection with the choir. The roofs are open-timbered, the glazing of ornamental lead lights, and the heating by Gill stoves. The lobby-screen and porch are framed in wood and glazed. The school will seat 100 adults and the class room 42, total, 142. The usual entrance to the school is at the end but there is also a connection with the front porch and gallery stairs. The boys' and girls' conveniences are in the yard outside, and under the gallery staircase, a small boiler place (for tea meetings) and fuel store are provided. The upper stage of the tower forms an additional class-room, 17 feet square, with an open fireplace, and access by a good staircase. Every part of the building will thus be utilised, and nothing built merely for show or effect.

This last idea was suggested by the watchman's room in the old tower of Irthlingborough Church, in North Hants.

£1,850 is the estimated cost of the buildings, which are from the designs of Mr. John Sulman, F.R.I.B.A., architect, of 1, Furnival's Inn, Holborn, E.C.

GREENHITHE, KENT.

New Sunday-schools, Class-rooms, &c., in Connection with the Congregational church.

These were publicly opened on Wednesday, October 17, 1883. Henry Spicer, Esq., presided, supported by Revs. J. Guinness Rogers, BA, A. Mearns, Ll. Porter, G. Shrewsbury, E. Hayward, E. Bolton, and a large assembly of the gentry and inhabitants of the neighbourhood.

The buildings (including the site) were erected at the sole cost of R. S. Dunbar, Esq., are somewhat extensive, and amply provide for the possible future requirements of Greenhithe. Fronting the village street is the village club and reading-rooms; adjoining and attached is the youths' institute, with caretaker's apartments, kitchen, &c. The south front is of the Queen Anne period, and presents a very pretty and picturesque elevation. By a short flight of stone steps, opening into a decorated and glass-covered corridor, you enter the infant class-room, 30 feet by 15 feet, well lighted by four large windows on the one side, and thoroughly well ventilated. Adjoining are the ladies' room, lavatory, &c.; then comes the large room, 60 feet by 30 feet, by 25 feet high, which is a very handsome room, with an open roof, supported by light wrought-iron trusses, the rafters being boarded on both sides, the under side with pitch-pine battens three inches wide and varnished, forming eighty panels of a diamond pattern, each bordered with mouldings. This forms a drum-like sounding-board, and renders the room most efficient from an acoustical point of view. The organ, of very fine quality, by Bishop & Son, has two manuals, and occupies a large portion of the platform at the south end. The case is of pitch-pine, French-polished, and the bellows, feeders, and water-engine for blowing are under the platform. Opening from the school on the east side are three class-rooms and stores, with ample provision for tea and social meetings. At the north end, on either side of the entrance porch, are the lavatories for boys and girls, fitted with six washing-basins and every convenience. There are three rows of seats the whole length of the room, every alternate one having movable backs, so as to readily form classes. The decorations in various colours have been most tastefully executed throughout, while the furniture and fittings give a degree of comfort rarely met with in Sunday-school or similar buildings. The whole of the rooms are warmed by hot-water apparatus, erected by the Thames Bank Iron Company, Upper Ground Street, London, the boiler furnace being in a fire-proof room under the stores. Most ample ventilation in every room is provided by G. Kite & Co.'s system of inlet and outlet louvre ventilators, with simple mechanical appliances to open or close them. The school is exceedingly well lighted by a large window at the north end, and a smaller one over the organ at the south end. Messrs. Parr, Strong, & Parr, Finsbury, are the architects. The site and buildings cost about £3,000.

INDEPENDENT CHAPEL, PAINSWICK, GLOUCESTERSHIRE.

Beautiful as it is for situation, on the slope of one of the boldest of the noble range of the Cotswold Hills, for extensive prospects over some of the fairest breadths of English landscape, and for the picturesque architecture of its stone-built streets, the ancient town of Painswick has other and no less powerful attractions for the student of Nonconformist Church history.

The Independent Chapel is a quaint building of the beautiful local freestone, erected at the commencement of this century by the Rev. Cornelius Winter. It occupies the site of a very ancient structure, some of whose memorial tablets and fittings, preserved in the present chapel, indicate its use for many generations as the home of the Nonconformity of the parish, and point to its origin in the earliest Puritan times. The Rev. Cornelius Winter, the disciple and companion of George Whitefield, after spending some years subsequent to the death

of his great master in itinerary ministerial work, settled at Marlborough, whence, in the year 1788, he removed to Painswick. Here he spent twenty of the happiest and most useful years of his laborious life. He gathered a numerous congregation around him, and, ever active in village preaching, carried the Gospel to all the surrounding hamlets. He trained a large number of young men for the ministry, amongst them his adopted son and biographer, the Rev. William Jay, of Bath, and carried on at the same time to a great extent his itinerary work. His labours he never remitted until his naturally feeble health finally gave way, and he rested from them in perfect peace and resignation, June 16th, 1808. The building of the chapel at Painswick was one of the last works of his life. He lived to see it completed and paid for, after having travelled far and wide to obtain the necessary funds. It remains as he left it seventy-five years back, and, though interesting as a memorial of a noble and devoted life, has become, through lapse of time, seriously dilapidated, and quite unsuited to the requirements of present-day worship. A thorough but carefully conservative renovation of the structure has become imperatively necessary, and plans for this purpose have been prepared and approved by the English Congregational Chapel-Building Society, as also for the repair and enlargement of the chapel-house and schools. The work to the schools is complete, and it is intended to carry out the entire scheme forthwith. The total outlay will reach £1,500, about £800 of which has been paid or promised. Amongst the local contributors are the Earl Ducie, Lord-Lieutenant of the County, Lord Moreton, the late Sir S. S. Marling, Mr. W. V. Ellis, the late Mr. J. W. Skinner, and Mr. B. W. Cooke, a descendant of one of Cornelius Winter's deacons.

Architect, Mr. James Tait, F.R.I.B.A., Leicester.

MARKHAM SQUARE CONGREGATIONAL CHAPEL, CHELSEA, S.W.

This church, of which the Rev. J. L. Forster is the pastor, has undergone considerable internal alterations and complete renovation. The entrance from Markham Square has been improved by the re-construction of the steps, and the formation of a lobby with two sets of swing doors. A new lobby screen from side to side of the church has been erected at the west end, glazed with ornamental cathedral pattern glazing. The gallery front, formerly of wood, has given place to an open iron front, suitably decorated, with large plaster cove under same. The old pulpit has been removed and replaced by a large open platform and reading desk; the ceiling of the church has been altered so as to admit of better ventilation; inlet ventilators have been provided to most of the windows on a new system, and new gablets have been erected on either side of the church at the east end to provide additional light. The interior generally has been treated in colour decoration. The contracts for the works amounted to £883 10s. Architects, Messrs. Searle & Hayes, 66, Ludgate Hill, E.C.

MEMORIAL CONGREGATIONAL CHURCH AND SCHOOLS, WINDERMERE.

This church and school buildings have been erected by the family of the late Wm. Carver, Esq., of Manchester, in a central situation in this rising and popular neighbourhood.

The church is designed in an early type of Gothic architecture, and is an exceedingly handsome structure.

The main entrance leads into a central porch, right and left of this are spacious vestibules enclosed by swing doors. From these the church is entered, the aisles being placed at the sides of the building, and the whole of the congregation seated in front of the minister.

The pulpit is raised about three feet above the floor of the church and constructed entirely of old oak richly carved.

The choir and organ chamber are behind the pulpit and on the same level, the roof being constructed specially to throw out the sound.

The whole of the seats and other woodwork are constructed of oak, the windows glazed with stained glass, and the walls and roof decorated.

The walls are built with local stone and freestone dressings. The front is broken up with a central gable, having a handsome four-light window, on one side of this the vestibule is finished semi-octagonally and the roof carried up a good height. On the other side there is a bold tower, having coupled lancet windows in the belfry stage, boldly projecting buttresses finished with pinnacles at the angles, and a central spirelet covered with lead. There is a richly moulded doorway in the tower leading to the gallery stairs, and also to the church.

The schools are built immediately behind the church, and comprise a large room 40×24. Infants' room and large class room on the ground floor, and four class rooms on the first floor, with ample storage and covered shelter in the basement.

There is a caretaker's residence, with ladies' parlour, in connection with the school.

The entire cost of the erection of the church, which seats 450 persons, and schools and complete furnishing throughout, has been borne by the Carver family.

The whole of the buildings have been built from the designs and under the superintendence of Mr. Robert Walker, architect, of Kendal and Windermere.

NEW COURT CHAPEL, TOLLINGTON PARK, N.

This well-known church, of which the Rev. J. Ossian Davies has lately become the minister, has undergone thorough renovation and repair for the first time since its erection, about eleven years ago. The want of additional accommodation being very much felt, about ninety additional lettable sittings have been added by a partial reconstruction of the lobbies upstairs and down. The chapel has been coloured and decorated throughout, the woodwork re-varnished, and the gilding of ornamental iron work to gallery fronts and columns renewed. The total cost of the renovation, inclusive of sundry new fittings, &c., has been about £700. Architects, Messrs. Searle & Hayes, 66, Ludgate Hill, E.C.

NEW CONGREGATIONAL CHURCH AND SCHOOLS, STOCKTON ROAD, SUNDERLAND.

This building, a view and plans of which we give, has been erected in two sections, the portion in the rear, comprising the schools, having been opened November 17, 1881, and the church portion, the erection of which was commenced January 2 this year, will, it is hoped and expected, be opened for Divine service before this account is in print, it being arranged for December 18th, 1883.

To commence with the schools, as the first built, and presenting the greatest novelty, internally the plan is, or rather was at the time of its erection, perfectly unique, being the invention of the architect, as an improvement on the American plan of Sunday-schools. Speaking generally, the idea in American schools is to have class-rooms round one, two, or three sides of a square or oblong room, the class-rooms being also themselves of rectangular shape, and the front of such class-rooms facing the large room being divided from it by sliding or revolving shutters, so that at the opening and closing of school or during any lecture or other meeting the class-rooms are thrown into or form part of one large room. The evil of this plan is, that only a part of the occupants of such class-rooms can see the superintendent or lecturer; those in at least one corner of each room being hidden

GROUND PLAN OF CHURCH AND SCHOOLS.

UPPER PLAN SHEWING GALLERY AND SCHOOLS

J. P. & R. TOMLINSON.
ARCHITECTS.
DARLINGTON.

CONGREGATIONAL CHURCH and SCHOOLS: SUNDERLAND.

Whitman & Bass *Photo' Lithe* London

from him by the shape of the rooms. To obviate this objection, Mr. Pritchett devised a plan by which every person in every class-room can see the lecturer in the centre of the large room; and, like all useful inventions, it is very simple when done. The building, though practically rather more than half a circle, is really eight sides of a twelve-sided figure, so that the central room has one flat wall at the back of the superintendent or lecturer, and circling round the front of him are eight class-rooms, rather wedge-shaped, the front or thin edge of the wedge, which is about 9 feet wide in each class-room, being formed of revolving shutters, whilst the back, or thick end of the wedge, is occupied by two windows in each class-room. The sides of each class-room radiate exactly to the superintendent's desk, and although they might, for school purposes, be fixed partitions or thin walls, they are in this building formed also of revolving shutters for convenience of throwing the whole building open in the case of tea-meetings, lectures to the public, &c. This room (which, we ought to say, is on the level of the gallery floor of church) is 66 feet wide and 43 feet from front to back when all thrown open, and will accommodate about 500 children in classes, and about the same number of adults at a meeting. The central part, or drum, is divided by iron pillars, carrying the roof, which is pierced by dormer windows to light this central part. The ground floor, which in this case is of less importance than the upper story, is occupied by an infant school, three rooms same size as class-rooms above, which can be used for library, committee-rooms, or class-rooms, cloak-rooms, lavatories, &c., for both ladies and gentlemen, a kitchen for preparing tea, with a hoist to the large room above, and a spacious corridor. In the basement is a large dry warehouse for storing seats, tables, &c., and the heating vault, meter-room, &c. The warming and ventilation are special features of this building, Messrs. Weeks & Co. having invented their "hydro-caloric coil" just in time to be adopted and used for the first time on so large a scale in this school; and the architect, having placed one of the hydrocaloric coils in each window, the result is that 200 cubic feet a minute of warm air is introduced into each class-room, and there is no cold air coming from the window, &c. The foul air is extracted by air shafts running up the walls into a chamber in the roof, where an "air pump" ventilator extracts all the foul air from both church and schools. The schools will accommodate from 800 to 900 children, and the total cost of that portion of the building was £2,500.

The church, just completed, joins on in front of the above-named schools, making one imposing building about 135 feet long externally. The front faces Stockton Road, and has on the ground storey three doorways with polished red granite shafts, moulded bases and arches, and carved capitals. The central portion, or gable end of the nave, contains above the centre door a large and handsome five-light window. The right-hand doorway is placed in a staircase building, with semi-octagonal end, and the left-hand doorway forms the principal ground-floor feature in the tower, which is at the corner of Stockton Road and Candlish Terrace. This tower is 65 feet high, and is designed in five stages, the upper storey being occupied by open belfry windows, having polished red granite shafts, moulded bases and arches, and carved caps, like the doorways beforenamed. The tower is surmounted by a spire rising to a height of 135 feet from the causeway to the top of the vane. This spire has lofty Pyramidal broaches of early French character; moulded quoins and Lucarne lights, and will be, both from the elevated position of the site, and the fact of its being the highest spire in the borough, the most conspicuous object from a distance in the whole town. The side elevation to Candlish Terrace is relieved by being broken into parts, the corner having an apsidal staircase against the tower, the end portion next the schools being arranged as a transept with double gables, and the portion between, forming the aisles, being considerably recessed. The lower tier of windows are of single lights, grouped in pairs and triplets, and above them, to light the galleries, are three two-light windows in the aisle, and two three-light windows in the transept. The ridge of the roof is continuous in the church and school, and is 65 feet high from the ground. About the middle of its length is an ornamental "fleche," or turret of oak, lead, and slate, rising to a height of 90 feet from the ground. This turret contains an apparatus for extracting the foul air from the building. Internally, after ascending eight easy steps, we enter by the centre doorway, and find

selves in a spacious vestibule, paved with mosaic tiles, from which two inner doors lead into gangways the whole length of the church, communicating at the other end direct with the vestries and schoolrooms. Entering the church, we find a nave 32 feet wide, separated from aisles each 10 feet wide by iron pillars in two tiers, supporting the side galleries and main arcades. The pillars have moulded bases and foliated caps, and the arches are of moulded woodwork. From the arcades rises a handsomely moulded waggon-headed roof, groined in the lower portion between the arcades and the hammer beams. This roof, and, in fact, all the woodwork, is of best pitch pine. On the top of the first tier of pillars, runs all round the gallery front, which is of handsomely-moulded tracery work deeply recessed, and the same depth as this gallery front are plinths or pedestals for the upper tier of pillars; thus working in the gallery as part of the construction, as in some of Wren's best galleried churches. At the end of the church is a platform for the pulpit and choir seats, which latter face each other looking north and south, in true orthodox fashion; and behind is the organ chamber on the ground floor, so as to allow of a handsome four-light window over the organ into the apse of the main school-room. This arrangement, although not necessary for lighting the church, is adopted to give a vista-like effect and add to the apparent length, which is 10 feet or 12 feet shorter than the architect would have made it if the ground had allowed. The doors before named, at each side of the front, lead direct to wide and easy staircases up to the galleries, which are three seats wide in the aisles, six seats wide in the transepts, and seven seats wide in the front, over the vestibule. The seats are all 2 feet 10 inches from front to back, and allowing 20 inches full for each person, will accommodate 925 adults, but by an arrangement of seats to slide out into the gangways from the ends of the fixed seats, 1,053 adults (or about 1,200 persons, reckoning the usual proportion of children and young persons) can be seated on special occasions. These seats are all very substantial, with handsome moulded framing, all with slanting backs, book board, book boxes, hat slides, umbrella stands, and every comfort. The pulpit is of Caen stone with marble shafts, carved capitals, elaborate tracery and carving, executed by Mr. Beale, of Newcastle, from working drawings supplied by the architect. The glazing is by Mr. Atkinson, of Newcastle-upon-Tyne, in "muffled" glass, with coloured "roundels" and "borders" in the body of the windows, and foliated designs in the tracery. The warming is by Weeks & Co., of Chelsea, with the introduction of their "hydro-caloric coils," the same as in the schools, and which act as warm air admitters in winter and cold air admitters in summer, and the foul air is extracted by an apparatus in the turret before named. The building is designed by Mr. J. P. Pritchett, architect, Darlington, and is being carried out under his supervision, assisted by Mr. R. F. Bryan as resident clerk of works. The contractors for the whole of the works, excepting the heating and the glazing before named, are Messrs. Hirst & Sons, of Sunderland, the contracts together amounting to about £6,500, which, added to the cost of schools, about £2,500, will, with professional and furnishing charges, make the total cost of the whole scheme not far short of £10,000, exclusive of site.

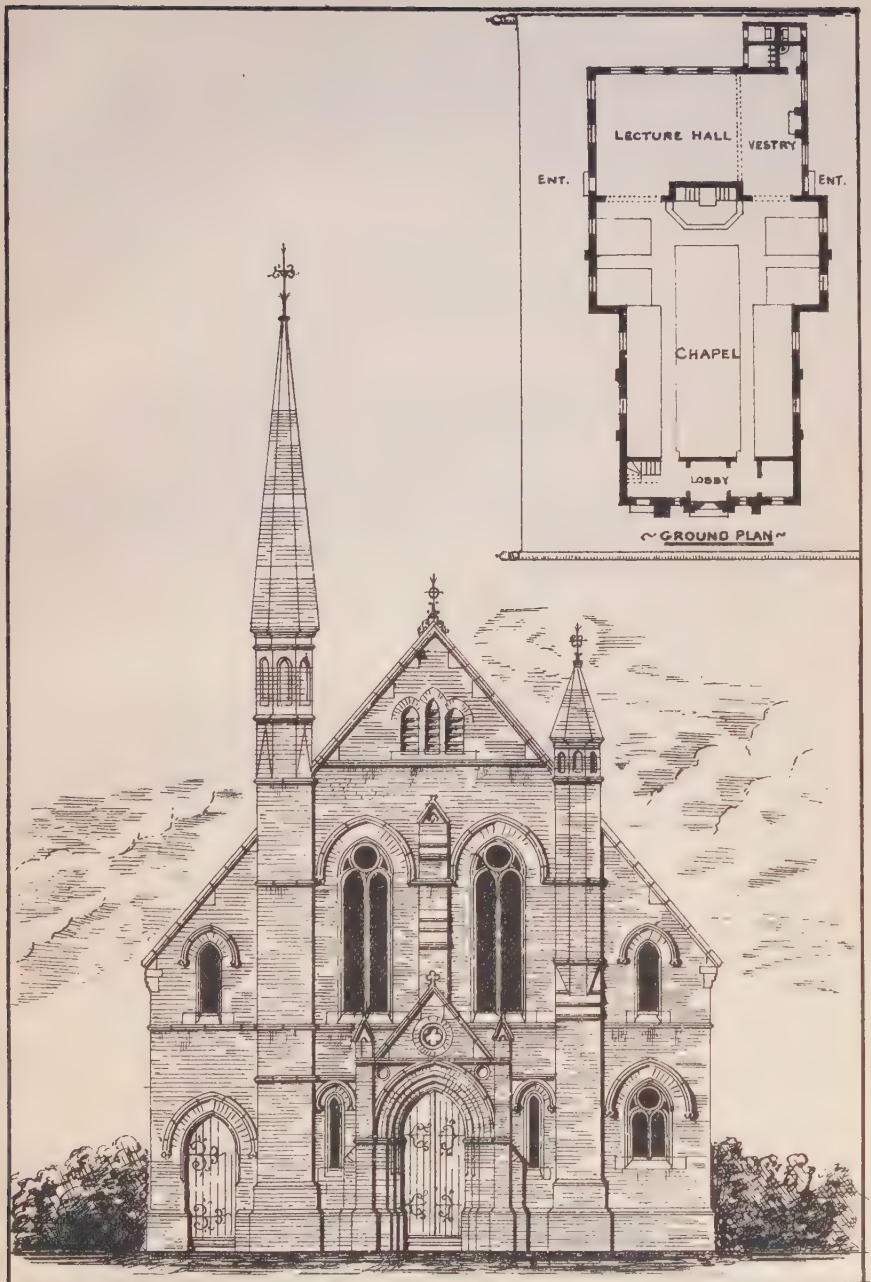
Architect, Mr. J. P. Pritchett, Darlington.

NEW CONGREGATIONAL CHURCH, STEEPLE BUMPSTEAD, ESSEX.

A church was first formed here in 1760, in a temporary building, under the care of Caleb Price, assisted by Thomas Whitby, and superintended by the Rev. Thomas Berridge.

In 1800, a plain square building of timber, lath and plaster was built, and added to by a brick front in 1836, and was in a very dilapidated condition.

The notice of J. S. Deed, Esq., of London, was drawn to it, and from the deep and long interest he has felt in the village, he was induced to set about a new building. The local friends are poor, and could do little financially, but they have done what they could, and with a liberal promise of £500 from Mr. Deed, and others of a smaller amount, it was decided to build. The design illustrated represents the building, which is on the old site, and will seat nearly 400 persons, all



Charles Bell F.R.I.B.A.
Architect.

CONGREGATIONAL CHURCH
STEEPLE BUMPSTEAD ESSEX

9 New Broad St.
London E.C.

Alexander & Shepheard, 27, Chancery Lane

on the ground floor, excepting 40 in an end gallery. In the rear is a spacious lecture hall and vestry, which can be opened into the church by folding-doors. The style is a simple Early Gothic one, suited to the site and the local materials, which are red brick. Stone is used only where necessary for the main gable, buttresses and finials. The inside walls are of Cambridge white brick, relieved by red bands and arches, the roof is open, of timber boarded and stained. The pulpit is contained in an arched recess, and is of the platform character. All the sittings are of very easy shape, of deal stained and varnished.

The spire rises to a height of 70 feet, and forms a conspicuous object from the hills surrounding this pretty Essex village. Adjoining is a convenient Manse.

The warming is by one of Portway's stoves.

The architect is Mr. Charles Bell, F.R.I.B.A., Dashwood House, 9, New Broad Street, London, E.C., and the builders, Messrs. A. & J. Brown, of Braintree. The contract is £1,468 for the whole building.

NEW SUNDAY SCHOOL BUILDINGS IN CONNECTION WITH THE DAVEY STREET CONGREGATIONAL CHURCH, HOBART, TASMANIA.

Minister: The Rev. Geo. Clarke.

The design is semi-Gothic in character. The front will be built with brown freestone with dressings of white stone, and is flanked on either side with towers, under which are the entrances for boys and girls respectively. Accommodation has been provided for about 350 children, the boys on the ground floor and girls on the upper floor. The seats are conveniently arranged so that the classes may be divided as much as possible during teaching, and for massing the children (both boys and girls) on the ground floor during lectures or addresses. The ground floor comprises entrance-porches, lobbies, secretary and librarian's room, school-room 50 ft. by 38 ft., two Bible class-rooms, teachers' cloak-rooms, platform for superintendent, and a room behind the same for his especial use. The upper floor will be composed of a gallery, 136 ft. long by 10 ft. wide, running round all four sides of the building, and will be carried upon ornamental iron columns, and enclosed with iron scroll work. Over the superintendent's room will be another class-room, and behind this a large room for infant classes. The roof will be open timbered, supported by handsome carved principals, and is 31 ft. above the floor. Ample provision is made for lighting and ventilation, and at night the main building will be lighted by two large sun-burners. The building has an extreme depth of 86 ft., by a width of 40 ft., and is being erected by the well-known contractor, Mr. Gregory, whose character for energy and first-class work is a guarantee for the satisfactory completion of these schools. The total cost, including site and furnishing, will be about £4,000.

NEW CONGREGATIONAL CHURCH, RICHMOND, YORKSHIRE.

The need of a more suitable and commodious church in Richmond has long been felt, and the Earl of Zetland having generously given a freehold site in Dundas Street for the purpose of erecting a new one, a committee has been formed for carrying out the work. Considerable help in subscriptions having been given, the committee have been encouraged to begin building, and the foundation stone was laid by Edwd. Crossley, Esq., J.P., of Halifax, on the 11th of July, 1883. The buildings comprise church and chancel, with accommodation for 320 persons, deacons' and minister's vestries, school and class-room for 120 children; lobbies, and the usual outbuildings. Externally the building will be of limestone in regular courses, with freestone dressings largely introduced, the roof being covered with Westmoreland green slates. At the south-west angle there is an octagonal tower with long traceried belfry windows, moulded and embattled coping, and lofty slated spire. The buildings are of a chaste and neat design in the Early

Perpendicular style of architecture, harmonising with many old buildings in the town. The windows are cusped and traceried, and filled with rolled cathedral glass of quiet tone, in ornamental lead lights. The roof over church is in a single span, and internally there is a lofty eight-sided plastered ceiling with boldly moulded wood cornice, transverse and longitudinal ribs, and carved wood bosses at intersections.

The walls will be plastered and coloured in distemper, with wood dado all round. Entrance to chancel is through lofty moulded stone arch, at the side of which will be placed an octagonal wood pulpit, having traceried panels and stone base.

The heating will be by water on the low pressure system, and the ventilation by vertical inlet tubes on Tobin's principle, and extract ceiling ventilators.

The total cost of the building is £1,510.

The architects are Messrs. Clark & Moscrop, Feethams, Darlington, and Newcastle-on-Tyne.

OLD GRAVEL LANE MEETING HOUSE, WAPPING, E.

This old-established cause having been found unable longer, from the circumstances of the neighbourhood, to maintain a separate pastor, has been placed in the hands of the London Congregational Church Extension Committee for conversion into a Congregational Hall. For this purpose the premises have undergone complete renovation; the pewing and pulpit have been removed, a platform erected, and a large new lobby or waiting-room added at the front of the building.

The interior of the Hall has been suitably coloured and decorated, and all the windows fitted with tinted lead light pattern glazing. The old forecourt has been enclosed with new boundary walls, iron railings and gates, and is intended to be planted out with shrubs, &c. The contract for the alterations to the building was £475, and to this must be added a sum of about £125 for furniture and other incidental expenses. The cost of the works has generously been defrayed by Mr. S. Morley, M.P. The architects for the alterations were Messrs. Searle & Hayes, 66, Ludgate Hill, E.C.

THE GEORGE GREEN SCHOOLS, EAST INDIA DOCK ROAD, BLACKWALL, E.

These schools were originally founded by the late George Green, and located in Chrisp Street, Poplar.

They were heavily endowed, and gave free board, clothing, and primary education to the children of the neighbourhood—*i.e.*, Blackwall and Poplar.

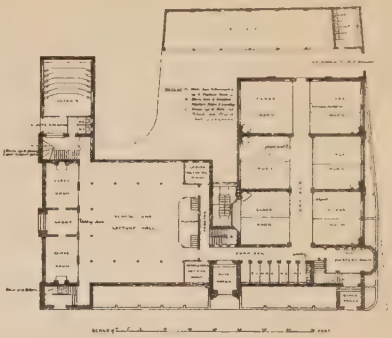
Gradually the food and clothing ceased to be given, and the trustees, feeling the School Board now gives effectual elementary education, applied to the Charity Commissioners for power to alter the original scheme—change the site and erect a new building to meet a sorely felt want, by supplying a secondary education for the children of the same neighbourhoods.

After due consideration, the Commissioners granted their assent to this remodelling of the bequest, and the buildings illustrated are now being built by Messrs. Ashby Brothers, of Kingsland Road.

As will be seen by the plan, they are divided into two parts, that on the right being the day-school, while the hall and rooms on the left are intended for Sunday-school purposes mainly; but the large lecture-hall will be used for opening and closing school, speech days, public meetings, &c.

The six large class-rooms shown on ground plan will seat a total of 200 boys at dual desks, and are provided with conveniences in the shape of lavatories and cloak rooms near their entrance; W.C.'s in play-ground; masters' rooms are in the south-east angle. On the first floor are six rooms similar to those below, but for girls, with all necessary conveniences.

THE GEORGE GREEN SCHOOLS, EAST INDIA DOCK ROAD, BLACKWALL.



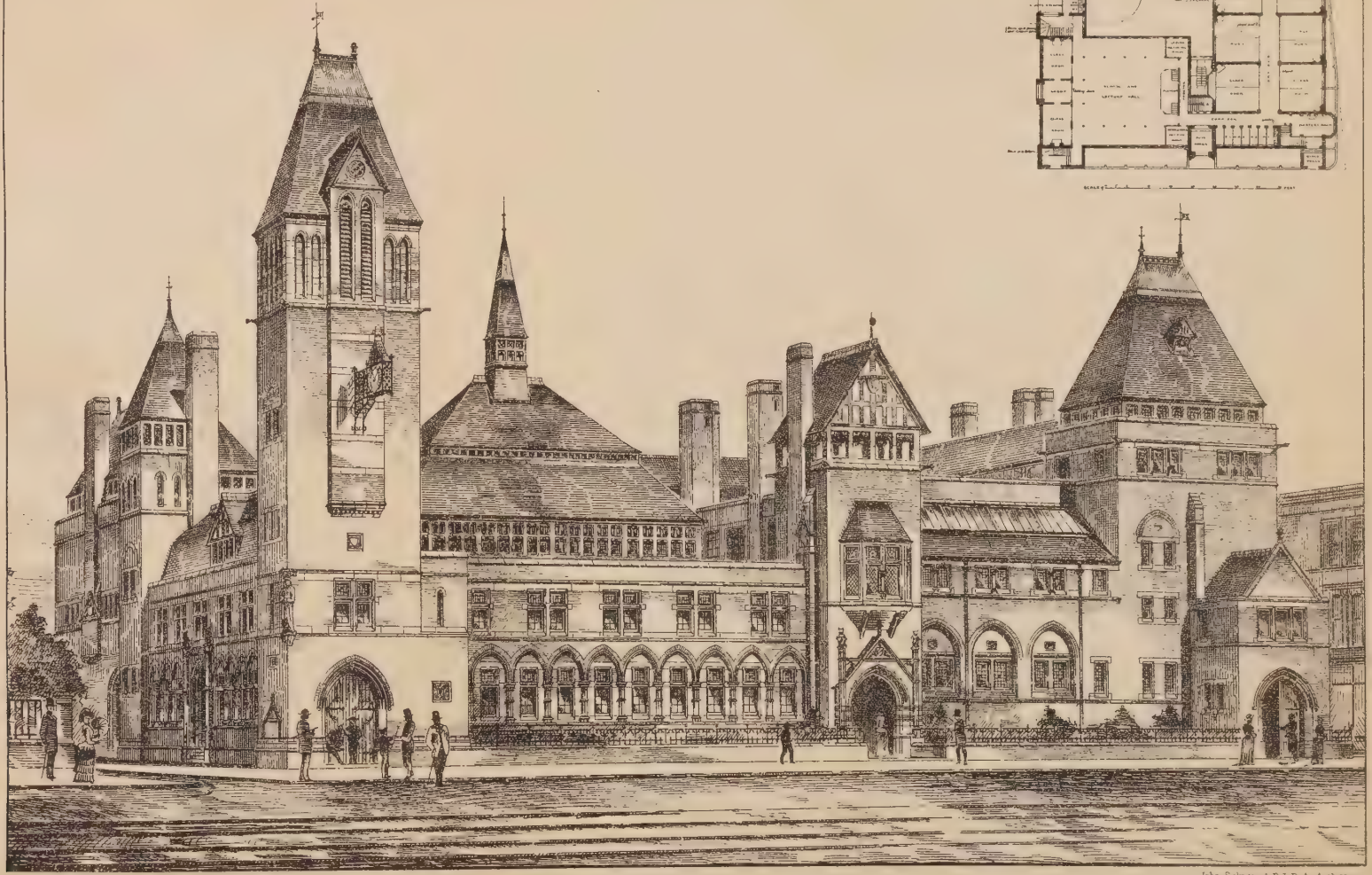
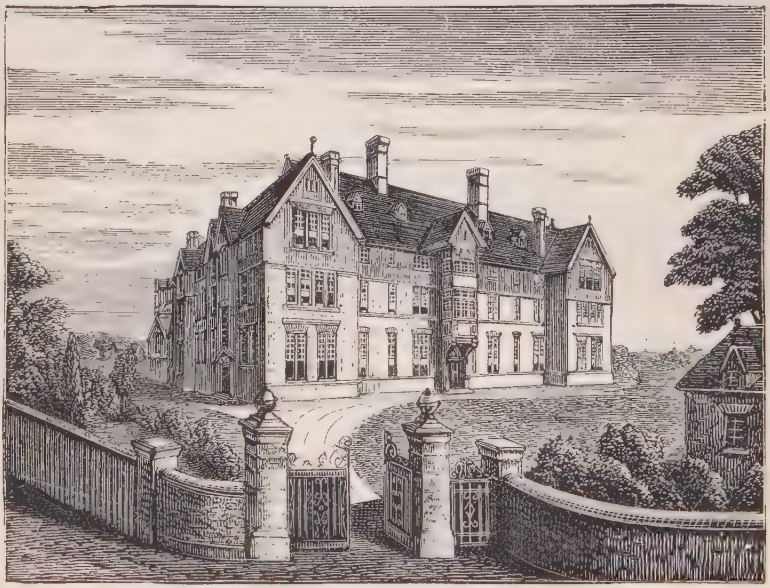


Photo-Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

John Sulman, A.R.I.B.A. Architect.
1, Furnivals Inn, Holborn,
London, E.C.

WALTHAMSTOW HALL,

SEVENOAKS.



HOME AND SCHOOL FOR THE DAUGHTERS OF MISSIONARIES.

ESTABLISHED AT WALTHAMSTOW, 1838.

REMOVED TO SEVENOAKS, 1882.

ARCHITECT: MR. E. C. ROBINS,
JOHN STREET, ADELPHI, W.C.

The roof is formed of concrete and asphalte, and is intended as a girls' playground; sheds surround it on two sides for shelter in bad weather.

The lecture-hall consists of a central square surrounded on three sides by class-rooms with galleries over, seating 600 children in classes, whilst the clock tower at south-west angle gives access to rooms for caretaker in attic. The block in street at left side will contain rooms on ground level for infants, and above for drawing and science classes; but this cannot be built at present as the site is not yet secured.

Between the hall and day school is placed a kitchen to serve boys' dinners, if required, and social meetings in the large hall.

The partitions on each side of centre corridor in day school are glazed, so that the head master or mistress will be able to efficiently supervise the whole of the classes.

The materials are red brick and Portland stone externally, with grey slates on roof. Internally the woodwork of hall in pitch pine; heating by Boyd's stoves and hot-water apparatus, for which a furnace will be in basement under centre tower.

The contract has been taken for about £10,500, and is being carried out from the designs, and under the superintendence of Mr. John Sulman, F.R.I.B.A., of 1, Furnival's Inn, E.C.

WALTHAMSTOW HALL, SEVENOAKS.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

This school was first established in 1838 at Walthamstow, in Essex. From year to year the numbers of children increased, and though alterations and additions were made to the school-house from time to time to accommodate them, it was at last felt that new buildings were a pressing necessity.

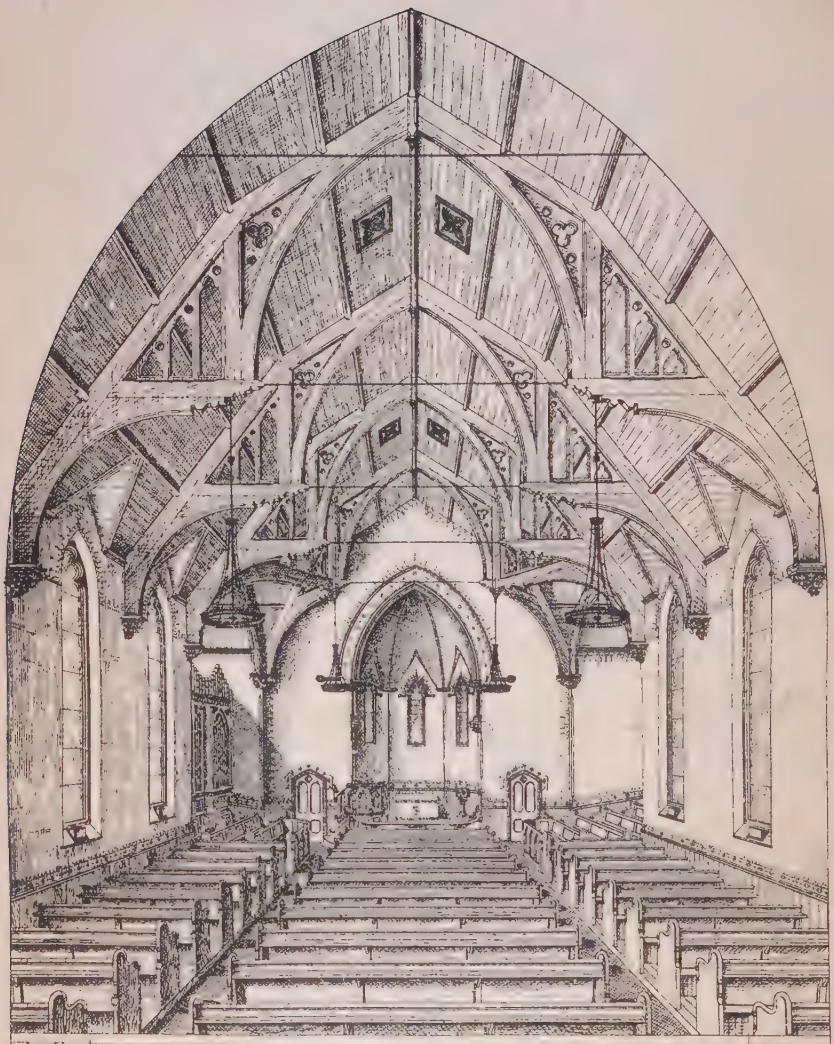
In 1877 three acres of ground were purchased at Sevenoaks, in Kent; in 1878 the foundation stone of the new building was laid by the Right Hon. W. E. Forster, M.P., and in 1882 it was formally opened by Samuel Morley, Esq., M.P.

The house is of red brick, simple, yet handsome in outward appearance, and the interior is admirably arranged for convenience and comfort.

The ground floor contains a spacious dining-hall, two large school-rooms, four class-rooms, two rooms specially arranged for practising music, library, sitting-rooms for the Lady Principal and the Assistant Mistresses, lavatories, and kitchen offices. On the first floor one large room is set apart for needlework, the rest of the space being given up to sleeping accommodation, arranged in cubicles, so that, with the better ventilation of a large room, the privacy of a separate bedroom is secured. The second floor is in every way similar to the first floor, except that a sick ward, with convalescents' room and nurse's bedroom takes the place of the needlework room on the floor below. There are eight bathrooms.

Accommodation is provided for about 100 girls.

The building was designed and carried out under the superintendence of E. C. Robins, F.S.A., 14, John Street, Adelphi, W.C.


JOHN WILLS, ARCHITECT.
CONGREGATIONAL CHURCH, FRANCIS ST., FARNWORTH.
NEAR BOLTON
DERBY. 1883.
G. FALKNER & SONS, PHOTO. LITHOS MANCHESTER

JOHN WELLS. ARCHITECT.

CONGREGATIONAL CHURCH, FRANCIS ST. FARNWORTH. NEAR BOLTON.

DERBY. 1888.

O. PALMER & SONS PHOTO LITHO. MANCHESTER

PART X.

THREE DENOMINATIONS.

DISSENTING DEPUTIES.

LEGAL INFORMATION ON MATTERS AFFECTING NONCONFORMISTS.

LITERARY REGISTER.

THREE DENOMINATIONS. DISSENTING DEPUTIES. LEGAL INFORMATION ON MATTERS AFFECTING NONCONFORMISTS. LITERARY REGISTER.

GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.

Place of Meeting, Congregational Memorial Hall, Farringdon-street, E.C.

Secretary, Rev. J. Teall, Woodland-road, Charlton, S.E.

The three Boards of Presbyterian, Independent, and Baptist Ministers, resident in and about the cities of London and Westminster, were formed in the early part of the eighteenth century. These bodies were accustomed to unite in presenting addresses to the throne on suitable occasions, from the date of the Revolution, but were not organised into one "General Body" till July 11th, 1727. At that time it was agreed, and the rule continues still in force, "That no person be allowed to join with the body of Protestant Dissenting Ministers in any public act, but such as are approved by one or other of the three."

The business of the General Body is conducted by a committee chosen from the three denominations, and which meets as occasion requires.

The meetings of the General Body are always special and by summons, excepting the annual meeting, which is held at one o'clock on the Tuesday following the second Lord's-day in April of every year.

The secretary is chosen triennially from each of the three Boards in rotation.

The chairman is chosen only for the meeting over which he presides, and from each Board in succession.

I. Congregational Board.

Formed 1772.

The Following are the Principal Rules of the Board:—

The Congregational Board is a union of ministers of the Congregational Denomination residing in and about the cities of London and Westminster, and is formed to promote fraternal intercourse and to take cognisance of all public questions affecting the interests of that denomination and of religion in general.

Any Congregational minister wishing to be admitted to the Board, shall be recommended, in writing, by at least five of its members, who shall attest that his moral character is unimpeachable, and that he holds, or has held, the pastoral office, and has been in some form publicly recognised by the representatives of neighbouring churches; or that, with the consent of the church, he is an assistant to a pastor in or about the Metropolis; or that, having had ministerial training, he is or has been officially connected with some of the religious or collegiate institutions of, or recognised by, the Congregational Body.

Such recommendation shall also be sustained by the personal testimony of a majority of those by whom he is nominated, and by an official testimonial from the County Association, College, or Denomination whence the candidate comes.

Candidates for membership shall be nominated only twice in the session—viz., in the months of October and February.

The names of candidates for nomination, with the names of their nominators, shall be transmitted to the Minute-Secretary fourteen days at least before the meeting at which the nomination shall take place; and in the Agenda for that

meeting the names of all such candidates, with those of the nominators, shall be forwarded to each member of the Board; the personal and official testimony required by Rule II. shall be given at the time of nomination, and the election shall take place by ballot at the meeting next ensuing.

No candidate shall be admitted to membership except by the votes of three-fourths at least of the members actually voting by ballot.

No member shall be excluded, but by three-fourths, at least, of the members actually voting by ballot, at a meeting, of which due notice of such proposed exclusion shall be given.

Every member shall pay the sum of twenty shillings on admission, and also contribute his proportion of the yearly expenditure of the Board.

Former members seeking re-admission shall be nominated in the same way as new members, and with similar testimonials. The election shall be taken immediately after nomination, and by open voting. If re-admitted, no entrance fee will be required.

The ordinary business of the Board shall be transacted at meetings to be held on the Tuesday after the second Lord's-day in the months commencing with September and ending with April, at four for five o'clock precisely.

OFFICE OF THE BOARD.

Congregational Memorial Hall and Library, Farringdon-street, E.C.

OFFICERS.

Chairman—Rev. J. C. HARRISON.
Deputy Chairman—Rev. W. M. STATHAM.

Secretaries.

Finance.
Rev. I. VALE MUMMERY, FRAS,
16, Christchurch-rd., Hampstead, N.W.

Minutes and Correspondence.
Rev. JOHN NUNN, 6, Maitland-park-villas, Haverstock-hill, N.W.

MEMBERS.*

1873 Adeney, W. F., MA, Acton
1878 Allen, Bevill, Euston-road
1880 Allen, John
1844 Allon, Henry, DD, Islington
1872 Ashton, R. Stone, BA
1870 Atkinson, John
1869 Atkinson, J. W., Latimer Church
1863 Aubrey, W. H. S., DD
1839 Aveling, T. W., DD, Kingsland
1868 Barker, Johnson, LLB, New College Ch.
1878 Barnes, John, Sutton
1876 Bartlett, G. D., MA
1883 Berry, R., Upper-st., Islington
1882 Bevan, Ll. D., DD, Highbury Quadrant
1879 Bourne, Alfred, BA
1865 Boyle, J., New North-road
1877 Brierley, J., BA, Balham
1880 Brock, G. A., BA, Croydon
1846 Brown, Baldwin, BA, Brixton
1881 Bulmer, R., Lavender-hill
1871 Carter, A. M., BA, Upminster
1881 Cave, A., BA, Hackney Col.
1872 Chadburn, J., Poplar
1875 Chamberlain, J. A.
1881 Chambers, C., Stockwell
1866 Chancellor, H. J.
1873 Chandler, Charles, Walworth
1872 Charlesworth, W. H., Buckhurst-hill
1877 Christie, G. A., MA, Hackney Col.
1876 Clemance, Clement, BA, DD, Camberwell
1883 Coller, W. E.
1854 Corbin, John
1871 Critchley, G., BA, Burnt Ash
1875 Davids, T. W.
1848 Davies, John
1877 Davies, J. Ogmore, Craven Chapel
1883 Davies, J. Alden, S. Croydon
1877 Davies, D., BA, Cheshunt
1881 Davies, T.
1878 Davison, W. H.
1882 Dawson, R., BA
1876 Dewey, Herbert, Notting Dale
1863 Dorling, William, Buckhurst-hill
1876 Edwards, W., Brentford
1878 Edwards, W. S.
1862 Egg, E. T.
1870 Ellis, James, Barnsbury
1878 Ellis, John W., Walthamstow
1862 Essery, W. A., Marlborough Ch.
1869 Evans, E. J., BA
1878 Evans, W. J, Middleton-road
1874 Evans, E. Kentish
1882 Evans, Owen, Fetter-lane
1865 Farren, J., Bermondsey

*Addresses at pp. 118—127.

1868 Farrer, W., LLB
1868 Fielden, W. S. H.
1870 Firth, G.
1881 Fisher, J. Rolfe, Burdett-road
1872 Fisher, S.
1876 Fisher, J.
1868 Fison, Thomas, BA, Hendon
1883 Forster, J. L., LLB, Markham-sq.
1848 Gallaway, J. C., MA
1869 Geddes, J., Bexley Heath
1871 Gilfillan, T.
1883 Gliddon, A. J. L., Twickenham
1839 Godwin, J. H.
1883 Goundry, J. J., Trevor Chapel
1878 Grainger, Henry, Christ Church
1862 Greatley, J. M.
1879 Gregory, Abner R., Orange-st.
1881 Griffith, A., LLB, Fetter-lane
1876 Griffiths, Henry, FGS, Barnet
1864 Hall, N., LLB, Westminster-road
1867 Halsey, Joseph, Anerley
1862 Hannay, Alexander, DD
1878 Harbourn, A. E.
1842 Harrison, J. C., Camden Town
1870 Harrison, C.
1879 Hartland, E. J.
1883 Hastings, F., Tolmers-square
1872 Hebditch, Samuel, Clapton-park
1876 Hercus, Hugh
1863 Herschell, D. A., Brixton
1863 Hill, Thomas, Finchley
1871 Hitchens, J. Hiles, DD, Eccleston-square
1882 Hooke, D. Burford
1881 Horder, W. G., Wood-green
1877 Hurndall, W. E., MA, Harley-st.
1873 Hurry, Nicholas
1867 Ingram, G. S., Richmond
1871 Jenkins, D. M., Bayswater
1861 Jennings, N., MA, FRAS
1880 Johnson, Edwin, MA, New Col.
1871 Johnston, John, Milton-road
1870 Jones, Edward H.
1871 Jones, J. Gwynne
1881 Jones, Jenkyn, Offord-road
1869 Jones, J. Morlais, Lewisham
1872 Jones, W., Surbiton
1879 Jubb, W. Walker, New Barnet
1880 Jukes, E.
1880 Jukes, J. G.
1883 Kennedy, James, MA, Acton, W.
1847 Kennedy, John, MA, DD
1867 Knaggs, James, Stratford
1865 Leask, W., DD, Maberly Chapel
1867 Le Blond, S. J.
1869 Lloyd, Morgan
1870 Lovell, R. H., Bromley, Kent
1883 Lovett, R., MA
1878 Lucas, Joseph, Limehouse
1875 Lumb, John
1882 Mabbs, Goodeve
1853 Macbeth, Robert, Hammersmith
1865 Macgregor, G. D., Paddington
1862 Marchant, Job
1864 Marshall, W., Hackney
1864 Martin, Geo., Upper Norwood
1883 Matthews, John, Barnet
1860 McAll, Samuel
1868 McAll, Gilbert, Bermondsey
1862 McAuslane, A., DD, Victoria-park
1868 Mearns, Andrew, Bishopsgate
1880 Milnes, John, MA, Totteridge
1877 Morgan, John, Whitefield Taber.
1847 Mummery, I. Vale
1868 Murphy, G. M., Borough-road
1883 Nachim, Michael
1854 Newth, Samuel, MA, DD, New Coll.
1878 Newton, E. J.
1882 Nimmo, David
1883 Nobbs, Robert, Upton
1878 Noble, R. H., Southgate-road
1852 Nunn, John, Haverstock-hill
1875 Park, William, Croydon
1871 Parker, Joseph, DD, City Temple
1883 Partner, Richard, Plaistow
1882 Paterson, W.
1882 Perfect, T., Canning Town
1876 Popham, A.
1872 Postans, J. C., Peckham-rye
1872 Poulter, J. F., BA
1863 Price, Edward, Hounslow
1877 Pryce, R. V., MA, LLB, Stamford-hill
1876 Read, S. Sabine, Deptford
1883 Reaney, G. S., Stepney
1873 Redford, R. A., MA, LLB, Putney
1882 Reed, Andrew, BA
1875 Reed, C. E. B., MA
1878 Reeve, Jonah
1861 Reynolds, H. R., BA, DD, Cheshunt
1883 Ricards, Robert
1826 Richards, J. E.
1852 Roberts, W., BA, Notting Hill
1855 Robinson, Robert
1837 Rogers, George
1865 Rogers, J. G., BA, Clapham
1880 Rogers, J. W., BA
1880 Rook, J. Colwell
1876 Rowland, A., BA, LLB, Hornsey
1883 Rowlands, Joseph, Chelsea
1861 Rudd, Thomas, BA
1864 Russell, J. S., MA, Westbourne-pk.
1871 Ryley, G. B., Peckham
1881 Sackett, B., St. George's-in-East
1874 Sanders, W., Shepherd's Bush
1876 Saunders, J., BA, Wycliffe, Stepney
1873 Sargent, R. J., Ponder's End
1881 Shrewsbury, A. R., Hammersmith
1869 Simon, Henry, Westminster
1868 Sissons, Thomas, Woolwich
1880 Skinner, W., Forest Gate
1881 Smith, G. W.
1872 Smith, Matthew, Britannia-row
1849 Smith, S. J., BA, Enfield
1881 Snashall, G., BA, Finsbury-park

1858 Soden, Frank, Lower Clapton
1868 Spensley, W., Stoke Newington
1868 Spurgeon, John
1876 Statham, W. M., Hare-court, Canonbury
1877 Steer, Joseph, Tottenham
1875 Stevenson, J. G.
1844 Stoughton, John, DD
1870 Strutt, Percy
1865 Sweet, F., Romford
1882 Symes, Colmer B., BA, Kensington
1881 Talbot, W. C., Wimbledon
1882 Tarbolton, A. Capes, W. Dulwich
1859 Temple, T. J. R., Bethnal Green
1845 Thomas, David, DD
1862 Thomas, J., BA, Whitechapel
1873 Thomas, R. Tutin
1876 Thomas, R. L., Southwark (Welsh)
1878 Thomson, J. R., MA., Mill Hill
1883 Thomson, George, City-road
1882 Thompson, R. W., MA
1861 Tiddy, W. P., Camberwell New-rd.
1869 Toms, H. S., Enfield
1872 Tuck, Robert, BA
1866 Tunmer, J. E., Wimbledon
1877 Turner, F. S., BA
1854 Turquand, P. J., Walworth
1870 Twentyman, G., MA, BD, New
1847 Tyler, Wm., Mile End New Town
1880 Tyler, Alfred
1879 Udall, T. C., Dalston
1875 Urwick, W., MA
1845 Vardy, C. F., MA
1870 Verrall, R. T., BA
1868 Vine, John
1844 Viney, Josiah
1868 Waite, E., MA.
1878 Waterhouse, S. N., New Hampton
1874 Waterman, T. T., BA
1879 Watt, D., MA, Stoke Newington
1870 Watts, J. Stockwell, Bethnal Green-road
1867 Waugh, B., FGS, Southgate
1866 Whitehouse, J. O.
1874 Wickson, A., LLD
1844 Wilkins, George
1863 Wilks, J. Mark, Holloway
1882 Williams, C. F., New Tabernacle
1847 Williams, J. De Kewer, Hackney
1879 Williams, S. Tamatoa, Forest Hill
1859 Wilson, J. H., DD, Collier's-rents
1882 Wright, J. Morley, Lewisham High-road

Total number of Members of the Board, Two hundred and twenty-six.

II. Presbyterian Board.

Secretary.—Rev. Walter Morison, DD, 27, Powis-square.

1882 Anderson, William, DD ..... Defoe Manse, Tooting, S.W.
1876 Chalmers, Principal Wm., DD 43, Westbourne Park-road, W.
1877 Davidson, J. Thain, DD ..... 11, St. Mary's-road, Canonbury, N.
1861 Edmond, John, DD ..... 97, Highbury-hill, N.
1873 Erskine, James M. ..... 22, Campbell-road, Bow, E.
1882 Graham, Prof. Wm., DD ..... Presbyterian College, Guildford-st., W.C.
1875 McEwan, David, DD ..... 335, Clapham-road, S.W.
1882 McIntosh, Hugh, MA ..... Brockley View, S.E.
1879 Mauchlen, John ..... 5, The Peldon, Richmond, W.
1871 Miller, Henry ..... 214, Goldhawk-road, Shepherd's Bush, W.
1871 Morison, Walter, DD ..... 27, Powis-square, Talbot-road, W.
1833 Redpath, Robert, MA ..... 12, College-place, Camden Town, N.W.

III. Baptist Board.

Baptist Mission House, Castle-street, Holborn, E.C.

Formed 1723.

Object.—"The design of this Board is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary.—Rev. John Teall, The Poplars, Woodland-road, Old Charlton, S.E.

1882 Akehurst, S. H.† .... 89, Azenby-square, Lyndhurst-road, S.E.
1869 Alderson, William ..... 20, Boyson-road, Camberwell, S.E.
1874 Anderson, J. S. ..... 171, Manor-road, Brockley, S.E.
1838 Angus, Joseph, DD † ..... Regent's-park College, N.W.
882 Anson, W. C. H. ..... 3, Derby-villas, Forest-hill, S.E.

† Member also of the Baptist Association.

1881	Avery, W. J.	117, Warwick-road, Maida-hill
1881	Banfield, J. S.†	Stratford, E.
1876	Barnard, J. H.†	6, North Hill-terrace, Highgate, N.
1882	Barrett, E. P.†	Chapel House, Cornwall-road, Brixton
1883	Baster, W.†	2, Southboro'-terrace, Surbiton, S.W.
1882	Batey, J.	21, Trinder-road, Crouch-hill
1882	Bentley, W.	27, Lansdowne-road, Dalston
1876	Bergin, J. M.†	2, Western-road, Sutton, Surrey.
1850	Blake, W. A.†	The Butts, Brentford, W.
1880	Blake, J. H.	Luton
1869	Booth, S. H.†	Oakley House, Beckenham
1882	Boud, J.†	28, Jasmine-grove, Anerley, S.E.
1876	Box, J.	Denbigh Villa, Grove-lane, S.E.
1874	Briscoe, J. S.†	19, St. John's-villas, E. Dulwich-green, S.E.
1862	Brock, W.†	Rosslea, Ellendale-road, Hampstead, N.W.
1880	Brown, A. F.	Brentford
1867	Brown, A. G.†	22, Bow-road, E.
1878	Brown, F. J.†	Barnes.
1871	Brown, J. A.†	Coombe-lodge, Peckham Rye
1883	Brown, J. C.†	4, Wynne-road, Brixton, S.W.
1876	Burns, Dawson†	Constance-villas, High-road, Upper Tooting
1867	Burton, W. H.†	80, Farleigh-road, Stoke Newington.
1871	Camp, J. M.	86, Astbury-road, Peckham, S.E.
1883	Cattell, J.	Bessells Green, Kent.
1867	Cave, T. W.	Finsbury College, City-road, E.C.
1876	Chadwick, J.†	Granville-road, North Finchley, N.
1880	Chapman, C. B.†	Sudbury
1882	Clark, C.†	St. Kilda, Ealing, W.
1881	Clark, J.	3, Scylla-road, Peckham Rye
1862	Clifford, J., MA, LLB†	51, Porchester-road, Westbourne-park, W.
1854	Cole, T. J.†	28, Hollydale-road, Peckham, S.E.
1878	Cook, G. S.	82, Tredegar-road, Bow, E.
1875	Cooke, J. H.†	Richmond, Surrey, S.W.
1882	Cooke, R. P.†	32, Grove-road, St. John's Wood, N.W.
1875	Cope, W. P.†	Worsley House, Pepys-road, New Cross.
1882	Cox, J. M.†	68, Elgin-road, St. Peter's-park, N.W.
1873	Cox, J. R.†	13, Addington-road, Bow, E.
1869	Cowdy, S., LLD†	13, Lorrimore-square, S.E.
1882	Cramp, T. De C.	26, Hunter-street, W.C.
1873	Crassweller, H., BA†	74, Church-road, Islington, N.
1880	Crick, W.	Harlington
1873	Cuff, W.†	Lordship-lane, Stoke Newington
1876	Dearsley, J.	2, Glenarm-villas, Clapton-park, E.
1882	Dexter, W. K.	18, Lenbam-road, Lee, S.E.
1883	Dunlop, J.	96, Gt. Russell-street, Bloomsbury, W.C.
1883	Durban, W., BA	5, New Bridge-street, Blackfriars, E.C.
1877	Etheridge, B. C.†	Ramsden-road, Balham, S.W.
1871	Evans, W. H.	4, Rochester-terrace, Camden Town, N.W.
1869	Farley, E. J.†	Vicarage-road, Leyton, E.
1866	Fellowes, J. O.†	Priory-park, Kilburn, N.W.
1880	Fergusson, A.†	Ealing
1861	Finch, R. R.†	21, Station-road, Finchley
1874	Fletcher, Joseph†	322, Commercial-road, E.
1867	Frith, W.	Trinity Manse, Gunnersbury
1863	Gast, P.†	12, Noel-street, Islington, N.
1880	Gooch, W. Fuller†	Norwood
1867	Goodman, W., BA†	Heath House, Belvedere, S.E.
1873	Gracey, D.†	6, Woodland-road, New Southgate, N.
1878	Gray, A. C.†	The Glen, Blackheath-hill
1872	Griffin, John A.†	3, Mostyn-terrace, Lothian-road, S.W.
1878	Harcourt, J.†	Spencer-road, Wandsworth, S.W.

† Members also of the Baptist Association.

1873	Hawes, J.†	5, Edwards-terrace, Kensington, W.
1863	Henderson, W. T.†	19, Stoke Newington-road, N.
1881	Henson, T.†	43, Richmond-terrace, Clapham-road, S.W.
1882	Hillman, J.†	19, St. Thomas-road, South Hackney, E
1883	Hobbs, W. F.†	Hamilton-road, Lower Norwood, S.E.
1869	Honour, D.†	5, Alpha-road, New Cross
1882	Hooper, G. D.†	Ellerslie, Sunny-gardens, Hendon, N.W.
1858	Hooper, W. H.†	East Avenue, Walthamstow, E.
1883	Hutchison, J.†	35, Reedworth-st., Kennington-rd., S.E.
1876	Jones, W. M.	15, Mill-yard, Goodman's-fields, E.
1841	Katterns, Daniel†	3, Glenarm-villas, Clapton, E.
1882	King, W. H.†	88, Drayton-park, Highbury, N.
1865	Kirtland, C.†	9, Louvaine-road, New Wandsworth, S.W.
1882	Knee, Henry	4, Camden-avenue, Peckham, S.E.
1880	Langford, E.†	9, Dunlace-road, Clapton-park, N.
1882	Lardner, T.†	6, Avenue-road, Clapham
1883	Levinsohn, I.	Taunton-road, Lee, S.E.
1882	Lynn, W. E.	Heathfield-gardens, Turnham-green
1883	Maclean, E.†	3, Burnley-road, Stockwell, S.W.
1855	Marten, R. H., BA †	53, Blessington-road, Lee, Kent, S.E.
1878	Martin, J. E.†	Erith, Kent.
1871	McCree, G. W.†	16, Ampton-place, Regent-square, W.C.
1841	Miall, William	71, Richmond-road, Dalston, E.
1883	Mills, W. J.†	75, Grosvenor-park, Camberwell, S.E.
1882	Moore, J. H.†	13, Ainger-road, Regent's-park-road, N.W.
1871	Morris, J. S.†	Leyton, Essex, E.
1883	Murphy, J. M.	163, Choumert-road, S.E.
1881	Myers, J. B.	19, Castle-street, Holborn
1875	Osmond, W.	53, Palatine-road, Stoke Newington, N.
1877	Page, W., BA†	The Manse, Upper Mall, Hammersmith, W.
1883	Page, W. H. J.†	20, Shawfield-street, King's-road, S.W.
1883	Pearson, E. P.	3, Aylesbury-villas, Hounslow, W.
1881	Powell, A.	Rickmansworth
1855	Preece, Benjamin†	2, Agnes-st., Burdett-road, Limehouse, E.
1882	Reynolds, R. P.	40, Albion-grove, Barnsbury, N.
1883	Richardson, C. B.†	Eynsford, Dartford, Kent.
1870	Roberts, R. H., BA †	12, Elgin-crescent, Notting Hill, W.
1865	Room, Charles	Fortis-green, Finchley, N.
1861	Rowe, W. K.	3, Streatham-place, Brixton-hill, S.W.
1867	Russell, D.†	8, Queen's-road, Lower Edmonton, N.
1858	Searle, J. P.	61, Pitfield-street, Hoxton, N.
1876	Sears, J.†	26, Addington-square, Camberwell, S.E.
1880	Sears, R. E.	Sidcup
1880	Simmons, G.	Sidcup
1873	Smith, F. M.†	Miranda House, Miranda-road, N.
1883	Smith, G.†	Church-road, Bexley Heath, Kent
1881	Smith, W. H.	32, Myrtle-street, Dalston
1866	Spurgeon, C H.†	Upper Norwood
1866	Spurgeon, J. A.†	White Horse-road, Croydon.
1860	Stanford, C., DD †	26, De Crespigny-park, Camberwell, S.E.
1858	Stanion, J. S.	Spring-grove, Isleworth
1871	Starling, C.	New-road, Crouch End, N.
1872	Stevens, G.†	Blackmore, Essex
1883	Stone, C. E.†	Elm Tree Villa, Rosenau-rd., Battersea, S.W.
1873	Stott, W.†	16, Abbey-road, St. John's Wood, N.
1871	Sturge, A.†	Dartford, Kent.
1880	Styles, W. J.	27, College-street, Islington, N.
1877	Tarbox, E. W.	Addlestone, Surrey.
1863	Teall, J.†	Woodland-road, Charlton, S.E.
1872	Tessier, A.†	Bromley, Kent, S.E.
1882	Thomas, W.†	8, Charlwood-road, Putney

† Members also of the Baptist Association.

1878	Thomson, R.†	Wanstead, E.
1855	Todd, J. W., DD †	Tudor Hall, Forest-hill, S.E.
1882	Townsend, W.†	Clifton-villas, Enfield Highway
1870	Tymms, T. V.†	Halidon, Evering-road, Clapton.
1870	Vernon, C. F.	Stratford, E.
1855	Wallace, Robert †	Chapel House, Tottenham, N.
1870	Webb, R. R.†	10, Grafton-square, Clapham, S.W.
1874	White, G. W.†	Arlesdene, London-road, Enfield, N.
1882	Williams, W.†	7, Crown-villas, Kennington-oval
1875	Wood, J. R.†	56, St. John's-park, Upper Holloway, N.
1883	Wyard, J. S.†	The Manse, Harlington, Hounslow, W.

† Members also of the Baptist Association.

MEMBERS OF THE LONDON ASSOCIATION OF BAPTIST MINISTERS NOT MEMBERS OF THE BAPTIST BOARD.

Ex-President, Rev. Dr. Stanford, Camberwell; President, Rev. R. H. Marten, BA, Lee, S.E.; Vice-President, Rev. J. W. Todd, DD; Treasurer, Thomas Greenwood, Esq.; Secretary, Rev. F. A. Jones.

The objects contemplated by this Association are—the co-operation of the Associated Churches in efforts to advance the Kingdom of Christ in connection with the Baptist denomination in London and its suburbs; the promotion of Christian union amongst their officers and members; the erection of at least one Chapel in each year in the metropolis or its suburbs; and the adoption of such measures as shall from time to time be deemed conducive to the prosperity and consolidation of the Associated Churches.

Aldridge, S. A., BA, LLB	130, Graham-road, Hackney, E. [S.E.
Anson, W. H.	3, Derby-villas, Dartmouth-road, Forest Hill,
Arnold, G. E.	Plumstead House, Plumstead.
Atkinson, T. G.	Sunnyside-road, Hornsey Rise.
Avery, W. J.	4, Vale-terrace, Sutherland-gardens, W.
Banfield, J.	Edith-villa, Water-lane, Stratford, E.
Barrett, E. P.	Chapel House, Cornwall-road, Brixton.
Bax, A.	Warwick House, Newington-green, N.
Bennett, J. L.	Wavertree-villa, Pound's-green-road, N.
Benson, J.	Hilldrop-road, N.
Bradford, J.	Hainault-road, Leytonstone.
Breewood, T.	Pembroke-road, Walthamstow, E.
Bruce, J. S.	9, Hornsey Park-road.
Chapman, C. B.	Sudbury, near Harrow.
Chettleborough, R.	4, Margaret-place, Shooter's-hill-road, S.E.
Chown, J. P.	24, Marlborough-hill, St. John's Wood, N.W.
Cooke, R. P.	32, Grove-road, Regent's-park, N.W.
Cox, J. M.	68, Elgin-road, St. Peter's-park, N.W.
Day, C. M.	2, Eldon-villas, Peckham-road, S.E.
Ellis, E. H.	24, Jenner-road, Stoke Newington.
Gillespie, R. H.	7, Abbey-terrace, Barking-road, E.
Greenwood, T.	Stanstead-road, Forest Hill.
Hart, J.	Potters Bar.
Hatton, G.	12, Ampton-place, Regent-square, W.C.
Hearson, G.	53, Upper Kennington-lane, S.E.
Henson, T.	114, Hemingford-road, Barnsbury, N.
Hillman, J.	19, St. Thomas-road, South Hackney, E.
Hockey, J. S.	The College, Newington.
Hooper, G. D.	Hendon.
Inglis, W. J.	10, Penshurst-road, South Hackney, E.
Ingrem, C.	25, Courthope-villas, Wimbledon.
Jackson, W.	Waltham Abbey.
Jones, D., BA	37, Upper Tulse-hill, S.W

Jones, F. A. ..... 26, The Quadrant, Canonbury, N.
Joseph, F. J. ..... 82, Barkworth-road, Rotherhithe, S.E.
King, W. H. ..... 88, Drayton-park, Highbury, N.
Knee, H. ..... 25, Lyndhurst-road, Peckham.
Lambourne, W. T. ..... 3, Woodstock-road, East India-road, E.
Lardner, T. ..... 6, Avenue-road, Clapham, S.W.
Longhurst, C. M. ..... Milton-road, Acton, W.
May, W. J. ..... 3, Minard-villas, Hindmans-road, Dulwich.
Orsman, W. J. ..... Milton House, Shacklewell-green, E.
Page, T. C. ..... 92, Newington-butts, S.E.
Rickard, W. R. ..... Homelea, Child's-hill, N.W.
Sawday, C. B. ..... 2, Park-villas, The Park, Highgate.
Smith, W. ..... 14, Thornhill-crescent, Barnsbury, N.
Soper, J. A. ..... Friern-road, Lordship-lane, S.E.
Spurgeon, C. ..... 32, Devonshire-road, Greenwich, S.E.
Stephens, J., MA ..... Dartmouth-park-hill, N.
Swaine, S. A. ..... 14, Bramerton-street, Chelsea.
Swift, J. T. ..... 82, Poplar-walk-road, Brixton, S.W.
Taylor, D. ..... 70, Church-street, Camberwell, S.E.
Taylor, W. J. ..... 200, Euston-road, N.W.
Thomas, W. ..... 21, Upper Park-fields, Putney.
Tipple, S. A. ..... Ashlawn, Hamlet-road, Norwood, S.E.
Towner, G. ..... 9, Warwick-terrace, Stratford.
Townsend, W. ..... Clifton-villas, Enfield-highway, N.
Tucker, F., BA ..... 29, Hilldrop-road, Camden-road, N.
Tuckwell, J. ..... 1, Norfolk-terrace, Bayswater, W.
Varley, H. ..... 32, Clarendon-road, Notting Hill.
Varley, H., Jun. ..... 1, Prospect-hill, Walthamstow.
Vivian, W. H. ..... Loughton.
Wigner, J. T. ..... The Manse, Breakspears-road, St. John's, S.E.
Williams, W. ..... 7, Crown-villas, Kennington-oval, S.W.
Wilson, J. ..... 2, Unity-place, Samuel-street, Woolwich.
Young, J. ..... Ilford.

DISSENTING DEPUTIES.

This important Association has now existed nearly one hundred and fifty years. It originated in a general meeting of the Protestant Dissenters of London held in November, 1732, to consider an application to Parliament for the repeal of the Corporation and Test Acts. The want of a permanent body to superintend the civil concerns of the Dissenters being strongly felt, it was resolved at a subsequent meeting held in January, 1735–36, that Deputies from the several congregations in London should be chosen for that purpose. The first meeting of the Deputies was held at Salters' Hall Meeting, January 12th, 1736-37, Dr. Benjamin Avery in the chair. The succession of gentlemen who have occupied the chair is as follows:—

1737 Benjamin Avery, Esq., LLD, deceased.
1764 Jasper Manduit, Esq. ,,
1771 Thomas Lucas, Esq. ,,
1777 William Bowden, Esq. ,,
1779 Nathaniel Polhill, Esq. ,,
1782 George Brough, Esq. ,,
1785 Edward Jefferies, Esq. ,,
1802 Ebenezer Maitland, Esq. ,,
1805 William Smith, Esq., MP ,,
1831 Henry Waymouth, Esq. ,,
1844 John Remington Mills, Esq. ,,
1853 Sir Samuel Morton Peto, Bart., retired.
1855 Apsley Pellatt, Esq., MP, deceased.
1864 Sir Samuel Morton Peto, Bart., MP, retired.
1869 Sir Charles Reed, MP, LLD, FSA, deceased.
1875 Henry Richard, Esq., MP, present Chairman.

COMMITTEE.

Chairman.—Henry Richard, Esq., MP, 22, Bolton-gardens, South Kensington, S.W.
Deputy-Chairman.—Henry Wright, Esq., JP, 22, Upper Phillimore-gardens, Kensington, W.
Treasurer.—Samuel R. Pattison, Esq., FGS, 11, Queen Victoria-street, E.C.

W. W. Baynes, Esq., JP, Campbelton House, Croydon.
W. T. Bolton, Esq., 5, Highbury-terrace, Islington, N.
H. M. Bompas, Esq., QC, Abingdon House, Hampstead, N.
John Clapham, Esq., 1, Cushion-court, Old Broad-street, E.C.
Joseph Clarke, Esq., North-hill Villa, Highgate, N.
James Duncan, Esq., 71, Cromwell-road, S.W.
A. Dunn, Esq., 38, Southwark-street, S.E.
John Eastty, Esq., 86, Grange-road, S.E.
William Edwards, Esq., 157, Queen Victoria-street, E.C.
H. R. Ellington, Esq., 5, Morden-road, Blackheath, S.E.
John Glover, Esq., Merton Lodge, West-hill, Highgate, N.
Colonel Griffin, Seaton House, Adamson-road, N.W.
William Holborn, Esq., Fern Lodge, Campden-hill, Kensington, W.
John Rains, Esq., Nightingale-lane, Balham, S.W.
James Scrutton, Esq., 9, Gracechurch-street, E.C.
Charles Shepheard, Esq., Beaumont House, Grange-road, Ealing, W.
Robert Sinclair, Esq., 133, Highbury New-park, N.
J. Carvell Williams, Esq., Thornhill, Crescent-rd., Crouch End-hill, N.
William Willis, Esq., QC, MP, 12, Manor-park, Lee, S.E.
William H. Wills, Esq., MP, 25, Hyde Park-gardens, W.

Secretary.—Mr. Alfred J. Shepheard, 31 and 32, Finsbury-circus, E.C.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

Treasurers, Mr. H. R. Ellington, London, and Mr. A. Illingworth, MP, Bradford; Chairman of Parliamentary and Electoral Committee, Mr. John Carvell Williams; Minute Secretary, Mr. Sydney Robjohns; Agency Secretary, Mr. J. Fisher. Offices and Depositories, 2, Serjeants' Inn, Fleet-street, London, E.C.; 4, St. James's-square, Manchester; 76, Colston-street, Bristol; and 50, George-street, Edinburgh. Income, £10,541 1s. 1d.; expenditure, £9,895 18s. 6d.

Object.—The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds.

The discontinuance of all payments from the Consolidated Fund, Parliamentary grants, and compulsory exactions for religious purposes.

The application to non-ecclesiastical uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the Churches of England and Scotland; and, concurrently therewith, the liberation of those Churches from State-control.

Primary Rules.—The means resorted to by the Society shall be moral and constitutional only.

It shall pursue its object without reference to sectarian or party distinctions.

It shall not be held responsible for any acts or opinions of its friends or advocates, not performed or expressed with its authority or sanction.

Modes of Action.—The Society shall seek to attain its objects by—

Diffusing information illustrative of the tendency and results of employing law in aid of religion.

The use of the press, and by meetings and lectures.

Organising the friends of the Society in such a manner as will best enable them to exert their combined influence on the public mind, and on Parliament.

Promoting legislation based on the Society's principles, and by watching the proceedings of the Legislature, and of other public bodies, to prevent any infringement of civil liberty on religious pretexts.

Urging the duty of exercising electoral power, for the return to Parliament of those who are favourable to the Society's objects.

CENTRAL NONCONFORMIST COMMITTEE.

Chairman and Treasurer, W. Middlemore, Esq., JP; Honorary Secretaries, Dr. R. W. Dale, Rev. H. W. Crosskey, FGS, and Mr. J. Jenkyn Brown. Office, 1, Atlas Chambers, Paradise-street, Birmingham.

Objects.—1. To obtain the amendment of those provisions in the Education Bill of 1870 which violate the principles of religious liberty by enabling the majority in any district to tax the community at large for the propagation of the opinions of a sect.

2. To secure the refusal of national aid to new denominational schools, and its withdrawal from all schools under denominational management.

3. To prevent the development of the denominational system of education in Ireland and Scotland.

4. To resist Legislative encroachments on the rights of Nonconformists.

5. To take such action, in relation to political movements in which Nonconformists are interested, as from time to time may be desirable.

The Committee is especially charged with the duties—

1. Of assisting the Nonconformists throughout the country to prevent the rate schools from becoming institutions for propagating denominational creeds.

2. Of collecting information concerning the practical working of the Elementary Education Act in relation to the religious liberties of Nonconformists.

3. Of watching the action of the Charity Commissioners in the interests of religious equality.

DR. WILLIAMS'S LIBRARY,

16, Grafton-street, Gower-street, W.C.

Librarian and Secretary.—Rev. Thomas Hunter.

TRUSTEES.

1849 Sadler, Rev. Thomas, PHD
1853 Marshall, Rev. Thos. Lethbridge
1859 Ierson, Rev. Henry, MA
1859 Ham, Rev. J. Panton
1860 Heywood, James, Esq., FRS
1861 Lawrence, Sir Jas., Bt., Alderman, MP
1864 Worsley, Philip, Esq.
1866 Osler, Timothy S., Esq.
1865 Venning, Charles, Esq.
1867 Robinson, John R., Esq.
1867 Martineau, David, Esq.
1867 Warren, John, Esq.
1867 Nettlefold, Frederick, Esq.
1869 Clayden, Rev. P. W.
1870 Drummond, Rev. James, LLD
1870 Aspland, Lindsey M., LLD
1871 Whitehead, Rev. J. Thornely
1872 Shaen, William, Esq.
1875 Worthington, Rev. Jeffrey
1875 Wickstead, Rev. Philip H., MA
1876 Carpenter, Rev. Jos. Estlin, MA
1878 Sharpe, Wm. Arthur, Esq.
1880 Tayler, Stephen S., Esq.

A portion of Dr. Williams's estates, bequeathed for 2,000 years, is appropriated to the following objects:—

The formation of a library; exhibitions at Glasgow University and divinity scholarships; also to the establishment of schools for poor children in various parts of England and Wales; to the payment of poor Dissenting ministers; Christian teachers in Ireland, the West Indies, and New England; and to the distribution of the doctor's own works among suitable persons.

Rules and Regulations.—1. The library will be open every week-day, and the librarian will be in attendance from ten o'clock in the morning till five in the afternoon, except on Saturdays, when the time of closing will be two o'clock. 2. During Christmas week and the month of August, and on Good Friday and Whit Monday, the library will be closed. Nevertheless a trustee shall have access to it whenever he thinks proper. 3. Persons wishing to read in the library must be eighteen years of age, and must be introduced by a trustee or by some one duly authorised by the trustees; a list of persons so authorised, with their addresses, to be printed and hung up in the library. Persons wishing to borrow books

will be permitted to do so on presenting to the librarian a printed form of guarantee (obtainable at the library) signed by a trustee, or a person authorised as above stated. Every person so using the library shall write his name and address in full in a book kept for the purpose. 4. Readers shall write the names of the works required by them upon the printed tickets provided for that purpose; they shall deliver the same to the librarian, and on returning the book to him shall receive back the tickets, the reader being responsible for the book so long as the ticket remains uncancelled. Catalogues shall be kept in the library for the use of readers, and no person shall be permitted to help himself to any book or books from the shelves. 5. No manuscripts, folios, works of reference, or such books as are specially valuable by reason of age or rarity, shall be lent from the library without the special permission of the Board. 6. The librarian shall keep a correct account of all books taken out of the library, of the time when they are taken, and the name and address of the person taking the same; such accounts to be laid before the book committee previously to every quarterly meeting of the trustees; and the librarian shall be held responsible for any book lost or damaged through neglect of these regulations. 7. Any book lent from the library may be called in at any time, and shall be if required by another party, provided the borrower has had it two weeks in his possession; and no book can be kept beyond a period of *one month*, unless the entry be renewed, but the renewals must not exceed a period of *three months*. The number of volumes to be borrowed by each person (excepting trustees) not to exceed *three* at one time. 8. The librarian or attendant shall not receive any perquisite or gratuity whatsoever from any person using the library. 9. All books forwarded by carrier must be packed and sent off under the superintendence of the librarian, the expense of packing and of carriage both ways to be borne by the borrower. NOTE.—The foregoing rules and regulations have been framed in as generous a spirit as is deemed consistent with the due safety of the books, and it is hoped that all persons using the library will co-operate in observing them.

Fines.—The Librarian is empowered to levy a fine of *one penny* per volume per day upon borrowers who retain books beyond the specified time.

Congregationalists authorised by the trustees to introduce persons to the use of the library:—

Rev. Dr. Allon, 10, St. Mary's-road, Canonbury, N.
Rev. Dr. Bevan, 171, Highbury Newpark, N.
Rev. Baldwin Brown, BA, 5, The Paragon, Streatham-hill, S.W.
Rev. Alexander Hannay, DD, Memorial Hall, Farringdon-street, E.C.
Rev. Newman Hall, LLB, Christchurch-square, Hampstead, N.W.
Rev. J. C. Harrison, 66, Regent's-park-road, N.W.
Rev. W. G. Horder, Wood Green, N.
Samuel Morley, Esq., MP, 18, Wood-street, Cheapside, E.C.
Rev. Professor Samuel Newth, MA, DD, New College, Hampstead, N.W.
Mr. J. Allanson Picton, MA, Heath Lea, Stamford-hill, N.
Rev. Dr. Reynolds, Cheshunt College, Waltham Cross.
Rev. J. Guinness Rogers, BA, 1, Princes-gardens, Clapham-common, S.W.
Rev. Dr. Stoughton, Kent-gardens, Ealing, W., and Athenæum Club, Pall Mall, W.
Rev. J. Mark Wilks, 12, St. Bartholomew-road, West Holloway, N.

Form of Introduction to the Library.—To the Librarian.—The undersigned begs to introduce to the benefits of the Library, and undertakes that he will duly return any book or books borrowed from the same, and comply otherwise with the rules and regulations of the Library. Name in full Minister at Date

Scholarships in the University of Glasgow.—Dr. Williams directed his trustees to provide exhibitions for suitably qualified young men, natives of South Britain, and devoted to the ministry among Nonconformists. His estates bequeathed to the college supply six bursaries of £40 per annum each to be held by undergraduates nominated by the trustees for three years, and of £45 when they become graduates.

Preference is given, by direction of the will, to sons of poor Presbyterian ministers, equally qualified, if any such appear among the candidates; otherwise

all students among the three denominations are eligible. Certificates are required of age, residence, and moral character. Satisfactory proof must be given of the intention of the candidate to study for the Christian ministry.

Should the universities of Scotland become Episcopalian or Roman Catholic, the college is to devote the funds to other objects.

The object of the examination is to enable the trustees to select from among the candidates such scholars as they shall consider to be in all respects the most suitable according to the purposes of the trust, and especially to satisfy them that the candidates whom they choose will be qualified to offer themselves for the degree of Master of Arts at the close of their third year of study, having passed the "Preliminary Examination" at the time of entering the college.

Latin: Livy, 21st Book; Sallust, the Jugurthine War; Virgil, The Georgics, 1st Book, and Æneid, 1st Book; Horace, Odes, 1st Book; Latin Composition; Greek and Roman History and Antiquities. Greek: Homer, 1st Book (Iliad); Herodotus, 8th Book. Mathematics: Euclid, First Six Books; Plane Trigonometry; Algebra, including Quadratic Equations.

It will be necessary that each candidate should, at least a fortnight before the day of examination, send to the Secretary a certificate proving that he is a native of South Britain, and at least sixteen years of age; that he should produce sufficient testimonials as to moral character; and that he should satisfy the trustees of his wish to be educated for the ministry amongst the Protestant Dissenters of Great Britain, and that he has not graduated in any university.

All communications and inquiries concerning the scholarships to be addressed to the Rev. Thomas Hunter, Secretary to the Trust, 16, Grafton-street, Gower-street, W.C.

Divinity Scholarships.—These scholarships are open to such students as shall have taken a degree in one of the Scottish or English universities, or in the University of Dublin. Candidates are required to produce certificates of moral and religious character, and to declare their decided wish and intention to pursue their studies during two years, with an especial view to the Protestant Dissenting ministry, in such school of theology as the trustees shall select or approve.

Scholarships of £40 each are awarded to the successful candidates after a public examination in the following subjects and authors:—

Biblical Knowledge.—(1) Translation of the Book of Deuteronomy (Hebrew), with Grammatical Analysis. History, Geography, and Antiquities of the Old Testament. (2) Translation from the Greek of the New Testament. New Testament History and Geography.

Classics.—Translation into English of passages from Greek and Latin Authors, with Grammatical Analysis. Latin Prose Composition.

History.—General History of Europe from the beginning of the sixteenth century.

Mental Philosophy.—Locke's Essay on the Human Understanding. Sir William Hamilton's Lectures on Metaphysics. J. S. Mill's Examination of Hamilton.

Political Economy.—J. S. Mill's Principles of Political Economy. J. E. Cairnes' Some Leading Principles of Political Economy.

The examiners will have a due regard to the candidate's power of speaking clearly, and reading with a just emphasis.

The examination will be conducted chiefly in writing.

The following students of Independent Colleges have enjoyed the benefit of the Divinity Scholarship:—

1841	Newth, Samuel, MA, DD	Professor, New College, London
1841	Philip, Thos. Durant, BA	Graaf Reinet, South Africa
1844	Edkins, Joseph, BA	Missionary, Peking
1848	Halley, Robert, MA	Pastor, Arundel
1852	Paton, John Brown, MA	Professor, Nottingham Institute
1852	Sykes, George F. H., BA	Academy, Woodford
1853	Jessop, R. C., BA	Cheshunt College
1855	Thomson, J. R., MA	Professor, New College and Hackney
1855	Goward, Henry, MA	Academy, Tenby
1856	Prout, Edward S., MA	London

1857	McAll, S. W., MA	Pastor, Bristol
1857	Evans, M. J., BA	Bryn Llechid, Carnarvon
1857	Ashton, John P., MA	Missionary, Calcutta
1859	Conway, Samuel, BA	Pastor, Walthamstow
1860	Alliott, Richard, MA	Principal of Nonconformist Grammar School, Bishop's Stortford
1862	Wilson, Alexander, BA	Pastor, Bristol
1863	Johnson, Edwin, MA	New College, London
1863	Hodgson, James M., MA	Tutor, Lancashire Independent College
1864	Field, William, MA	Silcoates School
1864	Bevan, Llewelyn D., LLB, DD.	Pastor, London
1865	Joscelyne, Arthur J., BA	Pastor, Brighton
1865	Griffith, Arthur, BA, LLB	Pastor, London
1868	Reed, Ch. E. Baines, MA	British and Foreign Bible Society
1868	Ward, James, MA	Cambridge University
1868	Grigsby, W. E., MA	Glasgow University
1870	Pinn, Theophilus W., MA	Pastor, Stockport
1870	Robertson, M., BA, DSC	Cambridge
1870	Flower, J. Edward, MA	Pastor, Nottingham
1872	Aveling, Frederick W., MA	Independent College, Taunton
1872	Bullock, John, MA	Stonehouse
1872	Palmer, Ebenezer Reeves, BA	Madrid
1872	Morley, John Simmons, BA	Barton-on-Humber
1872	Campbell, Hugh, MA	Stranraer
1874	Paull, Joseph W., MA	Pastor, Cheadle
1875	Hall, Horace E., BA	Bowdon
1878	Davies, John, BA	New College
1878	Holder, H. W., BA	Pastor, Stalybridge
1878	Hall, Horace, MA	Cheshunt
1879	Adams, Benjamin W., BA	Cheshunt
1879	Wood, Charles F. W., MA	Pastor, New Malden
1879	Bennett, Wm. Henry, MA	Cambridge
1880	Smith, Arthur, MA	Dundee
1881	David Tyssel Evans, BA	New College
1881	William James Wright, BA	New College
1883	Francis Herbert Stead, MA	Airedale College and Glasgow Univ.

For a brief sketch of Dr. Williams's history, *vide* YEAR BOOK, 1855, p. 293.

THE MERCHANTS' LECTURE.

FINSBURY CHAPEL, MOORFIELDS.

Thomas Lane Devitt, Esq., Treasurer; T. Fisher Unwin, Esq., 26, Paternoster-square, E.C., Hon. Secretary.

This Lecture was established in the year 1672, during the reign of Charles the Second, by the Presbyterians and Independents conjointly, at Pinners' Hall, Broad-street. It was supported by contributions from the principal merchants of the City of London, and its professed design was "to uphold the doctrines of the Reformation against the errors of Popery, Socinianism, and Infidelity." From Pinners' Hall it was removed in July, 1778, to New Broad-street Chapel, and thence, in 1844, to the Poultry Chapel, to the Weigh House Chapel in 1869, and thence, in the spring of 1883, to Finsbury Chapel, Moorfields. The Lecture is delivered on every Tuesday morning; commences at noon, and concludes at 1 p.m.

There are several bequests connected with the Lecture, intended in most cases for the benefit of poor ministers of the Independent denomination. There is *no fund*

for the payment of the Lecturers, &c., the founders of the trusts not anticipating that there would be any difficulty in meeting the expenses so incurred.

The present lecturers are,—

The Rev. Thomas W. Aveling, DD,	The Rev. H. Allon, DD,
The Rev. Newman Hall, LLB,	The Rev. J. Kennedy, DD,
The Rev. J. Baldwin Brown, BA,	The Rev. Edward White,

who are *ex-officio* trustees of the funds of the Society.

New subscribers are much needed to replace those removed by death. An annual subscription of one guinea entitles the subscriber to vote at the election of lecturers when vacancies occur.

LEGAL INFORMATION ON MATTERS AFFECTING NONCONFORMISTS.

The following is a short statement of some of the principal provisions of the Laws specially affecting Dissenters, Dissenting Places of Worship, and Charitable Trusts. The information does not pretend to be exhaustive, and for fuller particulars on many of the subjects reference will have to be made to the Acts of Parliament affecting them, or to the Public Officers or to Legal Advisers.

BURIALS.

The general Laws relating to Burials are very complicated, but information on the subject can be obtained on application to the Secretaries of the Liberation Society, 2, Serjeants' Inn, Fleet-street, London; or to Alfred J. Shepheard, Esq., Secretary to the Protestant Dissenting Deputies, 31 and 32, Finsbury Circus, London. The following digest of the Burial Law Amendment Act, 1880, has been issued by the Liberation Society. Copies of the Act, and forms of notices under it may be obtained through the Secretaries of the Liberation Society.

I.—The Notice of Burial.—1. The notice of an intention to bury, in accordance with the Act, in either churchyards or the consecrated parts of parochial cemeteries should be given with as little delay as possible, and must not be later than *forty-eight hours* before the time proposed for the burial.

2. The notice may be given by any relative, friend, or legal representative having charge of, or being responsible for, the burial.

3. It must be in writing; must be endorsed on the outside, "Notice of Burial;" must be signed with the name and address of the person giving it, and be in the form, *or to the effect*, following:—

"I , of , being the relative [*or* friend, *or* legal representative, *as the case may be, describing the relation, if a relative*], having the charge of, or being responsible for, the burial of A. B., of , who died at , in the parish of , on the day of , do hereby give you notice that it is intended by me that the body of the said A. B. shall be buried within the [*here describe the churchyard or graveyard in which the body is to be buried*] on the day of , at the hour of , without the performance in the manner prescribed by law of the service for the burial of the dead according to the rites of the Church of England; and I give this notice pursuant to the Burial Laws Amendment Act, 1880.

"To the rector [*or, as the case may be*] of ."

N.B.—While it is desirable to keep to this form, the person receiving it will not be at liberty to object to its sufficiency because the exact words are not used; the Act requiring that the notice shall be in the form, "*or to the effect*," of the above.

4. In the case of a *churchyard*, the notice is to be left at the house of the clergyman, or, in his absence, of the clergyman in charge of the parish, or of any person appointed to receive such notices.

5. In the case of a parochial *cemetery*, if there is a chaplain for the consecrated ground, the notice is to be addressed to him, but is to be left at the office of the Clerk of the Burial Board.

6. In the case of a pauper, notice may be given to the incumbent, or the chaplain, and also to the master of the workhouse, or to the Clerk to the Guardians, by the husband, wife, or next of kin. The Guardians will be bound to allow the burial to be in accordance with the Act.

II.—Change of Time for Burial.—7. The person receiving the notice may object to the time proposed for the burial in the following cases:—

(*a*) As to burials in both *churchyards and parochial cemeteries;* if the burial be inconvenient on account of some other service having been *previously to the receipt of the notice* appointed to take place.

(*b*) As to burials in parochial cemeteries only; if the time proposed infringes any regulations in force limiting the times at which burials may take place.

Unless some other time be mutually arranged within *twenty-four hours* from the time of giving the notice, the person from whom the notice has been received must be informed, in writing, at what other hour *on the same day* the burial is to take place. But if no such intimation of change is sent, the burial is to take place at the time named in the notice. There is, therefore, *no necessity for receiving the consent of the clergyman*, as, in the event of his not objecting within the time named, the funeral may take place in accordance with the notice as a matter of course.

N.B.—Unless it be otherwise mutually arranged, burials must be between 10 and 6 o'clock from April 1st to October 1st, and between 10 and 3 from October 1st to April 1st.

8. In the case of a *churchyard*, if the incumbent objects to a burial on Sunday, Good Friday, and Christmas day, he must name a time on the following day. He must also state his reason for doing so, in writing, to the person from whom he has received the notice. This objection cannot be taken in the case of *cemeteries*, unless Sunday funerals are prohibited by the cemetery regulations.

III.—Character of Burial Services.—9. A burial may take place either without "any religious service" or "with such Christian and orderly religious service" at the grave as the person responsible for the burial may think fit, and "any person or persons"—whether ministers or laymen—who may be invited or authorised may conduct such service, or take part in any religious act thereat. The words "Christian service" include "every religious service used by any church, denomination, or person professing to be Christian."

10. All burials must be decent and orderly, and any one guilty of riotous, violent, or indecent behaviour, or of obstructing any service, will be guilty of a misdemeanour.

11. So also will any person who shall "deliver any address, not being part of or incidental to, any religious service" permitted by the Act, or who wilfully endeavours "to bring into contempt or obloquy the Christian religion, or the belief or worship of any church or denomination of Christians, or the members or any minister of any such church or denomination, or any other person."

12. The clergyman, the cemetery authorities, and all other authorised persons, will have the same power to preserve order, and to prevent or to punish disorderly behaviour or obstruction as they now possess in the case of burials in

accordance with the rites of the Church of England. All persons may have free access to the place of burial.

N.B.—It is most desirable that those who are responsible for the conduct of funerals should carefully avoid, not only the commission of any legal offence, but any proceedings which may afford just ground for complaint.

IV.—The Registry of Burials.—13. The person having charge of a burial under the Act must, either on the same day or the day after, send to the incumbent or his representative—or, in the case of a cemetery, to the clerk—a certificate in the following form:—

"I, , of , the person having the charge of [*or* being responsible for] the burial of the deceased, do hereby certify that on the day of , 188 , of , aged , was buried in the churchyard [*or* graveyard] of the parish [*or* district] of .

"To the rector [*or, as the case may be*] of ."

Any person wilfully making a false statement in such certificate, or any person whose duty it is to make such entries refusing or neglecting to enter the burial in the parish or cemetery register will be guilty of misdemeanour.

V.—Services by the Clergy of the Church of England.—14. The clergy of the Church of England are at liberty to use the burial service of that Church in any unconsecrated burial-ground, or in the chapel therein. The relatives may have such service performed in unconsecrated ground by *any* clergyman of the Church of England who may be willing to perform the same.

15. In cases where the Church of England service cannot legally be used, and in any other case, *at the request of the relatives*, the clergy may use some other than the ordinary burial service of the Church of England, provided that it has been approved by the Bishop, and is taken wholly from the Bible and Prayer-Book.

VI.—Miscellaneous.—16. The Act does not entitle any one to be buried in any place in which he would have no right to be buried if the Act had not passed. The Act relates only to burial *services*.

17. Neither does it affect previously existing regulations or authority in regard to the position of graves, inscriptions on gravestones, &c. The same fees will also have to be paid as though the burial were in accordance with the rites of the Church of England.

18. The Act applies only to England and Wales and the Channel Islands.

CHAPELS, REGISTRATION OF.

All Dissenting places of worship should be registered. Registration is effected by giving a certificate in writing that the chapel is used for worship to the Superintendent-Registrar of the District in a form which he will supply on application. The fee on registration is 2s. 6d., and a certified copy of the Registrar-General's certificate of the Registration can be obtained for a further payment of 2s. 6d. The Registers can at any time be inspected at the Superintendent-Registrar's office on payment of a fee of 1s.

Registered places of worship are exempt from the provisions of the Charitable Trusts Acts.

When a place of worship is rebuilt either on the same or on another site the old certificate of registration must be cancelled and the place re-registered.

CHAPELS, REGISTRATION OF, FOR MARRIAGES.

A place of worship must, before marriages can legally be celebrated therein, in addition to being registered as above mentioned, be separately registered for the performance of marriages. Before registering a place for marriages, the Superintendent-Registrar of the District must be satisfied by certificate that the building has been used for worship for one year previous to the application. A fee of £3 is payable, and the Registration is advertised in the *London Gazette* and in a local newspaper. When a chapel ceases to be used for worship or is rebuilt, the certificate is cancelled, and in that case it requires to be renewed if worship is resumed. All necessary forms and information will be supplied by the Superintendent-Registrar of the District.

CHAPELS SITES FOR.

By the Places of Worship Sites' Act, 1873, amended by an Act of 1883, owners of settled estates, corporations and officers, trustees and commissioners holding land for public purposes, are empowered, within certain limitations, to grant sites for places of religious worship, residences for ministers, and burial grounds.

CHAPELS, USER OF.

By 7 & 8 Vict., cap. 45, it is enacted that so far as no particular religious doctrines, or opinions, or modes of regulating worship shall, on the face of the instrument declaring the trust of any meeting-house for the worship of God by Dissenters, either in express terms or by reference to some book or other document appear to be required or forbidden to be taught or observed, the usage for twenty-five years immediately preceding any suit relating to such meeting-house shall be taken to be conclusive evidence that such religious doctrines, opinions, or mode of worship as have been taught or observed for such period may properly be taught or observed in such house, and the right or title of the congregation to hold such meeting-house with any burial-ground, school, or house attached thereto, and any fund for the benefit of the congregation, minister, officer, or the widow of any minister, shall not be called in question on account of the doctrines, opinion, or mode of worship so taught or observed.

CHARITABLE TRUSTS.

The following are the principal Acts relating to Charitable Trusts:—16 & 17 Vict., cap. 137; 18 & 19 Vict., cap. 124; 23 & 24 Vict., cap. 136; 25 & 26 Vict., cap. 112; and 32 & 33 Vict., cap. 110. These Acts give the Charity Commissioners very extensive jurisdiction over all charitable trusts (except certain exempted charities, see sec. 62 of 16 & 17 Vict., cap. 137), and empower the Commissioners, to inquire into the management of charities, to oblige their trustees to render accounts, to advise such trustees on the administration of the trusts, to authorise or direct legal proceedings to be taken, to authorise the granting of leases and making of improvements, and raising of money by mortgage, to authorise trustees to remove schoolmasters and other officers, to authorise the sale, exchange, or partition of lands, to remove and appoint trustees, and to make new schemes for the administration of charities. Among

the charities exempted from the operation of these Acts are any buildings registered as places of meeting for religious worship with the Registrar-General of Births, Deaths, and Marriages, and *bonâ fide* used as places of meeting for religious worship. Exempted charities can, by application under sections 14 and 15 of the Act last referred to, have some of the benefits of the Acts extended to them.

CHURCH RATES ABOLITION.

By 31 & 32 Vict., cap. 109, compulsory Church rates have been abolished, except in particular cases specified in the Act. Where it is found that in any parish rates for ecclesiastical purposes, or Church rates are collected professedly under the exemptions contained in the Act, it is recommended that the matter be very carefully looked into, as it is frequently found that, although a rate can legally be collected, a larger rate is taken than is justifiable by reason of the inclusion of illegal or improper items of expenditure in the accounts. In a recent case at Poplar, in consequence of an inquiry of this kind, the yearly rate was reduced from £1,200 to £750.

DISTURBANCE OF RELIGIOUS WORSHIP.

By 23 & 24 Vict., cap. 32, sec. 2, it is enacted that any person guilty of riotous, violent, or indecent behaviour in England or Ireland, in any church, &c., or in England in any place of religious worship duly certified under 18 & 19 Vict., cap. 81, whether during Divine service or at any other time, or in any churchyard or burial-ground, or who shall molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet, or misuse any preacher duly authorised to preach therein shall, on conviction, be liable to a penalty of not more than £5 for every offence, or to imprisonment for any time not exceeding two months. By 24 & 25 Vict., cap. 100, sec. 36, protection is given to ministers in the discharge of their duty, persons obstructing being guilty of a misdemeanour.

ELEMENTARY EDUCATION.

See Elementary Education Acts, 1870; 33 & 34 Vict., cap. 75, 1873; 36 & 37 Vict., cap. 86, 1876; 39 & 40 Vict., cap. 79; and 42 & 43 Vict., cap. 48, 1879. By sections 6 and 10 of the former Act it is provided that where the Education Department are satisfied and have given notice that there is an insufficient amount of public school accommodation for any district, and the deficiency is not supplied within a time to be fixed by the Education Department, a School Board shall be formed for such district, and shall supply such deficiency, and in default by the School Board the Department shall cause its duties to be performed as provided by the Act.

ENROLMENT OF CHARITABLE TRUST DEEDS.

By the Mortmain Act, 9 Geo. II., cap. 36, all deeds of conveyance of lands for charitable purposes must be executed in the presence of two or more witnesses, and enrolled in the Court of Chancery within six calendar months after

the execution thereof. Where the conveyance of the property and the declaration of the trusts are contained in separate deeds the trust deed only need be enrolled.

Exceptions to the Act are made in the case of conveyance of sites for schools, to which one witness only is necessary. Also conveyances to trustees for religious purposes, or for the promotion of education, arts, literature, science, and other like purposes, of land for the erection of a building, or on which a building stands, are exempt from the provisions of the Mortmain Act, provided the disposition be made for full and valuable consideration paid down or reserved as rent, and provided that each such piece of land do not exceed two acres in extent (31 & 32 Vict., cap. 44, sec. 1). But such deeds can be enrolled, if thought advisable, and generally it is well to do so, as in case of the subsequent loss of the trust deed a copy can always be obtained from the Enrolment Office.

Enrolment under certain circumstances can be effected when the original trust deed has been lost or destroyed (see. 27 & 28 Vict., cap. 13, sec. 3), and also when the time for enrolment has been allowed to pass by (29 & 30 Vict., cap. 57).

The Enrolment Office is at the Royal Courts of Justice, Strand, London. The cost of enrolling deeds is sixpence for every seventy-two words in the deed.

MARRIAGE ACTS—DISSENTERS.

[*The law regulating Dissenting Marriages in England is contained in four Acts of Parliament—viz.*, the 6 & 7 Will. IV. c. 85; 1 Vict. c. 22; 3 & 4 Vict. c. 72; and 19 & 20 Vict. c. 119. *The subjoined Abstract is confined to the points needful to be known by the general public. When further particulars or explanations are required they may always be obtained from the district registrars or superintendent-registrars of the district.*]

Notice of Marriage.—Notice must be given to the superintendent-registrar of the district in which each of the parties resides of the name, surname, profession or condition, and dwelling-place of both parties, and the building in which the marriage is to be solemnised. Every person giving such notice is to sign, in the presence of the superintendent-registrar, or a registrar, or a deputy, a declaration that he or she believes there is no impediment of kindred, or other lawful hindrance, and has had his or her usual place of abode within the district seven days preceding the notice. When either of the parties (except a widow or widower) is under twenty-one years of age, the declarant is further to declare that the consent of the person or persons whose consent is required by law has been given, or that there is no such person. Persons making false declarations will be liable to the penalties of perjury. If the marriage is to be without licence, the notice is to be suspended in the office of the superintendent-registrar for twenty-one days after the day it was given, after the expiration of which time he is to issue a certificate authorising the marriage, unless in the *interim* lawful impediment has been shown and the issue of the certificate has been forbidden by an authorised person. The certificate remains in force three months only, after which a fresh notice must be given. Both the certificates are to be given to the registrar when the marriage is performed.

Marriage by Licence.—A superintendent-registrar may grant a licence for marriage on the application of one only of the parties, who, besides giving the ordinary notice and obtaining a certificate, must swear to, or solemnly affirm, the same facts as in the case of marriage without licence. The notice, in such case, need be given in one only of the districts in which the parties reside, and the length of residence need be stated only in the case of the party giving the notice. Such notice is not to be suspended in the superintendent-registrar's office. One whole day must intervene, after the giving of the notice, before the certificate and licence can be granted.

Previous Residence.—Without licence, there must have been seven days' residence in the district next preceding the giving of the notice, and, in the case of a licence, fifteen days.

Residence of one of the parties in Scotland or Ireland.—In case of marriage without licence, where one of the parties lives in Ireland, such party may give notice to the registrar of the district in which he has lived not less than seven days then next preceding. If either party has dwelt more than a month in the placed named, it will be sufficient to state that he or she has resided there one month and upwards. If one of the parties lives in Scotland, a certificate of proclamation of banns from the Sessions clerk of the parish will be received, instead of a superintendent-registrar's certificate.

Marriages at Places of Worship.—If it be declared that there is not within the district in which one of the parties dwells a registered building in which marriages may be solemnised according to the form which he or she desires to adopt, the marriage may take place in the nearest district in which such a building exists.

When it is wished to celebrate a marriage in the usual place of worship of the parties, or of one of them, and such place is a registered building out of their district, a licence or a certificate for its celebration therein may be granted if it be not more than two miles beyond the limits of the district in which notice is given, and if the requisite information be given with the notice.

No marriage may be solemnised in any registered place of worship without the consent of the minister, or of one of the trustees, owners, deacons, or managers thereof, or, in the case of a Roman Catholic chapel, of the officiating minister, or, in a church belonging to the Establishment, of the minister thereof; nor, n the latter case, by any other than a duly qualified clergyman, or with any other forms than those of the Church.

Forbidding Marriages.—Any person authorised in that behalf may forbid the issue of the superintendent-registrar's certificate, by writing, any time before the issue of such certificate, the word "forbidden" opposite to the entry of the notice in the Marriage Notice-book, and by subscribing thereto his or her name and place of abode, and his or her character in respect of either of the parties, by reason of which he or she is so authorised; and in case the issue of any such certificate shall have been so forbidden, the notice, and all proceedings thereupon, shall be utterly void.

On payment of 5s. any person may enter a caveat with the superintendent-registrar against the grant of a certificate or licence, such caveat to state the ground of objection. The superintendent-registrar must then examine into the matter to ascertain if the objection be good, and in case of doubt the Registrar-General is to be referred to. If the superintendent-registrar refuses the certificate or licence, the Registrar-General may be appealed to. Any person entering a caveat which the Registrar-General declares to be frivolous, will be liable to be sued for damages by the party concerned. A sealed copy of the declaration of the Registrar-General will be received as evidence of the frivolous character of the caveat.

Performance of Marriage.—Marriage in a registered place of worship must be performed between eight a.m. and twelve at noon, with open doors, and in the presence of the registrar of the district and two or more witnesses. Any form or ceremony may be adopted, provided that in some part of it each of the parties shall declare—"I do solemnly declare that I know not of any lawful impediment why I, A.B., may not be joined in matrimony to C.D.;" and that each of the parties shall say to the other—"I call upon these persons here present to witness that I, A.B., do take thee, C.D., to be my lawful wedded wife [or husband]."

Marriage may also be celebrated at the office and in the presence of the superintendent-registrar of the district; but no religious service is to be used in such case.

The registrar is to enter the marriage in his register-book, the entry being signed by the person officiating, by the registrar, the parties married, and by two witnesses.

Religious Service after Marriage.—If, where a marriage has been contracted at a superintendent-registrar's office, the parties wish to add the religious service used by the church or persuasion to which they belong, the minister thereof, or some one appointed by him, may perform such service on the production of the certificate of the marriage, and the payment of the customary fees, if any. Nothing, however, in such service is to be held to invalidate the marriage previously contracted, nor is it to be recorded in the parish register of marriages.

Fees for a Marriage by Licence.—Entering notice, 1s.; certificate of notice, 1s.; licence, £1 10s.; stamp on declaration in notice, 2s. 6d.; stamp in licence, 10s.; registrar of marriages, 10s. Total, £2 14s. 6d.

Fees for a Marriage without Licence, i.e., by Certificate.—Entering notice, 1s.; certificate of notice, 1s.; registrar of marriages, 5s. Total, 7s.

Copies of Registers of Marriages may be had at the office of the superintendent-registrar of the district in which the marriage took place, and at the office of the Registrar-General, Somerset House, a fee of 3s. 7d. being charged. Any person may search the indexes on paying 20s. for every general search, and 1s. for every particular search. Copies, having the seal of the Registrar-General, will be received as evidence of a marriage.

Proof of Marriage.—After the performance of a marriage it will not be necessary, in support of it, to prove either previous residence, or consent, or that the building was the usual place of worship of the parties.

Penalties.—Persons making false declarations, or giving false notices, or forbidding the granting of certificates by false representations, will be liable to the penalties of perjury. Any person knowingly solemnising a marriage contrary to the several provisions of the statutes, will be guilty of felony. If a valid marriage is bad by means of false declarations, notices, or certificates, the Attorney or Solicitor-General may sue for a forfeiture of all the property accruing to the offending party by such marriage, according to the provisions of 4 Geo. IV. c. 76. Prosecutions must be commenced within three years after the offence; or, if it be punishable upon summary conviction, within three months.

If persons knowingly marry elsewhere than in the registered building specified in the certificate, or without a certificate, or without a licence, if a licence is needed, or in the absence of a registrar or superintendent-registrar, the marriage will be null and void.

[N.B.—The Acts are in force only in England and Wales. They contain special provisions, applicable to Jews and Quakers, not included in the above abstract.]

RATES, EXEMPTION FROM.

By 3 & 4 Will. IV., cap. 30, all churches, chapels, meeting-houses, or premises exclusively appropriated to public religious worship, and which are duly certified for such purpose, are exempted from the payment of poor and Church rates.

But such parts of the premises as are not so exclusively appropriated, and from which any rent, profit, or advantage is received, are liable to be rated.

By the Public Health Act 1875 (38 & 39 Vict., cap. 55, secs. 150 and 151), the incumbent or minister of any church, chapel, or place of public religious worship already exempt by law from poor rates shall not be liable to the expenses of paving, sewering, or providing means of lighting a street (not being a highway), under sec 150 of that Act, as the owner or occupier of such church, chapel, place, or of any churchyard or burial-ground attached thereto; nor shall any such expenses be deemed to be a charge on such church, chapel, place, churchyard, or burial-ground, nor subject the same to execution or other legal process, and the urban authority constituted by the Act may, if they think fit,

undertake any work from the expenses of which any such incumbent or minister is exempted. The provisions of this Act do not apply to the Metropolis.

By 32 & 33 Vict. cap. 40, authorities having power to levy any rate may exempt any building used exclusively as a Sunday-school or ragged-school. The exemption is in the option of the authorities.

REGISTERS AND RECORDS.

The following records are deposited in the custody of the Registrar-General at the General Register Office, Somerset House, London, W.C.

1. Registers of Births and Deaths registered in England and Wales, and at sea, on and after 1st July, 1837.

2. Registers of Marriages registered in England and Wales on and after 1st July, 1837.

3. Old non-Parochial Registers of Births, Baptisms, Marriages, Burials, and Deaths in England and Wales, collected by the Commission appointed in 1837, and certain other similar registers since collected.

4. Various Registers of Births, Baptisms, Marriages, Deaths, and Burials of British Subjects in the Colonies and various Foreign Countries. [These are Registers kept by the British Consuls and other authorities abroad.]

5. Calendars of the Grants of Probate and Letters of Administration made in the Principal Registry and in the several District Registries of Her Majesty's Court of Probate, from the 11th January, 1858.

6. Records of Buildings certified to the Registrar-General as Places of Meeting for Religious Worship, under the provisions of 15 & 16 Vict. c. 36, and 18 & 19 Vict. c. 81;—and Returns, made to the Registrar-General under the former Act, of Places of Worship certified to Registrars of Dioceses and Archdeaconries, or to Clerks of the Peace of Counties, Boroughs, &c., under previous Acts.

Statutory Fees.—A General Search in the Indexes, £1; a Particular Search, 1s.; a Certificate of Birth, Death, Marriage, &c., 2s. 6d.; Inland Revenue Stamp (33 & 34 Vict. c. 97), 1d.

The term "General Search" means a search during any number of successive hours not exceeding six, without stating the object of the search. The term "Particular Search" means a search over any period not exceeding five years for any given entry.

The Registrar-General will cause searches to be made in the Registers on application by letter giving full particulars of the information required, with the name, date, and locality, and any other necessary particulars. The necessary fee should be enclosed with the application. Address: The Registrar-General, Somerset House, Strand, London, W.C.

TRUSTEES, APPOINTMENT OF.

Generally the simplest way of appointing new trustees is by deed prepared by the solicitors of the trust.

By Sir Morton Peto's Act, 13 & 14 Vict., cap. 28, new trustees can be appointed by a memorandum under the hand and seal of the chairman of a meeting convened as provided by the Act. It is, however, doubtful whether the Act applies in cases where there is any power of appointment in the trust deed,

"unless such power be lapsed," and, as the memorandum requires to be executed with the formalities of a deed, and will generally be found less conclusive as a matter of legal evidence than an ordinary deed, besides in most cases being equally expensive, it is seldom wise to resort to it.

By 35 & 36 Vict., cap. 24 (an Act passed with the special object of assisting chapels and other charitable trusts), the Charity Commissioners have power to incorporate charities, and thus save the necessity of legal formalities on each appointment of new trustees. The Commissioners, however, have practically declined to put the Act in force.

The Charity Commissioners have, under their Acts, very full powers in reference to appointment of trustees. The forms necessary on application to them will be supplied on request by the Secretary, Charity Commission, Whitehall, S.W.

TRUSTEES, INVESTMENTS BY.

Where trust money cannot be immediately applied to the purposes of the trust, it is the duty of trustees to invest it in some proper security.

By the joint operation of 22 & 23 Vict., cap. 35, sec. 32; 22 & 23 Vict., cap. 38, sec. 11—an order of the Court of Chancery, 1st February, 1861; 30 & 31 Vict., cap. 132; 33 & 34 Vict., cap. 34; 34 & 35 Vict., cap. 47, trustees (including trustees of charities), where not expressly forbidden by the instrument creating the trust, are authorised, not only to invest in the particular securities mentioned in the trust deed, but also on real securities (that is, on mortgages of freeholds and copyholds) in any part of the United Kingdom or Ireland, in the stock of the Bank of England or Ireland, in East India Stock (old and new), in Exchequer Bills, £2 10s. per cent. Annuities, £3 per cent. or Consolidated Annuities, £3 per cent. Reduced Annuities, and New £3 per cent. Annuities, in Metropolitan Consolidated Stock, or in stock the interest of which is guaranteed by Parliament.

WILLS.

Gifts of land for charitable purposes cannot be made by will; and gifts by will of money charged on, or secured by mortgage of, or to be laid out in the purchase of, or to arise from the sale of, lands are void for charitable purposes. Difficult questions often arise as to whether gifts to charities of shares in companies which hold lands are or are not void. If persons wish to bequeath property of this kind, they should be very careful to call their solicitor's attention to the fact.

The following is suggested as a form of bequest for charitable purposes:—I bequeath unto the treasurer of the society known as
the sum of to be applied for the charitable purposes of the society according to its rules. I direct the said sum to be paid out of such part of my personal estate as may by law be bequeathed for charitable purposes, and the receipt of the treasurer for the time being of the said society shall be a sufficient discharge to my executors for the same.

All charitable legacies are liable to 10 per cent. duty. If desired, legacies may be directed to be paid free of legacy duty, in which case the duty will be paid out of the residue of the estate.

COMMITTEE OF COUNCIL ON EDUCATION.

ENGLAND AND WALES.

The Lord President of the Council, the Right Honourable W. E. Gladstone, MP, the Most Honourable the Marquess of Hartington, the Secretaries of State for the Home and War Departments, the Chancellor of the Exchequer, the First Lord of the Admiralty, the President of the Local Government Board, and the Right Honourable A. J. Mundella, MP (Vice-President).

Secretary—Sir F. R. Sandford, KCB.

COMMITTEE OF COUNCIL ON EDUCATION.

SCOTLAND.

The Lord President of the Council, the Vice-President of the Committee of Council on Education, His Grace the Duke of Argyle, KT, the Chancellor of the Exchequer, the Right Honourable the Earl of Roseberry, KT, the Right Honourable W. E. Baxter, MP, the Right Honourable L. Playfair, MP, and the Secretary of State for the Home Department.

Secretary—Sir F. R. Sandford, KCB.

Letters for the Education Department should be addressed, "The Secretary of the Education Department, Whitehall, S.W."

CHARITY COMMISSIONERS FOR ENGLAND AND WALES.

Office: Gwydyr House, Whitehall, S.W.

Unpaid Commissioner—The Right Honourable A. J. Mundella, MP.

Chief Commissioner—The Right Honourable Sir W. R. Seymour V. Fitzgerald, GCSI.

Second Commissioner—Henry Longley, Esq.

Commissioners—The Right Honourable Lord Colchester, the Rev. Prebendary Hugh G. Robinson, and Edward Stanley Hope, Esq.

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CONGREGATIONAL LITERARY REGISTER, 1883.

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ENGLISH.

Quarterly.

Title.	Editors.	Publishers.
The British Quarterly Review.....	Rev. H. Allon, DD	Hodder & Stoughton

Monthly.

The Evangelical Magazine	Rev. W. M. Statham...	Elliot Stock
The Missionary Chronicle.....	Rev. R. W. Thompson	J. Snow & Co.
The Juvenile Missionary Magazine	Rev. R. Robinson	J. Snow & Co.
The Congregationalist	Rev. J. G. Rogers, BA...	Hodder & Stoughton
The Congregational Magazine.....	Rev. E. J. Hartland and Rev. D. B. Hooke	W. Mack
The Liberator	.....	Houlston & Sons
The Homilist	Rev. Urijah R. Thomas	W. Mack
The Mother's Friend.....	Miss Morgan	Hodder & Stoughton
Christian World Magazine	Mrs. E. J. Worboise ...	Clarke & Co., Fleet-st.
The Sunday-School Teacher.....	Mr. H. Hall.....	Sunday School Union
The Child's Own Magazine	Mr. W. Groser	Sunday School Union
Notes on the Scripture Lessons ...	.....	Sunday School Union
The Biblical Treasury	.....	Sunday School Union
Halifax and District Congregational Magazine	Rev. G. S. Smith	T. King, Halifax
Liverpool and District Congregational Magazine	Rev. E. R. Barrett, BA	John Jones, 5, Brown's-buildings, Liverpool
Manchester, Salford, and District Congregational Magazine	Rev. T. Hamer	Tubbs & Brook, Manchester
The Temperance Worker and Reciter	Rev. F. Wagstaff	Pitman, Paternoster-row
The Lay Preacher	Rev. F. Wagstaff	F. E. Longley, Warwick-lane
Young England	Mr. B. Clarke, General Editor for Sunday School Union	
The Rosebud	Mr. J. Greville Clarke..	Clarke & Co., Fleet-st.

Weekly.

The Nonconformist and Independent	Mr. C. S. Miall	Clarke & Co., Fleet-st.
The Christian World (Thursday)...	Mr. James Clarke	Clarke & Co., Fleet-st.
The Christian World, Family Circle Edition (Friday)	Mr. J. Greville Clarke...	Clarke & Co., Fleet-st.

Title.	Editors.	Publishers.
The Christian Union (Friday)	Rev. C. Kirkby	8, Salisbury-square, Fleet-street
The Christian Chronicle, and House and Home	Rev. Dr. Parker	44, Fleet-street, E.C.
The Daisy, Family Story Paper (Wednesday)	Mrs. Parker	44, Fleet-street, E.C.
The Sunday School Times (Thursday)	Mr. James Clarke	Clarke & Co., Fleet-st.
The Literary World (Thursday)	Mr. J. Greville Clarke	Clarke & Co., Fleet-st.
The Christian World Pulpit	Mr. James Clarke	Clarke & Co., Fleet-st.
Sunday School Chronicle	Mr. B. Clarke	Sunday School Union

SCOTTISH.—*Monthly.*

The Scottish Congregationalist	Rev. James Ross	Turnbull & Spears, Edinburgh

IRISH.

Irish Congregational Magazine (Monthly)	Rev. J. Fordyce, MA	W. W. Cleland, Belfast
Irish Congregational Year Book	Mr. W. W. Cleland	W. W. Cleland, Belfast

WELSH.

Dysgedydd (Monthly)	Rev. E Herber Evans, Carnarvon	Hughes, Dolgelly
Diwygiwr (Monthly)	Rev. E. A. Jones, Newcastle Emlyn; Rev. D. A. Griffith, Troedrhiwdalar	Rees, Llanelly
Cronicl (Monthly)	Rev. J. Roberts, Conway	Evans, Bala
Dysgedydd y Plant (Monthly)		Hughes, Dolgelly
Tywysydd y Plant (Monthly)	Rev. T. Johns, Llanelly	Rees, Llanelly
Dyddiadur yr Annibynwyr (Ann.)	Rev. B. Williams, Swansea, Rev. R. W. Griffith, Bethel	Hughes, Dolgelly
Y Tyst ar Dydd (Weekly)	Rev. J. Thomas, DD, Liverpool; Rev. D. Jones, BA, Swansea	Williams, Merthyr
Dydd (Weekly)		Hughes, Dolgelly

CANADIAN.—*Annual.*

Canadian Congregational Year Book	S. N. Jackson, MD	Cong. Publishing Co. Toronto

Monthly.

Canadian Independent	Rev. J. Burton, BD	Cong. Publishing Co. Toronto
Canadian Messenger	J. Dougall	J. Dougall & Son, Montreal

Weekly.

Montreal Witness	J. Dougall	J. Dougall & Son, Montreal
Montreal Aurora	J. Dougall	J. Dougall & Son, Montreal

Daily.

Title.	Editors.	Publishers.
Montreal Witness	J. Dougall	J. Dougall & Son, Montreal

AUSTRALIAN.

Victorian Independent (Monthly). Edited by Revs. F. H. Browne and W. Allen.
Victorian Congregational Year-Book. Editor,
New South Wales Independent.
South Australian Independent and Presbyterian (Monthly), Adelaide.

MALAGASY.—*Annual.*

The Antanànarivo Annual and Madagascar Magazine. Editor, Rev. R. Baron, London Missionary Society.

PART XI.

NEW CHURCHES, CHAPELS, &c.

SUMMARY.

NEW CHURCHES, CHAPELS, SCHOOLS, &c.

NEW CHURCHES FORMED.

Bargoed
Bootle
Connah's Quay
Darwen, Bolton-road
Darwen, Hollins-grove
Henley, Somerset
Llandilo, Carm.
Manchester, Withington
Middlesboro', South Bank
New Southgate
Port Errol, Aberdeenshire
Rhosybol, Anglesea
Ruskington, Lincoln
Stogursey, Somerset
Tiverton, Fore-street
Treherbert, Glam.
Waunlwyd, Mon.
Yardley, Birmingham
Ynyshir

NEW CHAPELS AND CHAPELS REBUILT OR ENLARGED.

Acton (enlarged)
Abergwili (rebuilt)
Beulah, Brecon (rebuilt)
Bridgend
Brierley Hill
Brixton, Trin. (enlarged)
Cheriton
Chickwell (rebuilt)
Codishead, nr. Warrington
Dartford (School-Chapel)
Dewsbury, Ebenezer
Elland, Yorks
Glasgow, Hutchesontown (Iron)
Gomersal (enlarged)
Hanley
Hazel Grove
Huddersfield, Highfield (enlarged)
Lewisham High-road (enlarged)
Llanbedrog
Llansadwrn (rebuilt)
Llwynpia (Iron)
Manchester, Chorlton-cum-Hardy
Manchester, Withington
Mevagissey
Moeltryfan
Nevin
New Inn, Mon.
Norwood Green, Yorks
Nottingham, Hyson-green (temporary)
Nottingham, Park-hill
Nottingham, Queen's-wk.
Ossett
Pentre (rebuilt)
Ponteyrion (rebuilt)
Rhosmarket
Rhosybol, Anglesea
Rishton, near Blackburn
Romford (rebuilt)
Sandgate (Iron)
Soar, Mont. (rebuilt)
Solihull
Southwark-park enlarged)
Stitchworth, Cambs (Iron)
Stonehouse (enlarged)
Stonehouse, East
Sunderland, Stockton-rd.
Swansea, Gower-rd. (Iron)
Teignmouth (rebuilt)
Tonmawr, Glam.
Trecelyn
Treharris
Trowbridge (rebuilt)
Tylor's Town, Glam.
Uxbridge (enlarged)
Uxbridge, Old Meeting (enlarged)
Waunlwyd, Mon.
Wood Ditton, Cambs (Iron)
Wrangway, Somerset

SCHOOLS BUILT.

Bridgend
Briton Ferry
Bootle
Crouch End, Blenheim-rd.
Dulverton
Epsom
Falmouth
Greenhithe
Hanley
Hemel Hempstead
Liverpool, Aufield-road
Llwynpia
Nottingham, Castle-gate
Nuneaton
Ottery
Peckham, Asylum road
Pentrerhwith
Perth
Poplar, Trinity
Reigate
Rhosllanerchugog
Shaldon
Sheerness, Mile Town
Sheffield, Langsett-road
Southwark-park
Street
Swansea, Gower-road
The Quinta
Trewyddfa
Trowbridge (enlarged)
Walthamstow, Trinity

FOUNDATION-STONES OF SCHOOLS.

Crouch End, Blenheim-rd.
Guildford
Huddersfield, Milton Ch.
Jarrow
Kettering
Launceston, Devon
Poplar, Trinity
Stonehouse, Emma-place
Wrexham, Chester-street

FOUNDATION-STONES OF CHAPELS.

Balham
Edmonton, Lower
Farnworth, Francis-street
Finsbury-park
Hampstead
Horsham
Huddersfield, Milton
Lavender-hill
Nottingham, Castle-gate
Peniel, Carm.
Pentre'rbeirdd, Mont.
Richmond, Yorks
Scarning, Norfolk
Steeple Bumpstead
Torcross, Devon
Upton
Westgate-on-Sea
Wimbledon

CONGREGATIONAL HALLS.

Collier's Rents (old chapel adapted)
Medland-street, Ratcliff (old chapel adapted)
New Southgate (built)
Old Gravel-lane (old chapel adapted)

SUMMARY.

1883.

CHURCHES.

England and Wales.—The Returns from the Association show a total of Churches, Branch-churches, and Missions in England and Wales of **4,015**, of which **998** are in Wales. The distinction made in recent years in this Summary between churches, branch-churches, and missions has had to be dropped, owing to the fact that the several Associations not only use a different nomenclature in describing the smaller churches, but proceed in developing the church life and agency of their districts on different lines—what, for instance, would be a branch-church or an evangelist's pastorate in one county being a church-mission or an association mission in another. The total therefore includes all that in recent Summaries were described as "churches, branch-churches and mission-stations."

Scotland, Ireland, &c.—In Scotland there are **101** Churches; in Ireland **29**, with numerous Evangelistic Stations. In the Islands of the British Seas there are 13 Churches.

Total.—The total of Churches and Branch-churches (Mission Stations in Scotland and Ireland are not included) in Great Britain and Ireland, and the Islands of the British Seas, is 4,158.

Ministers.—There are ministers in active pastoral service, in England and Wales, 2,095; without charge, 567. The rest of the churches are supplied by evangelists, lay pastors, or missionaries.

Vacant Churches.—There are vacant churches in England, 189; in Wales, including English churches in Wales, and Welsh churches in England, 115; in Scotland, 12; in Ireland, 2.

Colonies.—In Canada, Manitoba, and the Maritime Provinces there are 168 churches and mission-stations; in Australia, 334; in New Zealand, 22; in Natal, 13; in South Africa, 32; in Jamaica, 33; in British Guiana, 37; in India, 37; in China, 3; on the Continent, 4. Total, 683. [The details as to Mission Stations in the Colonies are not given in the foregoing pages, but the totals are taken from the Colonial Year Books.]

NEW CHURCHES, CHAPELS, SCHOOLS, &c.

New Churches formed	19	New Schools built	31
,, ,, in Colonies	3	,, ,, ,, in Colonies	3
,, Chapels and Chapels rebuilt...	56	Foundation Stones laid (Chapels)...	18
,, ,, in Colonies	12	,, ,, ,, in Colonies	3
New Mission Halls	4	,, ,, ,, (Schools)...	9
		,, ,, ,, in Colonies	1

MINISTERIAL SETTLEMENTS, CHANGES, &c.

Removals.....	143	Ordinations	63
,, in Colonies	17	Ordinations in Colonies	8
New Settlements.....	93	Ministers left for other denominations	12
,, in Colonies	22	Ministers from other denominations	17
Resignations	89		
,, in Colonies	23		

CONGREGATIONAL COLLEGES AND INSTITUTES FOR MINISTERIAL TRAINING.

	Colleges.	Professors.	Students.
England	10	35	333
Wales	4	8	97
Scotland	1	3	13
Colonies	4	9	8*
	19	55	451

There are also ten Institutions in heathen lands belonging to the London Missionary Society, training about 300 native students.

* No return of number of Students from the Congregational College of Victoria.

NEW MINISTERS SETTLED IN GREAT BRITAIN AND IRELAND

FROM COLLEGES AND INSTITUTES.

Airedale	3	Lancashire	5
Bala	14	New College	5
Brecon	7	Nottingham	9
Bristol	6	Rotherham	6
Carmarthen	7	Spring Hill	5
Cheshunt	4	Western	0
Hackney	3	Total	74
From other Colls.	9	Training unknown	14

Total number 93

MINISTERS DECEASED, 1883..... 66.

APPENDIX.

DECLARATION

OF THE

FAITH, CHURCH ORDER, AND DISCIPLINE

OF THE

Congregational or Independent Dissenters.

ADOPTED AT THE ANNUAL MEETING OF THE CONGREGATIONAL UNION, MAY, 1833.

THE CONGREGATIONAL Churches in England and Wales, frequently called INDEPENDENT, hold the following doctrines, as of Divine authority, and as the foundation of Christian faith and practice. They are also formed and governed according to the principles hereinafter stated.

PRELIMINARY NOTES.

1. It is not designed, in the following summary, to do more than to state the leading doctrines of faith and order maintained by Congregational Churches in general.

2. It is not proposed to offer any proofs, reasons, or arguments, in support of the doctrines herein stated, but simply to declare what the Denomination believes to be taught by the pen of inspiration.

3. It is not intended to present a scholastic or critical confession of faith, but merely such a statement as any intelligent member of the body might offer, as containing its leading principles.

4. It is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required.

5. Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to every one the most perfect liberty of conscience.

6. Upon some minor points of doctrine and practice, they, differing among themselves, allow to each other the right to form an unbiassed judgment of the Word of God.

7. They wish it to be observed, that, notwithstanding their jealousy of subscription to creeds and articles, and their disapproval of the imposition of any human standard, whether of faith or discipline, they are far more agreed in their doctrines and practices than any Church which enjoins subscription and enforces a human standard of orthodoxy; and they believe that there is no minister and no church among them that would deny the substance of any one of the following doctrines of religion, though each might prefer to state his sentiments in his own way.

PRINCIPLES OF RELIGION.

1. The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, Congregational Churches believe to be Divinely inspired, and of supreme authority. These writings, in the languages in which they were originally composed, are to be consulted, with the aids of sound criticism, as a final appeal to all controversies; but the common version they consider to be adequate to the ordinary purposes of Christian instruction and edification.

II. They believe in one God, essentially wise, holy, just, and good; eternal, infinite, and immutable in all natural and moral perfections; the Creator, Supporter, and Governor of all beings, and of all things.

III. They believe that God is revealed in the Scriptures, as the Father, the Son, and the Holy Spirit, and that to each are attributable the same Divine properties and perfections. The doctrine of the Divine existence, as above stated, they cordially believe, without attempting fully to explain.

IV. They believe that man was created after the Divine image, sinless, and in his kind, perfect.

V. They believe that the first man disobeyed the Divine command, fell from his state of innocence and purity, and involved all his posterity in the consequences of that fall.

VI. They believe that, therefore, all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam.

VII. They believe that God having, before the foundation of the world, designed to redeem fallen man, made disclosures of His mercy, which were the grounds of faith and hope from the earliest ages.

VIII. They believe that God revealed more fully to Abraham the covenant of His grace, and, having promised that from His descendants should arise the Deliverer and Redeemer of mankind, set that patriarch and his posterity apart, as a race specially favoured and separated to His service; a peculiar church, formed and carefully preserved, under the Divine sanction and government until the birth of the promised Messiah.

IX. They believe that, in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but conceived by the power of the Holy Spirit; and that our Lord Jesus Christ was both the Son of man and the Son of God; partaking fully and truly of human nature though without sin—equal with the Father and "the express image of His person."

X. They believe that Jesus Christ, the Son of God, revealed, either personally in His own ministry, or by the Holy Spirit in the ministry of His apostles, the whole mind of God, for our salvation; and that, by His obedience to the Divine law while He lived, and by His sufferings unto death, He meritoriously "obtained eternal redemption for us;" having thereby vindicated and illustrated Divine justice, "magnified the law," and "brought in everlasting righteousness."

XI. They believe that, after His death and resurrection, He ascended up into heaven, where, as the Mediator, He "ever liveth" to rule over all, and to "make intercession for them that come unto God by Him."

XII. They believe that the Holy Spirit is given, in consequence of Christ's mediation, to quicken and renew the hearts of men; and that His influence is indispensably necessary to bring a sinner to true repentance, to produce saving faith, to regenerate the heart, and to perfect our sanctification.

XIII. They believe that we are justified through faith in Christ, as "the Lord our righteousness," and not "by the works of the law."

XIV. They believe that all who will be saved were the objects of God's eternal and electing love, and were given by an act of Divine sovereignty to the Son of God; which in no way interferes with the system of means, nor with the grounds of human responsibility; being wholly unrevealed as to its objects, and not a rule of human duty.

XV. They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness, which they are appointed to obtain through constant faith in Christ, and uniform obedience to His commands.

XVI. They believe that a holy life will be the necessary effect of a true faith, and that good works are the certain fruits of a vital union to Christ.

XVII. They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meetness for heaven, is gradually carried on through the whole period during which it pleases God to continue them in the present life, and that, at death, their souls, perfectly freed from all remains of evil, are immediately received into the presence of Christ.

XVIII. They believe in the perpetual obligation of Baptism and the Lord's Supper; the former to be administered to all converts to Christianity and their

children, by the application of water to the subject, "in the name of the Father, and of the Son, and of the Holy Ghost;" and the latter to be celebrated by Christian churches as a token of faith in the Saviour, and of brotherly love.

XIX. They believe that Christ will finally come to judge the whole human race according to their works; that the bodies of the dead will be raised again; and that, as the Supreme Judge, He will divide the righteous from the wicked, will receive the righteous into "life everlasting," but send away the wicked into "everlasting punishment."

XX. They believe that Jesus Christ directed His followers to live together in Christian fellowship, and to maintain the communion of saints; and that, for this purpose, they are jointly to observe all Divine ordinances, and maintain that church order and discipline which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles and of apostolic churches.

PRINCIPLES OF CHURCH ORDER AND DISCIPLINE.

I. The Congregational Churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God, through Jesus Christ; and that each society of believers, having these objects in view in its formation, is properly a Christian church.

II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

III. They acknowledge Christ as the only Head of the Church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the sacred Scriptures.

IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the Church, the Lord Jesus Christ.

V. They believe that the only officers placed by the apostles over individual churches are the bishops or pastors and the deacons; the number of these being dependent upon the number of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns—subject, however, to the approbation of the church.

VI. They believe that no person should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline, and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate His laws, or refuse to submit themselves to the discipline which the Word of God enforces.

VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

VIII. They believe that Christian churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX. They believe that the power of a Christian church is purely spiritual and should in no way be corrupted by union with temporal or civil power.

X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, or union churches, has any right or power to interfere

with the faith or discipline of any other church further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified by the Holy Spirit to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning as one of their especial cares, that the cause of the Gospel may be both honourably sustained and constantly promoted.

XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful.

SENATUS ACADEMICUS OF ASSOCIATED THEOLOGICAL COLLEGES OF ENGLAND AND WALES.

SAMUEL NEWTH, MA, DD, Registrar.

Examiners, 1884:

Apologetic Theology: Rev. Professor Bruce, Glasgow; Rev. Prebendary Row. *Doctrinal Theology:* Rev. Robert Bruce, MA, DD; Rev. Eustace Conder, MA, DD. *Old Testament Exegesis:* Rev. T. K. Cheyne; Rev. Professor Stanley Leathes. *New Testament Exegesis:* Rev. Joseph Agar Beet; Professor Wilkins, Manchester. *Homiletics:* Rev. Clement Clemance, BA, DD; Rev. Professor McAll. *Ecclesiastical History:* A. W. W. Dale, Esq., MA; Rev. Professor Graham. *Philosophy:* Professor Adamson, Manchester; Neville Keynes, Esq., MA, BSC.

SUBJECTS OF EXAMINATION, 1884:—

I. Apologetic Theology.—(1) Revelation: its possibility, necessity, and notes; (2) The Divine and human elements of Scripture, together with the bearing of certain scientific facts and theories on the Bible account of the world, of man, and of religion; (3) Miracles: their definition, their possibility, and congruity with the Christian system: their proof and function, together with the history of the polemic against them; (4) Prophecy: its nature, progress, and functions; (5) The apologetic value of the life, resurrection, and teaching of Christ: the modern attacks upon the credibility of the Gospel history, and their refutation; (6) Theories of Inspiration—the History of the Doctrine of Inspiration from the earliest times to the Reformation, and especially from the Reformation to our own age.

II. Doctrinal Theology.—(A) The Doctrine of the work of Christ: (1) The Theology of the Old Testament concerning the need and method of reconciliation with God—(*a*) The teaching of the Old Testament concerning the nature and ground of the forgiveness of sins; (*b*) The facts of the Hebrew ritual of sacrifice; (*c*) Ancient and modern interpretations of these facts; (*d*) The prophecies of redemption and of a Redeemer from sin; (2) The New Testament Theology concerning the nature and conditions of reconciliation with God—(*a*) The teaching of our Lord; (*b*) The teaching of the Apostles, regard being had to different types of representation; (3) The history of the doctrine of Atonement—(*a*) The teaching of the Apostolic Fathers; (*b*) The growth of the doctrine from the first to the tenth century; (*c*) Theology of the Mystics on the method of union with God; (*d*) Critical estimate of the doctrines of Anselm and Abelard;

(*e*) Theories of the sixteenth and seventeenth centuries; (*f*) Modern theories of Atonement. Or (B) The Person and Work of the Holy Spirit: (1) Biblically and systematically regarded—(*a*) Teaching of the Old Testament with reference to the nature and work of the Holy Spirit; (*b*) Teaching of the New Testament with reference to His person and functions; (*c*) The relation of the Holy Spirit to the Father and the Son; (*d*) The special operations ascribed to the Holy Spirit—(i.) In the birth and anointing of Jesus, (ii.) In the Regeneration, Assurance, and Sanctification of Individuals, (iii.) In the Church, (iv.) In Revelation and Inspiration; (2) Historically regarded—(*a*) History of the Doctrine of the Personality of the Spirit till the Council of Chalcedon; (*b*) History of the Doctrine of the Procession of the Spirit: the Filioque Controversies; (*c*) History of the Doctrine of the Work of the Spirit in the times of Augustine. the Reformation, the Arminians, the Puritans, and the Revival of the Eighteenth Century; (*d*) Different theories as to the means of Regeneration, Assurance, and Sanctification.

III. Old Testament Exegesis.—(A) Genesis i.—xxiv., with Introduction; or (B) Psalms xl.—lxxii., with Introduction.

IV. New Testament Exegesis—(A) The First Epistle to the Corinthians, with Introduction; or (B) The Acts of the Apostles, with Introduction.

V. Homiletics.—The Theory of Preaching, with an Essay or Sermon.

VI. Ecclesiastical History.—(A) The History of the Church from the Death of our Lord to the commencement of the last General Persecution; or (B) The History of the Reformation.

VII. Philosophy.—(A) The Psychology of the Intellect; or (B) The History of the Pre-Socratic Philosophy.

Notices to Candidates.

1. The Examinations will be held in May, commencing on the Tuesday next following the first Wednesday in that month.

2. Each Candidate is required to send in his name to the Registrar at least two calendar months before the time of the Examination, and to state in which of the alternative subjects mentioned under the several headings of Doctrinal Theology, Old and New Testament Exegesis, Ecclesiastical History, and Philosophy he elects to be examined.

3. Candidates will be approved who shall satisfy the Examiners in any six of the above-mentioned subjects, provided that all the seven subjects be fairly attempted.

Further Examination.

Subjects for the Year 1884.

1. Deuteronomy, the first two Book of Psalms, the Prophecies of Hosea, Amos, and Zechariah, with Introduction to the several books.

2. The Gospel of St. John, the Epistle to the Hebrews, the Pastoral Epistles, and the General Epistles; the History of the printed Text of the New Testament, and Introduction to the books mentioned.

3. The translation by the LXX. of the Book of Genesis, the Minor Prophets, and the Wisdom of Solomon. The Gospel of Matthew and the Epistle to the Corinthians in either the Syriac Version or Latin Vulgate. The History and Criticism of the Latin, Greek, and Syriac Versions.

4. Biblical Theology of the New Testament. The Polemic concerning the Being and Attributes of God. The formation and history of the Doctrine of the Trinity. The History and Interpretation of the Thirty-nine Articles of the Church of England, and of the Confession of Faith of the Westminster Assembly.

5. The general History of Christianity and of the Church during the first four centuries. The Apostolic Fathers, including the Controversies, with reference to the Ignatian Literature. The Ecclesiastical History of Eusebius. The First Apology of Justin Martyr. Luther's *De Libertate Christiana*. Annals of the English Bible.

6. Critical examinations of the Religions of India and China, and a comparison of each with Christianity. The Tübingen School of Criticism, in its bearing on the origin of the Church and of the New Testament.

Notice to Candidates.

1. Candidates are admitted to this examination who have passed the First Examination; and shall be approved if they satisfy the Examiner in any two of the fore-mentioned subjects.

2. The Examination will be held the first week of May, 1884, at any of the Associated Colleges which may severally be most convenient to the candidates.

3. Every candidate shall inform the Registrar on or before the 30th of February preceding the examination, concerning the subjects in which he wishes to be examined, and the College in which he desires to take the examination; he shall also forward to the Registrar, not later than the 30th of April, a certificate of character from two Christian Ministers, and a fee of £1.

The following is the Class List of 1883:—

Honours Division.—None.

Division 1.—Charles Clay, BA, Lancashire; Herbert Mann Livens, Cheshunt; James Mursell, Rawdon; George Packer, New; William C. Lee, Lancashire; T. P. Williams, Brecon.

Division 2.—Mitchell Mansell, New; Peter Roberts, Brecon; Edmund J. Crofts, Rawdon; Thomas Edmunds, Brecon; William Morgan, Brecon.

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AND, AS A NATURAL CONSEQUENCE,

A PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations; amongst the most prominent of its miserable effects are a want of, or an inordinate appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pain in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels; in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily or with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach, and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the

large quantity of water which it takes to dissolve a small part of the flowers and which must be taken with it into the stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine, must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

NORTON'S CAMOMILE PILLS are prepared by a peculiar process accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstances, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all TONIC MEDICINES. By the word tonic is meant a medicine which gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or in other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body, which so quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effect in repairing the partial dilapidations from time or intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such, their general use is strongly recommended as a preventative during the prevalence of malignant fever or other infectious diseases, and to persons attending sick-rooms they are invaluable, as in no one instance have they ever failed in preventing the taking of illness, even under the most trying circumstances.

As *Norton's Camomile Pills* are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the country has, as it were, been inundated with practical essays on diet as a means of prolonging life, it would be unnecesary to say more, did we not feel it our duty to make the humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who study the wholesomes, and are governed by the opinion of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid: we want no other adviser. Nothing can be more clear than

that those articles which are agreeable to the taste were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production; if they are pure and unadulterated, no harm need be dreaded by their use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetable, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals, and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing, a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's Camomile Pills*, which will so promptly assist in carrying off the burden thus imposed upon it, that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal; it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should immediately be sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found—no, none which will perform the task with greater certainty, than NORTON'S CAMOMILE PILLS. And let it be observed, that the longer this medicine is taken the less it will be wanted, and it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these PILLS should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted that, by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comfort within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time not injured by any change of climate whatever. Price 1s¼*d.* and 2*s.* 9*d.* each, with full directions. The large bottle contains the quantity of three small ones, or PILLS equal to fourteen ounces of CAMOMILE FLOWERS.

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30th *June*, 1869	7,398	3	10	7,724	2	3	150	0	0
30th *June*, 1870	23,881	15	0	25,726	16	4	650	0	0
30th *June*, 1871	65,213	15	4	68,682	1	9	2,500	0	0
30th *June*, 1872	159,636	17	1	168,360	14	3	6,000	0	0
30th *June*, 1873	258,254	17	0	268,765	18	8	10,000	0	0
30th *June*, 1874	395,367	4	6	403,579	3	9	10,600	0	0
30th *June*, 1875	632,611	2	8	656,238	4	3	15,000	0	0
30th *June*, 1876	814,139	3	7	776,521	9	4	22,500	0	0
30th *June*, 1877	928,157	9	3	916,906	9	8	30,000	0	0
30th *June*, 1878	1,081,867	18	8	1,091,949	13	5	30,000	0	0
30th *June*, 1879	1,239,096	4	7	1,230,178	13	1	36,000	0	0
30th *June*, 1880	1,264,510	14	0	1,285,860	13	7	40,000	0	0
30th *June*, 1881	1,330,649	14	5	1,352,775	17	3	44,000	0	0
30th *June*, 1882	1,429,415	19	10	1,471,056	5	5	50,000	0	0
30th June, 1883	1,565,773	3	1	1,618,964	9	8	55,000	0	0

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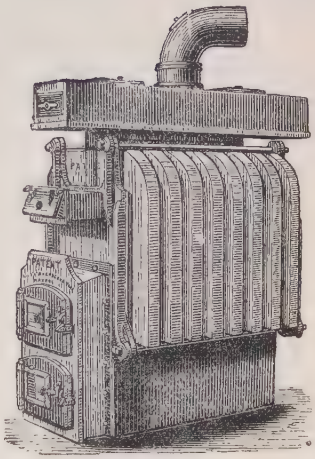

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Mr. J. Constantine, Oxford Street, Free Trade Hall, Manchester, 26th March, 1882.

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The Venerable Archdeacon BIRCH, M.A., writes as follows :—

The Vicarage, Blackburn, March 24th, 1874.

The Warming Apparatus you put into Blackburn Parish Church five years ago is, in my opinion, everything that could be desired for (1) Moderate cost of erection; (2) Efficiency; (3) Economical consumption of fuel; (4) Facility of Management, having only to be attended to two or three times in the twenty-four hours; (5) Durability, wanting no repairs, and never out of order.

EDWARD BIRCH, Vicar of Blackburn.

Mr. J. Constantine.

The MAYOR of MANCHESTER.

Manchester, 1875, April 8th.

Dear Sir, —I have pleasure in stating that the Apparatus for warming the building, placed by you in the Meeting House of the Society of Friends, in Mount Street, is working to the satisfaction of the Committee.—Yours very respectfully,

JOHN KING, JUNR.

Mr. J. Constantine.

The Vicarage, Lowton, Newton-le-Willows,

September 29th, 1870.

I can confidently recommend your Convoluted Stove. With the one you fixed in our church we have, so far, had every reason to feel satisfied, inasmuch as it has created a very agreeable degree of warmth, uniform throughout the building, and free from everything of an unpleasant and noxious character. A further recommendation is found in the ease and comparative economy with which your heating apparatus is managed.

J. W. S. SIMPSON.

Farnworth.

It affords us great pleasure to bear testimony to the efficacy of your new heating apparatus. The one you placed in the parish church of Farnworth-with-Kersley warmed the church in all parts in a short time, with little fuel, and we are happy to say that now we are entirely free from that injurious sulphur smell which arose from the old apparatus. The warm air from your apparatus is pure and wholesome.

WM. HARGREAVES,
WM. S. HOLDEN,
Wardens of the Parish Church of Farnworth-with-Kersley.

Mr. Constantine, Tintwistle, Cheshire, April 27th, 1876.

Dear Sir,—In reply to your inquiry concerning the apparatus you fixed in the Independent Chapel, Tintwistle, last year, I have pleasure in testifying (with the approval of our trustees) to its efficiency.

Notwithstanding the severity of the winter now past, and the bleak position of the chapel, we have had no difficulty in keeping the building warm in all its parts. It is in every sense better, and gives far less trouble than our former system of warming by steam.

JOSEPH ODDY, Minister.

The following Testimonial is from the Ex-MAYOR of MANCHESTER.

Bowdon, February 8th, 1879.

Dear Sir,—I have great pleasure in informing you that the Stove you have fitted up for me in my house answers admirably. It will give me satisfaction to show it to any friends of yours who may wish to see one in full operation. Mrs. Heywood regrets that we had not had it years ago.—Yours truly,

ABEL HEYWOOD.

Mr. Constantine.

TESTIMONIALS—*continued.*

From the BISHOP of LIVERPOOL.

The Palace, Liverpool, July 22nd, 1880.

Dear Sir,—The Patent Convoluted Stove which you put down for me in Stradbroke Church last winter proved entirely satisfactory, and I can recommend it strongly to the attention of every one who wishes to warm a large building with hot air. You are at liberty to make any use of this letter.—Yours faithfully, J. C. LIVERPOOL.

Mr. Constantine, the Convoluted Stove Works,
Chorlton Mills, Hulme-street, Manchester.

Wadsworth Vicarage, Doncaster, December 20th, 1878.

Sir,—I will thank you to send to the clergyman, whose address I give you below, your book and testimonials respecting your Patent Convoluted Stove, as I have strongly recommended your Apparatus.

I have now had a year's experience of the working of your Patent Convoluted Stove which you placed in our church in October, 1877, and can truly say that I and all my parishioners are delighted with it. It is most satisfactory in every respect; and my clerk, who has the management of it, finds the working of it very simple. I shall be glad to recommend it wherever I can.

I remain, yours truly,
A. C. LUARD, M.A.

Mr. J. Constantine.

FATHER PINET'S Testimonial shows that the largest Churches can be warmed with ease by the Convoluted Stove.

Mount St. Mary's, Leeds, June 26, 1879.

J. Constantine, Esq.

Sir,—With regard to the two Stoves which you set up in our church last autumn, I have great pleasure to bear witness to their thorough efficiency. The size of our church, containing as it does nearly a million cubic feet of air space, and the many large windows with which its walls are pierced, had deprived us for years of any confidence in the various systems of heating with which we were acquainted. Now we have only to say that you have thoroughly carried out your undertaking. The two Stoves have given us everything we desired, and have been, moreover, the means of establishing a pure ventilation in the church.—I am, sir, yours truly,
T. H. PINET.

Arrowscroft House, Hollingworth,
Hadfield, April 21st, 1876.

Mr. J. Constantine,

The Patent Convoluted Stove which you put in at Christ Church, in Tintwistle, gives every satisfaction; it does its work very well.—I am, yours respectfully,
JAMES SIDEBOTTOM.

The saving of fuel by the use of the Convoluted Stove, when in constant use, as in Turkish Baths, &c., is very considerable, being more than sufficient in two years to pay the first cost of apparatus, as the following Testimonial shows:—

The Hydropathic Establishment and Winter Residence,
Llandudno, September 23rd, 1874.

I have great pleasure in testifying to the great value of Constantine's Patent Convoluted Stove, two of which have been in use here for nearly two years.

The saving in cost of fuel in the large Stove used to heat the Turkish Baths has been at least £100 in the year.

The heat produced by these Stoves is entirely free from sulphur or any unpleasant odour.

Mr. J. Constantine.
HENRY THOMAS, M.D.

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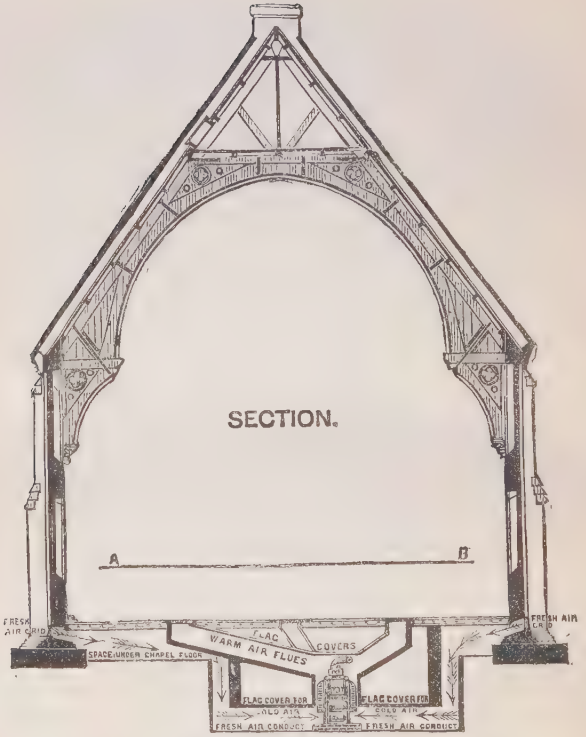
J. CONSTANTINE,

CONVOLUTED STOVE WORKS, Chorlton Mills, Hulme Street; or 23, Oxford Street, Manchester.



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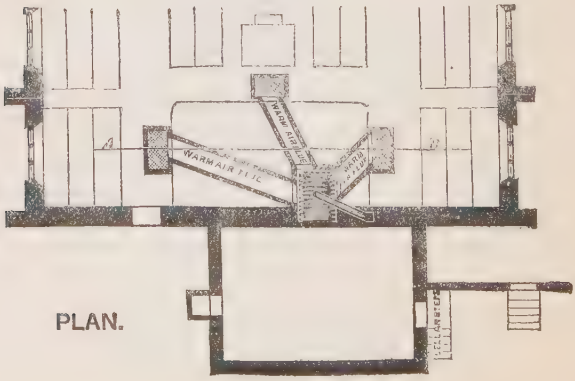

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Comprising an Account of the Author's Travels in the East in 1855–56, 1859-60 (in the latter accompanied by the late Mrs. Gadsby, including her Account of her Visit to a Pasha's Hareem), with the usual Incidents of Travel, Anecdotes, &c., Illustrations or Explanations of nearly 2,000 Passages of Scripture, in addition to the 2,000 referred to in the First Volume, and 54 Engravings on Wood. Price same as Vol. I.

The volumes are quite distinct, and may be had separately. Both volumes contain a fund of interesting matter, Biblical and Oriental, with Incidents, Anecdotes, Experiences, Life on the Nile and in the Desert, &c. &c.

Sir,—I have had the honour to present to Her Majesty the Queen the book which reached me yesterday, entitled, "Wanderings in the East;" and I have the pleasure to inform you that it was very graciously accepted by Her Majesty.—I have the honour to be, Sir, your obedient humble Servant,

Windsor Castle, Nov. 17th, 1855. C. B. PHIPPS.

Dear Lord R.,—I am happy to say Her Majesty will accept of Mr. Gadsby's second volume.

Windsor Castle, Jan. 16th, 1861. Sincerely yours, C. B. PHIPPS.

The Bishop of London (Blomfield) said, "A more interesting work on the East I never read. I felt bound and chained to it until I had read and re-read it."

A valuable present.—*Lord Chancellor Campbell.*

I have much pleasure in testifying to the great interest and value of your volumes,—a publication peculiarly appropriate at the present time. I wish you all success.—*T. Chambers, Knt., Recorder of London.*

I was many years the superintendent Engineer of Egypt, and, during the whole time, had occasionally much to do with thousands of the people, from the Pasha to the poorest forced labouring artisan in the foundry, and also had to travel over every part of the country; and I unhesitatingly say, that of all the books on that part of the world that I have ever read, and I have read very many, Mr. Gadsby's "Wanderings" are the most truthful and interesting of all.—*John Maxton, London.*

I am glad to have an opportunity of telling you how much I was pleased with your "Wanderings." Having travelled over part of the same ground, I can vouch for the general accuracy of the narrative.—*Richard Cobden (the late).*

I can bear testimony to the value of Mr. Gadsby's books. I have read the works of Harmer, Wilkinson, Pococke, Niebuhr, Burckhardt, and, indeed, almost all the authors who have written upon Oriental subjects, but have found none to equal the truthful and telling descriptions of Eastern life, its ever varied but unchangeable forms, like the Scriptural narratives of Mr. Gadsby.—*John Webster, Esq., Society of Friends.*

Very interesting works.—*Dr. Chaplin, Jewish Mission, Jerusalem.*

I am much pleased with your "Wanderings."—*W. Clayton Clayton, Esq., Barrister-at-Law, London.*

I am very much pleased with your travels. The work is exceedingly well written, and [illegible]—*Richard Dawson, Esq., M.D., London.*

I have read your excellent description of the different scenes referred to in your "Wanderings" with much pleasure.—*J. P. Bell, Esq., M.D., Hull.*

I lay down and read M'Culloch's "Commercial Dictionary;" very interesting book, but [illegible] to sleep. Dinner (I wonder what age the cock we ate had reached); crawled about for an hour between the huts; lay down, took Gadsby's "Appendix," but as I knew it by heart [illegible] again), even his curious descriptions had no more attractions.—*Dr. Blanc, Captive at Magdala.*

King Theodore got a copy of Mr. Gadsby's book by stealth; one of his soldiers got it from him by stealth, and gave it to us captives. It was a source of great interest to us, and afforded us many an hour's pleasure.—*Rev. Dr. Stern, also Captive at Magdala.*

Most interesting travels. Were I to select a library for the use of students [illegible] Shaw's, Robinson's, Thompson's, and Gadsby's Works.—*W. R. Cooper, Soane's Museum, Lincoln's Inn Fields.*

I have much pleasure in testifying to the usefulness and value of your work [illegible] "Manners in the East." During the trip to the East of H.R.H. the Prince of Wales [illegible] being senior lieutenant of the vessel which carried His Royal Highness, and [illegible] afforded me of a visit to several places in Egypt. To these I carried your work [illegible] having been given me by a friend before leaving England. On examining it at these [illegible] most interesting and instructive,—the manners of the inhabitants, the light thrown [illegible] of the various objects and localities, and more especially the remarkable illustrations of Scripture are afforded, being so aptly and abundantly rendered by this work, prove it to be, in my own [illegible] the most valuable guide-book for the countries about the east of the Mediterranean.—*B. H. [illegible] mander, R.N.*

Your two volumes of "Wanderings" and your "Mount Sinai" are my constant reference books whenever I want to recall to mind scenes which, owing to my long residence in Egypt, are quite familiar to me, and which I have before me with the correctness of a photograph every time I open your books. To a Bible student, the references you give are simply invaluable.—*A. M. Bethune, Secretary, Peninsular and Oriental Steam Packet Company.*

I have enjoyed your "Wanderings" amazingly. I suppose my having visited some of the localities make them doubly interesting.—*Captain Kirton, Malta.*

I have very great pleasure in bearing testimony to the value of Mr. Gadsby's works.—*R. W. Binns, Porcelain Works, Worcester.*

I have derived most valuable information and the utmost gratification from a perusal of Mr. Gadsby's work, which is exceedingly useful as a book of reference.—*R. J. Lloyd, Dep. Chief Constable, Worcester Cy.*

I have read with much pleasure Mr. Gadsby's "Wanderings in the East," and consider it a most interesting and instructive work.—*W. H. Thomas, Old Bank, Worcester.*

I have much pleasure in stating that I consider Mr. Gadsby's a valuable work, illustrative of the Bible narrative of the history and customs of the Israelites.—*T. R. Hill, M.P., J.P., High Sheriff, Worcestershire.*

I have read your Travels in the East more than once, and have found them most interesting and instructive. Some of my friends, to whom I lent them, have expressed their great delight in reading them.—*John Harding, J.P., D.L., High Sheriff of Herefordshire.*

The following Testimonials from Clergymen, and Ministers of various Denominations, are selected from very many others.

CHURCH OF ENGLAND.

I have read your books with the greatest pleasure. Your happy application of the living words of the Bible to Oriental life is not only striking, but also instructive to the most scrupulous student of the original language of the Bible. It would be vain for me to enumerate the lessons I learned by the perusal of your two volumes; for if I attempted to do so I should have to mark well-nigh every page. I think we ought to have such a book, as a new light is thrown on the most difficult passages of Scripture, which have hitherto lost their true meaning through our separation from the East. You have been a greater help against infidelity, by proving the existence of apparently incredible facts related in the Bible than any other work I ever read or heard of.—*Dr. Benedix Ben-Zion, Medical Missionary to the Jews, and Author of several Hebrew Works. Odessa, April*, 1877.

Having visited every place referred to by Mr. Gadsby, I can bear my unqualified testimony to the accuracy of his remarks. If you procure his book you will possess a treasure.—*G. S. Drew, Incumbent, South Kensington, London.*

It is full of amusement and instruction and truly interesting.—*E. Evans, Incumbent, Norwich.*

Permit me, my dear Sir, the great satisfaction of assuring you that I regard your work, entitled, "My Wanderings," as one of the most interesting and instructive publications of the present day.—*Dr. Seaman, Rector, Greenstead, Colchester.*

It has afforded me much information and entertainment.—*N. Walters, M.A., St. Peter's, Stamford.*

In one sense, I have often accompanied you in your "Wanderings," and have been amused and thoroughly instructed.—*Canon Westmore, Manchester.*

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All who have read that excellent work, "My Wanderings," must have been struck with the way in which Mr. Gadsby explains the various passages of Scripture.—*J. P. Shepperd, M.A., Preston.*

Having read with much interest Mr. Gadsby's "Wanderings," I have pleasure in bearing my testimony to the intelligence, independence, and instructiveness with which they are written.—*Charles Evans, Rector, St. Clement's, Worcester.*

Mr. Gadsby communicates a large amount of valuable information in a very pleasing manner.—*J. Adlington, Chaplain, Worcester County Gaol.*

I have read Mr. Gadsby's Travels in the East, and have been pleased and instructed. Mr. G. is evidently an intelligent observer, and observes as one who knows and loves his Bible. He is no mere traveller; but a Christian who, having trodden lands and gazed on scenes with which are linked events of the deepest interest to man, is desirous of telling, in the most natural and unpretending manner, what he has seen and heard.—*W. Wright, Vicar of St. Peter's, Worcester.*

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I cannot but express to you the deep sense I entertain of the obligation under which you have laid all students of the Sacred Volume by the many striking and satisfactory illustrations thereof which your pages afford.—*Dr. Raffles (the late).*

Personally I am unknown to Mr. Gadsby; but I am well acquainted with him through his book, which I have read with great profit, interest, and pleasure.—*T. Adkins, Southampton.*

It is with very great pleasure that I add my testimony to the value of Mr. Gadsby's work, as a storehouse of deeply interesting observations and narratives.—*W. F. Hurndall.*

The first time I ever heard of Mr. Gadsby was at Newbury, in Berkshire, when a friend asked me if I had read his book; and upon my answering in the negative, he said, "Then you must get it, for it is one of the most interesting books you ever read." And I found it so.—*G. W. Browne.*

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I have read Mr. Gadsby's "Wanderings" with much pleasure. It is a work which contains a great amount of Scripture illustrations, rendered with uniform regard to the Divine Word, and in an attractive manner. I cordially wish it a large circulation.—*James Parsons, York.*

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It is in all respects the best and the cheapest book I have read on the East. It would be well if it were possessed and carefully read by every family in the world.—*Richard Tabraham.* (In his 83rd year and 60th year of his ministry.)

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Your "Wanderings" have been to me a source of great pleasure and instruction. They are admirably adapted for Sunday-school teachers, Bible-classes, and Christian families in general; and as such I cordially recommend them.—*Thomas Kent.*

The "Wanderings" are instructive and interesting; indeed, a household treasure. I most heartily recommend them.—*W. Ford.*

I strongly recommend Mr. Gadsby's book to you all.—*R. Green.*

Your "Wanderings" are among the most popular volumes in the library, and, in my judgment, the most instructive. I have read them with much interest.—*B. Broadley, Wesleyan Mission, Malta.*

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One of the most readable books on Eastern travel ever published, and even more rich in instructive illustration of Scripture than in readable incidents.—*Joseph Angus, D.D., Baptist College, Regent's Park.*

I know of no work which, in similar dimensions, or at the same cost, furnishes such valuable material in the illustration of the manners and customs of Bible Lands as Mr. Gadsby's two volumes, "My Wanderings in the East." The very numerous and accurate renderings they contain of passages of Sacred Scripture, which depend for their explanation upon Oriental technicalities, their copious descriptions of geographical and architectural structure, their natural science notes, and other excellent qualities, render them of the greatest value to the Christian minister and, indeed, to every Bible student.—*W. G. Lewis, Minister of Westbourne Grove Chapel, and Editor of the "Baptist Magazine."*

I have found your volumes deeply interesting.—*William Landell, D.D., Regent's Park Chapel.*

Your "Wanderings" improve as we go on. There is nothing skippable in them. Your style is light, and free from dulness and tiresomeness, and will be interesting to many readers. Your account of Constantinople is a living one.—*J. C. Philpot.*

When I got into your fifth chapter, and read, from the pen of one whom I must believe, things so astoundingly grand and so in harmony with the Scriptures, I was obliged to take time, and wonder.—*A. B. Taylor, Manchester.*

We think the "Wanderings" very interesting and profitable. The work increases in interest as it advances.—*J. Kershaw, Rochdale.*

My anticipations have been more than realized. It is pleasing to follow you in the relating of your incidents. I felt as if I were with you, witnessing the same things. I hear but one opinion of your work—"very interesting," "deeply interesting."—*J. Forster.*

I do not doubt your work will be of use to a large number of persons, who either have not the means of reading more learned books of travel or who have objected to do so from conscientious motives, fearing their minds would be drawn away from more important subjects, and that they might meet with many things contradictory to the great truths of Scripture. From you they feel they have not this to dread.—*G. S. Isbell.*

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I have read many books of travels, but Mr. Gadsby's, without any great pretensions to scholarship, contain the substance of the whole; and those who have a few shillings to spare cannot do better than invest them in the work.—*C. H. Spurgeon.*

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This is every way a very remarkable book. We remember nothing in the character of Eastern travel for a moment to be compared with it. Of the mass of facts the bulk are new, and almost the whole of them interesting; as much so as we have ever found in a single volume. The book is one deserving of wide popularity; and, if we mistake not, such a fate awaits it.—*British Banner.*

Mr. Gadsby's character as a traveller is settled. He has taken his place, from which no circumstances can remove him. For quickness, penetration, humour, and sagacity, he has few equals, and no superior. Almost every page is a panorama. The work is a perpetual feast.—*British Standard.*

It contains a great deal of information and plenty of common sense.—*Christian Times.*

It is long since we met with a volume so thoroughly utilitarian as the one now before us. It is a most interesting book, full of useful facts and pleasant anecdotes.—*Wesleyan Times.*

We may not agree with all the writer's Biblical interpretations; but we are bound to say that no man can open its pages without feeling upon him a spell, pressing him to read on. There is no useless display of talent; but every page is readable and deeply interesting.—*Patriot.*

The volumes abound with narratives of the most interesting facts and incidents; and the whole has a freshness, geniality, and earnestness, which renders it very attractive to the reader.—*Times of Refreshing.*

Mr. Gadsby's "Wanderings, being Travels in the East," is a work which, though little known to that shadowy personage the "general reader," is yet a very popular book. This is indeed sufficiently attested by the fact that it has now reached a sale of 21,000 copies. The reasons for the favour with which it has been received are sufficiently obvious. Though the author's travels were originally undertaken for the benefit of his health, they were from the first inspired with a serious purpose, which was that of observing Oriental manners, customs, localities, and objects of interest with reference to the light that these throw on Scriptural allusions. Other travellers, indeed, have not neglected this department of research, but few have pursued it with so steadfast a purpose and with so manifest a habit of using their own eyes and of setting down with scrupulous fidelity what has come in their way. The "Wanderings," which derive an additional value from some interesting narratives contributed by Mrs. Gadsby, who accompanied her husband, include six journeys and extend over some years. The volumes abound in significant anecdotes and incidents of travel, the author claiming to have furnished illustrations of nearly 4,000 passages of Scripture.—*Daily News.*

We have read these "Wanderings" with great delight.—*City Press.*

Whether the *riant* sketches of Kinglake, the graphic delineations of Warburton, or the plain, unvarnished descriptions of Gadsby are before us, we find attractions in each volume.—*Derbyshire Advertiser.*

The book is quite original, and has a vivacity about it, thoroughly agreeable, differing widely from the dry details of travels commonly published.—*Nottingham Review.*

It has a freshness and earnestness about it which beget and keep up the reader's interest, and cause its contents to impress themselves upon his memory.—*Sheffield Independent.*

The author allows nothing to pass unnoticed, from a pyramid to a pie-crust.—*Manchester Examiner.*

A very interesting volume.—*Cambridge Independent.*

The volume is written in such a pleasing style that the reader cannot avoid feeling interested in its perusal.—*Cheltenham Free Press.*

This very cheap, amusing, and instructive work will find its way into thousands of households, to whom the scenes it unfolds will be full of novelty and wonder. We can cordially recommend it as a mine of wealth to the mind and the eye of things Oriental.—*Brighton Herald.*

We strongly recommend this work.—*Hampshire Independent.*

We have not met for a long time with any volume from the tourist's pen which has afforded us more gratification.—*Wolverhampton Herald.*

The work is a rarity in one respect,—it is singularly original. If the reader can appreciate the chief essentials of good authorship, he will be pleased with it for the simplicity, truthfulness, and healthy morality of the writing.—*Devonport Independent.*

Having read Mr. Gadsby's concisely-written work, and had opportunities of comparing with satisfaction certain historical details with the productions of authors of the highest repute, we can with confidence recommend the work as an instructive and profitable book.—*Worcester Herald.*

Obscure passages of Scripture—obscure because of their reference to circumstances unknown to us Europeans—are elucidated in the clearest and most impressive manner.—*Northampton Mercury.*

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PSALMS.

1 O the happiness of that one, who
Hath not walked in the counsel of the wicked,
And in the way of sinners hath not stood,
And in the seat of scorners hath not sat;
2 But—in the law of Jehovah *is* his delight,
And in His law he doth meditate by day and [by night:
3 And he hath been as a tree,
Planted by rivulets of waters,
That giveth its fruit in its season,
And its leaf doth not wither,
And all that he doth he causeth to prosper.
4 Not so the wicked:
But—as chaff that wind driveth away!
5 Therefore the wicked rise not in judgment,
Nor sinners in the company of the righteous;
6 For Jehovah is knowing the way of the righte- [ous,
And the way of the wicked is lost!

II. 1 Why have nations tumultuously assem- [bled?
And do peoples meditate vainty?
2 Station themselves do kings of the earth,
And princes have been united together,
Against Jehovah, and against His Messiah:
3 'Let us draw off Their cords,
And cast from us Their thick bands.'
4 He who is sitting in the heavens doth laugh,
The Lord doth mock at them.
5 Then doth He speak unto them in His anger,
And in His wrath He doth trouble them:
6 'And I—I have anointed My King,
Upon Zion—My holy hill.'
7 I declare concerning a statute:
Jehovah said unto me, 'My Son Thou *art*,
I to-day have brought thee forth. [ance,
8 Ask of Me and I give nations—thy inherit-
And thy possession—the ends of earth.
9 Thou dost rule them with a sceptre of iron,
As a vessel of a potter Thou dost crush them.'
10 And now, O kings, act wisely,
Be instructed, O judges of earth,
11 Serve ye Jehovah with fear,
And rejoice with trembling.
12 Kiss the Chosen One, lest He be angry,
And ye lose the way,
When His anger burneth but a little,
O the happiness of all trusting in Him!

III. A Psalm of David, in his fleeing from the face of Absalom his son.

1 Jehovah, how have my distresses multiplied!
Many are rising up against me.
2 Many are saying of my soul,
'There is no salvation for him in God.' Selah.
3 And Thou, O Jehovah, *art* a shield for me,
My honour, and lifter up of my head.
4 My voice *is* unto Jehovah: I call:
And He answereth me from his holy hill,
5 I—I have lain down, and I sleep, [Selah.
I have waked, for Jehovah sustaineth me.
6 I am not afraid of myriads of people,
That round about they have set against me.
7 Rise, O Jehovah! save me, my God.
Because Thou hast smitten
All mine enemies *on* the cheek,
The teeth of the wicked Thou hast broken.
8 Of Jehovah *is* this salvation;
On Thy people *is* Thy blessing! Selah.

IV. To the Overseer with Stringed Instruments.—A Psalm of David.

1 In my calling answer Thou me,
O God of my righteousness.
In adversity Thou gavest enlargement to me,
Favour me, and hear my prayer.
2 Sons of men! till when *is* my glory for shame
Ye love a vain thing, ye seek a lie. Selah.
3 And know ye that Jehovah
Hath separated a saintly one to Himself.
Jehovah heareth in my calling to Him.
4 'Tremble ye, and do not sin.;'
Say ye *thus* in your heart on your bed,
And be ye silent. Selah.
5 Sacrifice ye sacrifices of righteousness,
And trust ye unto Jehovah.
6 Many are saying, 'Who doth show us good?'
Lift on us the light of Thy face, O Jehovah,
7 Thou hast given joy in my heart,
From the time their corn and their wine
Have been multiplied.
8 In peace together I lie down and sleep,
For Thou, O Jehovah, alone,
In confidence dost cause me to dwell!

V. To the Overseer, 'Concerning the Inheritances.'—A Psalm of David.

1 My sayings hear, O Jehovah,
Consider my meditation.
2 Be attentive to the voice of my cry,
My king and my God,
For unto Thee I pray habitually.
3 Jehovah, *at* morning Thou hearest my voice
At morning I set in array for Thee,
And I look out.
4 For not a God desiring wickedness *art* Thou,
Evil inhabiteth Thee not.
5 The boastful station not themselves before
Thine eyes:
Thou hast hated all working iniquity.
6 Thou destroyest those speaking lies, [inate.
A man of blood and deceit Jehovah doth abom-
7 And I, in the abundance of Thy kindness,
I enter Thy house, [Thy fear.
I bow myself toward Thy holy temple in
8 O Jehovah, lead me in Thy righteousness,
Because of those observing me,
Make strait before me Thy way.
9 For there is no stability in their mouth,
Their heart *is* mischiefs,
An open grave *is* their throat,
Their tongue they make smooth.
10 Declare them guilty, O God,
Let them fall from their own counsels,
In the abundance of their transgressions
Drive them away,
Because they have rebelled against Thee.
11 And rejoice do all trusting in Thee, [over.
To the age they sing, and Thou coverest them
And those loving Thy name exult in Thee.
12 For Thou blessest the righteous, O Jehovah,
As a buckler with favour dost compass him!

VI. To the Overseer with stringed instruments, on the octave.—A Psalm of David.

1 O Jehovah, in Thine anger reprove me not,
Nor in Thy fury chastise me.
2 Favour me, O Jehovah, for I *am* weak,
Heal me, O Jehovah,
For troubled have been my bones,
3 And my soul hath been troubled greatly,
And Thou, O Jehovah, till when?
4 Turn back, O Jehovah, draw out my soul,
Save me for Thy kindness' sake.
5 For there is not in death Thy memorial,
In Sheol, who doth give thanks to Thee?
6 I have been weary with my sighing,
I meditate through all the night *on* my bed,
With my tear my couch I waste.
7 Old from provocation is mine eye,
It is old because of all mine adversaries,
8 Turn from me all ye workers of iniquity,
For Jehovah heard the voice of my weeping,
9 Jehovah hath heard my supplication,
Jehovah my prayer receiveth. [enemies,
10 Ashamed and troubled greatly are all mine
They turn back—ashamed *in* a moment!

VII. 'The Erring One,' by David, that he sung to Jehovah concerning the words of Cush a Benjamite.

1 O Jehovah, my God, in Thee I have trusted,
Save me from all my pursuers, and deliver
2 Lest he tear as a lion my soul, [me.
Rending, and there is no deliverer.
3 O Jehovah, my God, if I have done this,
If there is iniquity in my hands,
4 If I have done my wellwisher evil,
And draw mine adversary without cause,
5 An enemy pursueth my soul, and overtaketh,
And treadeth down to the earth my life,
And my honour placeth in the dust. Selah.
6 Rise, O Jehovah, in Thine anger,
Be lifted up at the wrath of mine adver-
And awake Thou for me: [saries,
Judgment Thou hast commanded:
7 And a company of peoples compass Thee,
And over it on high turn Thou back,
8 Jehovah doth judge the peoples;
Judge me, O Jehovah,
According to my righteousness,
And according to mine integrity on me,
9 Let, I pray Thee be ended the evil of the wick-
And establish Thou the righteous, [ed,
And a trier of hearts and reins is the right-
10 My shield *is* on God, [eous God.
Savour of the upright in heart!
11 God *is* a righteous judge,
And He is not angry at all times.
12 If *one* turn not, His sword he sharpeneth,
His bow he hath trodden—He prepareth it,
13 Yea, for him He hath prepared
Instruments of death,
His arrows for burning pursuers He maketh.
14 Lo, he travaileth *with* iniquity,
And he hath conceived perverseness,
And hath brought forth falsehood.
15 A pit he hath prepared, and he diggeth it,
And he falleth into a ditch he maketh.
16 Return doth his perverseness on his head,
And on his crown his violence cometh down.
17 I thank Jehovah,
According to His righteousness,
And praise the name of Jehovah Most High!

VIII. To the Overseer, 'On the Gittith.' A Psalm of David.

1 Jehovah, our Lord,
How honourable Thy name in all the earth!
Who settest thine honour on the heavens.
2 From the mouths of infants and sucklings
Thou hast founded strength,
Because of Thine adversaries,
To still an enemy and a self-avenger.
3 For I see Thy heavens, a work of Thy fingers,
Moon and stars that Thou didst establish.
4 What *is* man that Thou rememberest him?
The son of man that Thou inspectest him?
5 And causest him to lack a little of Godhead,
And with honour and majesty compassest
6 Thou dost cause him to rule [him.
Over the works of Thy hands,
All Thou hast placed under his feet.
7 Sheep and oxen, all of them,
And also beasts of the field,
8 Bird of the heavens, and fish of the sea,
Passing through the paths of the seas!
9 Jehovah, our Lord,
How honourable Thy name in all the earth!

IX. To the Overseer, 'On the Death of Labben.'—A Psalm of David.

1 I confess, O Jehovah, with all my heart,
I recount all Thy wonders,
2 I rejoice and exult in Thee,
I praise Thy Name, O Most High.
3 In mine enemies turning backward,
They stumble and perish from Thy face.
4 For Thou hast done my judgment and my
Thou hast sat on a throne, [right.
A judge of righteousness.
5 Thou hast rebuked nations,
Thou hast destroyed the wicked,
Their name Thou hast blotted out to the age
6 O thou Enemy, [and for ever.
Finished have been destructions for ever,
As to cities thou hast plucked up,
Perished hath their memorial with them.
7 And Jehovah to the age abideth,
He is preparing for judgment His throne.
8 And He judgeth the world in righteousness,
He judgeth the peoples in uprightness.
9 And Jehovah is a tower for the bruised,
A tower for times of adversity.
10 They trust in Thee who do know Thy name,
For Thou hast not forsaken
Those seeking Thee, O Jehovah.
11 Sing ye praise to Jehovah, inhabiting Zion,
Declare ye among the peoples His acts,
12 For He who is seeking for blood
Them hath remembered,
He hath not forgotten the cry of the af-
13 Favour me, O Jehovah, [flicted.
See mine affliction by those hating me,
Thou who liftest me up from the gates of
14 So that I recount all Thy praise, [death,
In the gates of the daughter of Zion.
I rejoice on Thy salvation.
15 Sunk have nations in a pit they made,
In a net that they hid hath their foot been
16 Jehovah hath been known, [captured.
Judgment He hath done,
By a work of his hands
Hath the wicked been snared. Meditation.
17 The wicked do turn back to Sheol, [Selah.
All nations forgetting God.

18 For not for ever is the needy forgotten,
The hope of the humble lost to the age.
19 Rise, O Jehovah, let not man be strong,
Let nations be judged before Thy face.
20 Appoint, O Jehovah, a director to them,
Let nations know they *are* men! Selah.

X. 1 Why, Jehovah, dost Thou stand at a dis-
Thou dost hide in times of adversity, [tance?
2 Through the pride of the wicked,
Is the poor inflamed,
They are caught in devices that they devised.
3 Because the wicked hath boasted
Of the desire of his soul,
And a dishonest gainer he hath blessed,
He hath despised Jehovah. [inquireth not.
4 The wicked according to the height of his face,
'God is not!' *are* all his devices.
5 Pain do his ways at all times,
On high *are* Thy judgments before him,
All his adversaries—he puffeth at them.
6 He hath said in his heart, 'I am not moved,'
To generation and generation not in evil.
7 Of oaths his mouth is full,
And deceits, and fraud: [quity,
Under his tongue *is* perverseness and ini-
8 He doth sit in an ambush of the villages,
In secret places he doth slay the innocent.
His eyes for the afflicted watch secretly,
9 He lieth in wait in a secret place, as a lion in a
He lieth in wait to catch the poor, [covert.
He catcheth the poor, drawing him into his
10 He is bruised—he boweth down, [net.
Fallen by his mighty ones hath the afflicted.
11 He said in his heart, 'God hath forgotten,
He hath hid His face, He hath never seen.'
12 Arise, O Jehovah! O God, lift up Thy hand!
Forget not the humble.
13 Wherefore hath the wicked despised God?
He hath said in his heart, 'It is not required.'
14 Thou hast seen,
For Thou perverseness and anger beholdest;
By giving into Thy hand,
On Thee doth the afflicted leave *it*,
Of the fatherless Thou hast been an helper.
15 Break the arm of the wicked and the evil,
Seek out his wickedness, find none;
16 Jehovah *is* king to the age, and for ever,
The nations have perished out of His land!
17 The desire of the humble Thou hast heard,
Thou preparest their heart; [O Jehovah.
Thou causest Thine ear to attend,
18 To judge the fatherless and bruised: [earth!
He addeth no more to oppress—man of the

XI. To the Overseer.—By David.
1 In Jehovah I trusted, how say ye to my soul,
'They moved *to* Thy mountain for the bird?
2 For lo, the wicked tread a bow,
They have prepared their arrow on the string,
To shoot in darkness at the upright in heart.
3 When the foundations are destroyed,
The righteous—what hath he done?
4 'Jehovah *is* in his holy temple:
Jehovah—in the heavens *is* His throne.
His eyes see—His eyelids try the sons of men.
5 Jehovah the righteous doth try.
And the wicked and the lover of violence,
Hath His soul hated, [brimstone,
6 He poureth on the wicked snares, fire, and
And a horrible wind *is* the portion of their cup.
7 For righteous *is* Jehovah,
Righteousness He hath loved,
The upright doth His countenance see!'

XII. To the Overseer, on the octave.—A Psalm of David.
1 Save, Jehovah, for the saintly hath failed,
For the stedfast have ceased
From the sons of men:
2 Vanity they speak each with his neighbour,
Lip of flattery!
With heart and heart they speak.
3 Jehovah doth cut off all lips of flattery,
A tongue speaking great things,
4 Who said, 'By our tongue we do mightily:
Our lips *are* our own; who *is* lord over us?'
5 Because of the spoiling of the poor,
Because of the groaning of the needy,
Now do I arise, saith Jehovah,
I set in safety *him who* doth breathe for it.
6 Sayings of Jehovah *are* pure sayings;
Silver tried in a furnace of earth refined seven-
7 Thou, O Jehovah, dost preserve them, [fold.
Thou keepest us from this generation to the
8 Around the wicked walk continually, [age.
According as vileness is exalted by sons of men!

XIII. To the Overseer.—A Psalm of David.
1 Till when, O Jehovah,
Dost Thou forget me?—for ever?
Till when dost Thou hide Thy face from me?
2 Till when do I set counsels in my soul?
Sorrow in my heart daily?
Till when is mine enemy exalted over me?
3 Look attentively;
Answer me, O Jehovah, my God,
Enlighten mine eyes, lest I sleep in death,
4 Lest mine enemy say, 'I overcame him,'
Mine adversaries joy when I am moved.
5 And I, in Thy kindness I have trusted,
Rejoice doth my heart in Thy salvation.
6 I do sing to Jehovah,
For He hath conferred benefits upon me!

XIV. To the Overseer.—By David.
1 A fool hath said in his heart, 'God is not;'
They have done corruptly,
They have done abominable actions,
There is not a doer of good.
2 Jehovah from the heavens
Hath looked on the sons of men,
To see if there is a wise one—seeking God.
3 The whole have turned aside,
Together they have been filthy:
There is not a doer of good, not even one.
4 Have all working iniquity not known?
Those consuming my people have eaten bread,
Jehovah they have not called.
5 There they have feared a fear,
For God *is* in the generation of the righteous.
6 The counsel of the poor ye cause to stink,
Because Jehovah *is* his refuge.
7 'Who doth give from Zion the salvation of
When Jehovah doth turn back [Israel?
To a captivity of His people,
Jacob doth rejoice—Israel is glad!

XV. A Psalm of David.
1 Jehovah, who doth sojourn in Thy tent?
Who doth dwell in Thy holy hill?
2 He who is walking uprightly,

And working righteousness,
And speaking truth in his heart.'
3 He hath not slandered by his tongue,
He hath not done to his friend evil;
And reproach he hath not lifted up
Against his neighbour.
4 Despised in his eyes *is* a rejected one,
And those fearing Jehovah he doth honour.
He hath sworn to suffer evil, and changeth
5 His silver he hath not given in usury, [not;
And a bribe against the innocent
Hath not taken;
Whoso is doing these is not moved to the age!

XVI. A Secret Treasure of David.
1 Preserve me, O God, for I did trust in Thee.
2 Thou hast said to Jehovah, 'My Lord Thou
My good *is* not for thine own sake; [*art;*'
3 For the holy ones who *are* in the land,
And the honourable, all my delight *is* in them.
4 Multiplied are their griefs,
Who have hastened backward;
I pour not out their libations of blood,
Nor do I take up their names on my lips.
5 Jehovah *is* the portion of my share, and of
Thou—Thou dost uphold my lot. [my cup,
6 Lines have fallen to me in pleasant places,
Yea, a beauteous inheritance *is* for me.
7 I bless Jehovah who hath counselled me;
Also *in* the nights my reins instruct me.
8 I did place Jehovah before me continually,
Because—at my right hand I am not moved.
9 Therefore hath my heart been glad,
And my honour doth rejoice,
Also my flesh dwelleth confidently:
10 For Thou dost not leave my soul to Sheol,
Nor givest thy saintly one to see corruption.
11 Thou causest me to know the path of life;
Fulness of joys *is* with Thy presence,
Pleasant things by Thy right hand for ever!

XVII. A Prayer of David. [cry,
1 Hear, O Jehovah, righteousness, attend my
Give ear *to* my prayer, without lips of deceit.
2 From before Thee my judgment doth go out;
Thine eyes do see uprightly.
3 Thou hast proved my heart,
Thou hast inspected by night,
Thou hast tried me, Thou findest nothing;
My thoughts pass not over my mouth.
4 As to doings of man,
Through a word of Thy lips I have observed
The paths of a destroyer;
5 To uphold my goings in Thy paths,
My steps have not slidden.
6 I—I called Thee, for Thou dost answer me,
O God, incline Thine ear to me, hear my
7 Separate wonderfully Thy kindness, [speech.
O Saviour of the confiding,
By Thy right hand, from withstanders.
8 Keep me as the apple, the daughter of the eye;
In shadow of Thy wings thou dost hide me.
9 From the face of the wicked who spoiled me.
Mine enemies in soul go round against me.
10 Their fat they have closed up,
Their mouths have spoken with pride:
11 'Our steps now have compassed *him;*'
Their eyes they set to turn aside in the land.
12 His likeness as a lion desirous to tear,
As a young lion dwelling in secret places.
13 Arise, O Jehovah, go before his face,
Cause him to bend.
Deliver my soul from the wicked, Thy sword,
14 From men, Thy hand, O Jehovah, [life,
From men of the world, their portion *is* in
And *with* Thy hidden things Thou fillest
They are satisfied *with* sons; [their belly,
And have left their abundance to their suck-
15 I—in righteousness, I see Thy face; [lings.
I am satisfied, in awaking, *with* Thy form!

XVIII. To the Overseer.—By a servant of Jehovah, by David, who hath spoken to Jehovah the words of this song in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul, and he saith:—
1 I love Thee, O Jehovah, my strength.
2 Jehovah *is* my rock, and my bulwark,
And my deliverer,
My God *is* my rock, I trust in Him:
My shield, and a horn of my salvation,
My high tower.
3 The 'Praised One' I call Jehovah,
And from my enemies I am saved.
4 Compassed me have cords of death,
And streams of the worthless make me afraid.
5 Cords of Sheol have surrounded me,
Before me have been snares of death.
6 In mine adversity I call Jehovah,
And unto my God I cry.
He heareth from His temple my voice,
And My cry before Him cometh into His
7 And shake and tremble doth the earth, [ears.
And foundations of hills are troubled,
And they shake—because He hath wrath.
8 Gone up hath smoke by His nostrils,
And fire from His mouth consumeth,
Coals have been kindled by it. [down.
9 And He inclineth the heavens, and cometh
And thick darkness *is* under His feet.
10 And He rideth on a cherub, and doth fly,
And He flieth on wings of wind.
11 He maketh darkness His secret place,
Round about Him His tabernacle,
Darkness of waters, thick clouds of the skies.
12 From the brightness over-against Him
His thick clouds have passed on,
Hail and coals of fire.
13 And thunder in the heavens doth Jehovah,
And the Most High giveth forth His voice.
Hail and coals of fire. [them,
14 And He sendeth His arrows and scattereth
And much lightning, and crusheth them.
15 And seen are the streams of waters,
And revealed are foundations of the earth.
From Thy rebuke, O Jehovah,
From the breath of the spirit of Thine anger.
16 He sendeth from above—He taketh me,
He draweth me out of many waters.
17 He delivereth me from my strong enemy,
And from those hating me,
For they have been stronger than I.
18 They go before me in a day of my calamity,
And Jehovah is for a support to me.
19 And He bringeth me forth to a large place;
He draweth me out, because He delighted in
20 Jehovah doth recompense me [me.
According to my righteousness,
According to the cleanness of my hands,
He doth return to me.
21 For I have kept the ways of Jehovah,

And have not done wickedly against my God.
22 For all His judgments *are* before me,
And His statutes I turn not from me.
23 And I am perfect with him,
And I keep myself from mine iniquity.
24 And Jehovah doth return to me,
According to my righteousness,
According to the cleanness of my hands,
Over-against his eyes.
25 With the kind Thou showest Thyself kind,
With a perfect man showest Thyself perfect.
26 With the pure Thou showest Thyself pure,
And with the perverse showest Thyself a
27 For Thou a poor people savest, [wrestler,
And the eyes of the high causest to fall.
28 For Thou—Thou lightest my lamp,
Jehovah my God enlighteneth my darkness.
29 For by Thee I run—a troop!
And by my God I leap a wall.
30 God! perfect *is* His way,
The saying of Jehovah is tried,
A shield *is* He to all those trusting in Him.
31 For who *is* God besides Jehovah?
And who *is* a rock save our God?
32 God! who is girding me *with* strength,
And He maketh perfect my way.
33 Making my feet like hinds,
And on my high places causeth me to stand.
34 Teaching my hands for battle, [my arms.
And a bow of brass was brought down by
35 And Thou givest to me the shield of Thysalva-
And Thy right hand doth support me, [tion,
And Thy lowliness maketh me great.
36 Thou enlargest my step under me,
And mine ankles have not slidden.
37 I pursue mine enemies, and overtake them,
And turn back not till they are consumed.
38 I smite them, and they are not able to rise,
They fall under my feet,
39 And Thou girdest me *with* strength for battle,
Causest my withstanders to bow under me.
40 As to mine enemies—
Thou hast given to me the neck,
As to those hating me—I cut them off.
41 They cry, and there is no saviour,
On Jehovah, and He doth not answer them.
42 And I beat them as dust before wind,
As mire of the streets I empty them out.
43 Thou dost deliver me
From the strivings of the people,
Thou placest me for a head of nations,
A people I have not known do serve me.
44 At the hearing of the ear they hearken to me,
Sons of a stranger feign obedience to me,
45 Sons of a stranger fade away,
And are slain out of their close places.
46 Jehovah liveth—and blessed *is* my rock,
And exalted is the God of my salvation.
47 God—who is giving vengeance to me,
And He subdueth peoples under me,
48 My deliverer from mine enemies,
Above my withstanders Thou raisest me,
From a man of violence dost deliver me.
49 Therefore I confess Thee among nations, O
And to Thy name I sing praise, [Jehovah,
50 Magnifying the salvation of His king,
And doing kindness to His anointed,
To David, and to his seed—unto the age!

XIX. To the Overseer.—A Psalm of David.
1 The heavens *are* recounting the honour of God,
And the work of His hands
The expanse *is* declaring.
2 Day to day uttereth speech,
And night to night sheweth knowledge.
3 There is no speech, and there are no words,
Their voice hath not been heard.
4 Into all the earth hath their line gone forth,
And to the end of the world their sayings.
For the sun He placed a tent in them,
5 And he, as a bridegroom, goeth out from his
He rejoiceth as a mighty one [covering,
To run the path.
6 From the end of the heavens *is* his going out,
And his revolution *is* unto their ends,
And nothing is hid from his heat. [soul,
7 The law of Jehovah *is* perfect, refreshing the
The testimonies of Jehovah *are* stedfast,
Making wise the simple,
8 The precepts of Jehovah *are* upright,
Rejoicing the heart, [ing the eyes,
The command of Jehovah *is* pure, enlighten-
9 The fear of Jehovah *is* clean, standing to the
The judgments of Jehovah *are* true, [age,
They have been righteous—together.
10 They are more desirable than gold,
Yea, than much fine gold; and sweeter than
Even liquid honey of the comb. [honey
11 Also—Thy servant is warned by them,
'In keeping them *is* a great reward.'
12 Errors! who doth understand?
From hidden ones declare me innocent,
13 Also—from presumptuous ones keep back
Let them not rule over me, [Thy servant,
Then am I perfect,
And declared innocent of much transgres-
14 Let the sayings of my mouth, [sion,
And the meditation of my heart,
Be for a pleasing thing before Thee,
O Jehovah, my rock, and my redeemer!

XX. To the Overseer.—A Psalm of David.
1 Jehovah doth answer thee,
In a day of adversity, [on high,
The name of the God of Jacob doth set thee
2 He doth send thy help from the sanctuary,
And from Zion doth support thee,
3 He doth remember all thy presents, [Selah.
And thy burnt-offering doth reduce to ashes.
4 He doth give to thee according to thy heart,
And all thy counsel doth fulfil.
5 We sing of thy salvation,
And in the name of our God set up a banner.
Jehovah doth fulfil all thy requests.
6 Now I have known
That Jehovah hath saved His anointed,
He answereth him from His holy heavens,
With the saving might of His right hand.
7 Some of chariots, and some of horses,
And we of the name of Jehovah our God
Make mention.
8 They—they have bowed and have fallen,
And we have risen and station ourselves
9 O Jehovah, save the king, [upright.
He doth answer us in the day we call!

XXI. To the Overseer.—A Psalm of David.
1 Jehovah, in Thy strength is the king joyful,
In Thy salvation how greatly he rejoiceth.
2 The desire of his heart Thou gavest to him,
And the request of his lips
Thou hast not withheld. Selah.

3 For Thou puttest before him blessings of goodness,
Thou settest on his head a crown of fine gold.
4 Life he hath asked from Thee,
Thou hast given to him—length of days,
Age-during—and for ever.
5 Great *is* his honour in Thy salvation,
Honour and majesty Thou placest on him.
6 For Thou makest him blessings for ever,
Thou dost cause him to rejoice with joy,
By Thy countenance.
7 For the king is trusting in Jehovah,
And in the kindness of the Most High
He is not moved.
8 Thy hand cometh to all Thine enemies,
Thy right hand doth find Thy haters.
9 Thou makest them as a furnace of fire,
At the time of Thy presence.
Jehovah in His anger doth swallow them,
And fire doth devour them.
10 Their fruit from earth Thou destroyest,
And their seed from the sons of men.
11 For they stretched out against Thee evil,
They devised a wicked device, they prevail not,
12 For Thou makest them a butt, [their faces.
When Thy strings Thou preparest against
13 Be Thou exalted, O Jehovah in Thy strength,
We sing and we praise Thy might!

XXII. To the Overseer, on 'The Hind of the Morning.'—A Psalm of David.

1 My God, my God, why hast Thou forsaken
Far from my salvation, [me?
The words of my roaring? [not,
2 My God, I call by day, and Thou answerest
And by night, and there is no silence to me.
3 And Thou *art* holy,
Sitting—the Praise of Israel.
4 In Thee did our fathers trust—they trusted,
And Thou dost deliver them.
5 Unto Thee they cried, and were delivered,
In Thee they trusted, and were not ashamed.
6 And I *am* a worm, and no man, [people.
A reproach of man, and despised of the
7 All beholding me do mock at me,
They make free with the lip—shake the head,
8 'Roll unto Jehovah, He doth deliver him,
He doth deliver him, for he delighted in him.'
9 For thou *art* He bringing me forth from the
Causing me to trust, [womb,
On the breasts of my mother.
10 On Thee I have been cast from the womb,
From the belly of my mother Thou *art* my
11 Be not far from me, [God.
For adversity is near, for there is no helper.
12 Many bulls have surrounded me,
Mighty ones of Bashan have compassed me,
13 They have opened against me their mouth,
A lion tearing and roaring.
14 As waters I have been poured out,
And separated themselves have all my bones,
My heart hath been like wax,
It is melted in the midst of my bowels.
15 Dried up as an earthen vessel is my power,
And my tongue is cleaving to my jaws.
16 And to the dust of death thou appointest me,
For surrounded me have dogs,
A company of evil doers have compassed me,
Piercing my hands and my feet.
17 I count all my bones—they look expectingly,
They look upon me,
18 They apportion my garments to themselves,
And for my clothing they cause a lot to fall.
19 And Thou, O Jehovah, be not far off,
O my strength, to help me haste.
20 Deliver from the sword my soul,
From the paw of a dog mine only one.
21 Save me from the mouth of a lion:—
And—from the horns of the high places
Thou hast answered me!
22 I declare Thy name to my brethren,
In the midst of the assembly I praise Thee.
23 Ye who fear Jehovah, praise ye Him,
All the seed of Jacob, honour ye Him,
And be afraid of Him, all ye seed of Israel.
24 For He hath not despised, nor abominated,
The affliction of the afflicted,
Nor hath He hidden His face from him,
And in his crying unto Him He heareth.
25 Of Thee my praise *is* in the great assembly.
My vows I complete before His fearers.
26 The humble do eat and are satisfied,
Praise Jehovah do those seeking Him,
Your heart doth live for ever.
27 Remember and return unto Jehovah,
Do all ends of the earth,
And before Thee bow themselves,
Do all families of the nations,
28 For to Jehovah *is* the kingdom,
And He is ruling among nations.
29 And the fat ones of earth have eaten,
And they bow themselves,
Before Him bow do all going down to dust,
And he *who* hath not revived his soul.
30 A seed doth serve Him,
It is declared of the Lord to the generation.
31 They come and declare His righteousness,
To a people that is born, that He hath made!

XXIII. A Psalm of David.

1 Jehovah *is* my shepherd, I do not lack,
2 In pastures of tender grass He causeth me to
By quiet waters He doth lead me. [lie down,
3 My soul He refresheth,
He leadeth me in paths of righteousness,
For His name's sake,
4 Also—when I walk in a valley of death-
I fear no evil, for Thou *art* with me, [shade,
Thy rod and Thy staff—they comfort me.
5 Thou arrangest before me a table,
Over-against my adversaries,
Thou hast anointed with oil my head,
My cup is full!
6 Only—goodness and kindness pursue me,
All the days of my life,
And my dwelling *is* in the house of Jehovah,
For a length of days!

XXIV. A Psalm of David.

1 To Jehovah *is* the earth and its fulness,
The world and the inhabitants in it.
2 For He on the seas hath founded it,
And on the floods He doth establish it.
3 Who goeth up into the hill of Jehovah?
And who riseth up in His holy place?
4 The clean of hands, and pure of heart,
Who hath not lifted up to vanity his soul,
Nor hath sworn to deceit.
5 He beareth away a blessing from Jehovah
Righteousness from the God of his salvation.
6 This *is* a generation of those seeking Him.
Seeking Thy face, O Jacob! Selah.

7 Lift up, O gates, your heads,
And be lifted up, O doors age-during,
And come in doth the king of glory!
8 Who *is* this—'the king of glory?'
Jehovah—strong and mighty,
Jehovah, the mighty in battle.
9 Lift up, O gates, your heads,
And be lifted up, O doors age-during,
And come in doth the king of glory!
10 Who *is* He—this 'king of glory?' [Selah.
Jehovah of hosts—He *is* the king of glory!

XXV. By David.
1 Unto Thee, O Jehovah, my soul I lift up.
2 My God, in Thee I have trusted,
Let me not be ashamed,
Let not mine enemies exult over me.
3 Also let none waiting on Thee be ashamed,
Let the treacherous dealers without cause be ashamed.
4 Thy ways, O Jehovah, cause me to know,
Thy paths teach Thou me. [me,
5 Cause me to tread in Thy truth, and teach
For Thou *art* the God of my salvation,
Near Thee I have waited all the day.
6 Remember Thy mercies, O Jehovah, [they.
And Thy kindnesses, for from the age *are*
7 Sins of my youth, and my transgressions,
Do not Thou remember.
According to Thy kindness be mindful of
For Thy goodness' sake, O Jehovah. [me,
8 Good and upright *is* Jehovah,
Therefore He directeth sinners in the way.
9 He causeth the humble to tread in judgment,
And teacheth the humble His way.
10 All the paths of Jehovah *are* kindness and
To those keeping His covenant, [truth,
And His testimonies.
11 For Thy name's sake, O Jehovah, [great..
Thou hast pardoned mine iniquity, for it *is*
12 Who *is* this—the man fearing Jehovah?
He directeth him in the way He doth choose.
13 His soul in good doth remain,
And his seed doth possess the land. [Him,
14 The secret of Jehovah *is* for those fearing
And His covenant—to cause them to know.
15 Mine eyes *are* continually unto Jehovah,
For He bringeth out from a net my feet.
16 Turn Thou unto me, and favour me,
For lonely and afflicted *am* I. [themselves,
17 The distresses of my heart have enlarged
From my distresses bring me out.
18 See mine affliction and my misery,
And bear with all my sins.
19 See my enemies, for they have been many,
And with violent hatred they have hated me.
20 Keep my soul, and deliver me,
Let me not be ashamed, for I trusted in Thee.
21 Integrity and uprightness do keep me,
For I have waited *on* Thee.
22 Redeem Israel, O God, from all his distresses!

XXVI. By David. [have walked,
1 Judge me, O Jehovah, for I in mine integrity
And in Jehovah I have trusted, I slide not.
2 Try me, O Jehovah, and prove me,
Purified *are* my reins and my heart.
3 For Thy kindness *is* before mine eyes,
And I have walked habitually in Thy truth.
4 I have not sat with vain men,
And with dissemblers I enter not.
5 I have hated the assembly of evil doers,
And with the wicked I sit not.
6 I wash in innocency my hands,
And I compass Thine altar, O Jehovah.
7 To sound with a voice of confession,
And to recount all Thy wonders. [house,
8 Jehovah, I have loved the habitation of Thy
And the place of the tabernacle of Thine hou-
9 Do not gather with sinners my soul, [our.
And with men of blood my life,
10 In whose hand *is* a wicked device,
And their right hand *is* full of bribes.
11 And I, in mine integrity I walk,
Redeem me, and favour me.
12 My foot hath stood in uprightness,
In assemblies I bless Jehovah!

XXVII. By David.
1 Jehovah *is* my light and my salvation,
Whom do I fear?
Jehovah *is* the strength of my life,
Of whom am I afraid? [flesh,
2 When evil doers come near to me to eat my
My adversaries and mine enemies to me,
They have stumbled and fallen.
3 Though a host doth encamp against me,
My heart doth not fear,
Though war riseth up against me,
In this I *am* confident.
4 One *thing* I asked of Jehovah—it I seek.
My dwelling in the house of Jehovah,
All the days of my life,
To look on the pleasantness of Jehovah,
And to inquire in His temple. [of evil,
5 For He hideth me in a tabernacle in the day
He hideth me in a secret place of His tent,
On a rock he raiseth me up.
6 And now, lifted up is my head,
Above my enemies—my surrounders,
And I sacrifice in His tent sacrifices of shout-
I sing, yea, I sing praise to Jehovah. [ing,
7 Hear, O Jehovah, my voice—I call,
And favour me, and answer me.
8 To Thee said my heart 'They sought my
Thy face, O Jehovah, I seek.' [face,'
9 Hide not Thy face from me,
Turn not aside in anger Thy servant,
My help Thou hast been.
Leave me not, nor forsake me, O God of my [salvation.
10 When my father and my mother
Have forsaken me, then doth Jehovah gather
11 Shew me, O Jehovah, Thy way, [me.
And lead me in a path of uprightness,
For the sake of my beholders.
12 Give me not to the will of my adversaries,
For risen against me have false witnesses,
And they breathe out violence to me.
13 I had not believed to look on the goodness
In the land of the living! [of Jehovah
14 Look unto Jehovah—be strong,
And He doth strengthen thy heart,
Yea, look unto Jehovah!

XXVIII. By David.
1 Unto Thee, O Jehovah, I call,
My rock, be not silent to me!
Lest Thou be silent to me,
And I have been compared
With those going down to the pit.
2 Hear the voice of my supplications,
In my crying unto Thee,

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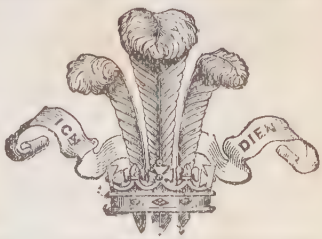

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Swedenborg's Theological Writings

May be divided into four general classes, a slight notice of the character of each of which may be acceptable to those readers to whom the subject is new. 1st. Those which are purely doctrinal. To this class belong (1) *The New Jerusalem and its Heavenly Doctrine*, in which a great variety of subjects are treated with much brevity; (2) *The Four Primary Doctrines of the New Church*—viz., those respecting *the Lord, the Sacred Scripture, Faith, and Life;* (3) *Brief Exposition of the Doctrine of the New Church*, intended as an introduction to the work next to be mentioned—viz., the *True Christian Religion*, which is a complete body of divinity. The next and most extensive class of our author's works is comprised by those which are devoted to the exposition of the Scriptures, according to the principles explained in the *Doctrine of the Sacred Scripture*, referred to above. Of these there are three—the *Arcana Cœlestia*, which is an exposition, according to the spiritual sense, of the books of Genesis and Exodus, and two works (one of them a posthumous publication) on the Apocalypse. A third class consists of works which are not strictly upon doctrinal subjects, nor yet directly expository of Scripture, but which treat of important questions in sacred metaphysics and morals. To this class belong *The Divine Love and Wisdom; The Divine Providence; Conjugial Love;* and the tract on *The Intercourse between the Soul and the Body*. The fourth and last class describes the nature of the life after death, and the state of man in the eternal world. The treatises on *Heaven and Hell and the Intermediate State* and *The Last Judgment* are the only distinct and original works which belong to this class.

Heaven and Hell; also the Intermediate State, or World of Spirits.

A relation of Things heard and seen. With a copious Index, and a Preface by the late Rev. T. Hartley, M.A., Rector of Winwick, Northamptonshire. 3s. 6d. 1758.

Heaven consists of a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, who love the Lord supremely and their neighbour as themselves.

Hell consists of all those who in this world have rejected the Lord and His Word, and given themselves up to the love of self and the love of the world.

The World of Spirits, or Hades, is an intermediate region into which men enter at death, and, after a certain preparation, pass into heaven or hell.

The world of spirits must not be confounded with the Purgatory of the Romish Church. With regard to Purgatory, Swedenborg says, "I can aver that it is a pure Babylonish fiction, invented for the sake of gain, and that no such place does or can exist." It is simply a state and place in which the departed spirit is prepared for his final home, whether it be heaven or hell, this having already been determined and fixed in the natural world. "As the tree falls so it lies."

Swedenborg emphatically declares that the life which leads to heaven is not a life of *retirement from* the world, but of *action in* the world. A life of charity, which consists in acting sincerely and justly in every situation, engagement, and work, in obedience to the Divine law, *is not so difficult* as some suppose. A life of piety alone is not a heavenly life, for the Lord's kingdom in heaven, as well as upon earth, is a kingdom of uses.

In heaven the Lord's commandments are obeyed from willing obedience and love; in hell there is neither love nor willing obedience. The Lord rules the hells as well as the heavens, but they are ruled through the fear of punishment, evil and punishment being inseparably conjoined, and the order which is thus maintained is similar to that maintained in our prisons, an order which can only be preserved by outward force.

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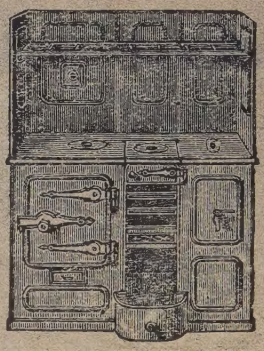

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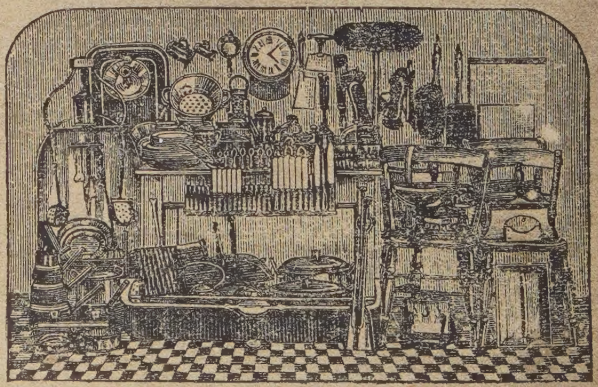

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